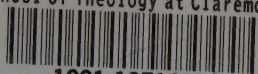


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HISTORY OF THE CHURCH,

FROM ITS

FIRST ESTABLISHMENT TO OUR OWN TIMES.

DESIGNED FOR THE USE OF

ECCLESIASTICAL SEMINARIES AND COLLEGES.

— BY —

REV. J. A. BIRKHÆUSER,

FORMERLY PROFESSOR OF CHURCH HISTORY AND CANON LAW IN
THE PROVINCIAL SEMINARY OF ST. FRANCIS DE SALES,
NEAR MILWAUKEE, WIS.

EIGHTH EDITION.



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RECOMMENDATIONS.

MILWAUKEE, MAY 9, 1888.

It is with sincere pleasure and satisfaction that I recommend the "History of the Church," written by Rev. J. A. Birkhæuser, late Professor of Church History and Canon Law in the Provincial Seminary of St. Francis. As I have carefully perused the proof-sheets of the work while it was in print, I had sufficient opportunity of convincing myself that this book, owing to the singularly full and precise treatment of the subject, will fill a long-felt want in our Catholic literature, and will be used with great advantage as a text-book in our Ecclesiastical Seminaries. The frequent references to patristic literature which are found in this volume will make our students familiar with a branch of theological science, which, owing to the status of our course of studies, has not yet received that attention which it rightly deserves. While I sincerely congratulate the Reverend author on the good he has done, I wish to his work all the success which his zeal and assiduity deserve.

† MICHAEL HEISS,

Archbishop of Milwaukee.

BALTIMORE, MAY 18, 1888.

I take great pleasure in adding my name to that of the Most Rev. Archbishop of Milwaukee in commending to the clergy and faithful the "History of the Church," by Rev. J. A. Birkhæuser, late Professor of St. Francis' Seminary, Milwaukee.

† JAMES CARDINAL GIBBONS,

Archbishop of Baltimore.

CINCINNATI, MAY 18, 1888.

I have not had an opportunity to examine Rev. J. A. Birkhäuser's "History of the Church." But the approbation of the Most Rev. Archbishop of Milwaukee is a full guarantee of its merits. And the reputation of the Institution from which it comes makes me not hesitate to recommend it to all readers of Church History.

† WILLIAM HENRY ELDER,

Archbishop of Cincinnati.

MILWAUKEE, FEBRUARY 24, 1893.

I gladly avail myself of the present opportunity, when a new edition of Father Birkhäuser's "History of the Church" is about to be published, to add my approbation and recommendation to that of my learned and much lamented predecessor. The fact that after the short period of four years two editions of this work were exhausted, offers ample proof that such a book was needed for our Catholic institutions. It also affords me great pleasure to learn that so many copies of this History were sold not only in America, but also to other parts of the English-speaking world.

This must be highly encouraging for the learned author; for it shows that the great pains he has taken in composing his work, were not useless, but that success has crowned his labors. May God bless this and his future efforts—is my earnest wish and prayer.

† FREDERICK XAVIER,

Archbishop of Milwaukee.

PREFACE.

The object of the present work will require but little explanation: it is to supply what is believed to be an acknowledged deficiency. This brief outline of ecclesiastical history, intended for the use of students in colleges and theological seminaries as an introductory to the important study of Church History, has arisen out of a course of lectures which, for several years, I delivered in the Provincial Seminary at St. Francis, near Milwaukee, Wisconsin. The repeated requests of my fellow-professors and of the seminarians attending these lectures at length prevailed upon me to publish them in a connected and enlarged form for a wider circle.

That there exists a real need of a good English text-book on Church History, suited for theological students and more advanced pupils, seems to be generally conceded. A writer in the Catholic Literary Circular of London, April, 1882, observes: "We are behindhand in many departments of literature; but in none, probably, is the dearth of readable books more saddening than in this one subject of ecclesiastical history. The English version of Alzog is cumbersome and unfinished; Reeve has made his work so intolerably dreary, that it would be folly to hope for any good as the result of such a book; the translation of Döllinger leaves many centuries untouched. The ordinary Catholic student, therefore, who wants information on questions belonging to ecclesiastical history and is not master of foreign languages, must drink at such poisoned sources as Stephen, or the translations of Ranke and Neander." Other leading periodicals, such as *The Dublin Review* and *The American Catholic Quarterly Review*, express themselves to the same effect. "Manuals are needed for the use of institutions, which, while leaving truth intact, shall put aside all that is harmful to youth and serve to aid and extend historical studies." (His Holiness Pope Leo XIII., in his letter of August 18, 1883, to Cardinals de Luca, Pitra, and Hergenröther.)

While teaching Church History in our Seminary, I sadly felt the want of a suitable text-book for the use of our students; as a natural consequence, they had either to be taught, with much additional cost, both of time and labor, from the notes or lectures of their professor, or to adopt as their manual the translations of either Alzog or Darras—works which, though excellent in their kind, have been pronounced too extensive and voluminous for the short space of time that is usually allotted to the study of ecclesiastical history in our institutions.

To supply the want by the translation of another foreign manual, I considered inexpedient. In a text-book of Church History for the use of our institutions greater regard ought to be shown for the wants of the English speaking world than is commonly found in books that are merely adaptations or translations from foreign sources and languages. Besides, I deemed it important, that some prominence should be given to Christian Antiquity, and especially to Patristic Studies. These important subjects are generally treated in European institutions as separate branches of study; but in our ecclesiastical seminaries, it would seem, they must be studied in connection with Church History, or there is danger that they will be entirely overlooked.

It has been my constant effort not to encumber the student's mind with a mass of details, but to sketch events in a few words, and to give, in as clear and connected a manner as possible, a plain but carefully drawn outline of ecclesiastical history. How far I have succeeded, must be left to the decision of those whose knowledge of Christian history entitles them to pronounce judgment in this matter.

This being the limit of my desire, I thought best not to clog the work with copious references and quotations, which, although interesting to the scholar, would make a text-book too prolix for the ordinary student.

The present work claims no originality. The utmost I have done in historical research has been as an humble follower in the footsteps of those who have gone before. The work which has been especially consulted, and which, to a certain extent, forms the basis of this history, is the famous "Manual of Universal Church History," by his Eminence, Cardinal Hergenröther, whose great services to the Church in the field of

ecclesiastical history are well known all over the Catholic world, and have been acknowledged by as high an authority as His Holiness Leo XIII., who promoted the learned author to the dignity of Cardinal, and appointed him "Prefect of the Vatican Archives." Other works used in the composition of this volume are those of the learned Church-historian, Bishop Hefele, who wrote a most elaborate and valuable "History of the Councils;" of Möhler, the famous author of the Symbolism; of Jungmann, professor in the University of Louvain; of Palma, Döllinger, Janssen, and Brück; of Lingard, the English historian; of Cardinals Newman and Moran; of J. G. Shea, the well known author of a series of works on American history; and the English versions of Alzog and Darras. Many other modern works of standard authors, Catholic and Protestant, have been put under contribution; amongst the rest were consulted the publications of Cardinal Wiseman and Archbishops Kenrick and Spalding; of Bishops Challoner, Carew, and England; of Audin, Waterworth, Flanagan, Mac Geoghan, Malone, Mac Leod, Marshall, Gillow, Thebaud, Bellesheim, Brownson, Murray, Ranke, Neander, Mosheim, Gibbon, Milman, Hallam, Maitland, Green, Macaulay, Robertson, Graham, Bancroft, Blunt, Lee, and Guizot. On some points I am indebted for valuable information to *The Month*, *The Dublin Review*, *The Irish Ecclesiastical Record*, *The American Quarterly Review*, *The Catholic World*, and other Catholic periodicals.

In writing the treatises on Patristic Literature, besides consulting the excellent "Outline of Patrology," by Dr. Alzog, and other works on this subject, I followed chiefly the learned and extensive "Institutions of Patrology," by Bishop Fessler, whose long study and labor on patrology, church history, and canon law were deservedly honored by the late Pope Pius IX., who, in 1869, appointed the distinguished prelate Secretary of the Council of the Vatican.

The present work, having been written and the printing corrected under the pressure of other occupations, will, no doubt, contain some inaccuracies and omissions; with respect to these I trust to find indulgence with the reader. In writing this volume, I have conscientiously striven to follow the rule laid down by His Holiness Leo XIII., in the above quoted letter: "The first law of history is to dread uttering falsehood; the

next, not to fear stating the truth; lastly, that the historian's writings should be open to no suspicion of partiality or of animosity."

At the end of this work will be found a carefully prepared Index, by the aid of which, together with the Table of Contents at its commencement, the reader will be able to turn to any event and question stated therein.

In conclusion, the author expresses his sincere thanks to the friends who helped and encouraged him in his labor. He feels bound to express his special obligations to the Rev. E. Fitzpatrick, formerly professor in our Seminary, who furnished him with many valuable suggestions and corrections.

PREFACE TO THE THIRD EDITION.

This History of the Church, which first appeared in 1888, is now offered to the public in a new and improved edition. The rapid succession of three editions in the short space of four years, and the adoption of this manual by nearly all the leading seminaries, regular and secular, of this country, and even by foreign institutions, is to me a source of much gratification, and fully warrants the statement "that there existed a real need of a good English text-book on Church history, suited for theological students, in which greater regard is shown for the wants of the English-speaking world, and some prominence also is given to the important study of Patrology."

In preparing this new edition and continuing it to the present time, I have carefully revised and corrected the entire work, making emendations and additions wherever deemed necessary. To render the work still more valuable, I have added a system of chronological tables, which, I believe, will greatly aid the student in the study of ecclesiastical history. No pains, in fact, have been spared to make the present edition of the History of the Church accurate and complete in all respects.

March, 1893.

J. A. B.

TABLE OF CONTENTS.

PREFACE	PAGE.
INTRODUCTION	v
	xxi

FIRST PERIOD.

CHRISTIAN ANTIQUITY.

FROM CHRIST TO THE END OF THE SEVENTH CENTURY,

OR,

FROM A. D. 1 TO A. D. 680.

FIRST EPOCH.

FROM THE BIRTH OF CHRIST TO THE EDICT OF MILAN,

OR,

FROM A. D. 1 TO A. D. 313.

CHAPTER I.

HISTORY OF JESUS CHRIST, THE DIVINE FOUNDER OF THE CHURCH.

Section I. Birth and Early Life of Christ	1
Section II. Public Life of our Lord	3
Section III. Passion and Death of our Lord	6

CHAPTER II.

HISTORY OF THE APOSTLES.

Section IV. Pentecost—Preaching of the Apostles	10
Section V. Growth of the Infant Church	13
Section VI. Apostolic Labors of St. Peter—The Founding of the See of Rome	16
Section VII. Apostolic Labors of St. Paul—His Missionary Journeys and his Epistles	19
Section VIII.—Labors of the Other Apostles—Disciples of Apostles	24
Section IX. Overthrow of Judaism and Triumph of the Infant Church	28

	PAGE.
Section X. Rapid Propagation of Christianity—Its causes - -	31
Section XI. Propagation of Christianity in Particular Countries - -	33

CHAPTER III.

RELATION OF THE CHRISTIAN CHURCH TO THE HEATHEN WORLD.

Section XII. Heathen Opposition to the Christian Church—Persecution of the Faithful - - - - -	37
Section XIII. Persecutions during the First Century - - - -	40
Section XIV. Persecutions during the Second Century - - - -	43
Section XV. Persecutions during the Third Century - - - -	46
Section XVI. Persecutions during the Third Century, Continued -	48
Section XVII. The Great Persecution under Diocletian and His Colleagues - - - - -	51
Section XVIII. Continuation of the Persecution under Galerius and Maximin Daja - - - - -	55
Section XIX. Heathen Philosophy in Opposition to Christianity -	58

CHAPTER IV.

EARLY CATHOLIC LITERATURE.

Section XX. The Apostolic Fathers - - - - -	62
Section XXI. The Christian Apologists - - - - -	64
Section XXII. The Fathers after the Apostolic Age - - - -	69
Section XXIII. Clement of Alexandria, Origen, and Tertullian -	71
Section XXIV. Other Christian Writers - - - - -	74
Section XXV. The Early Christian Schools or Lyceums—Versions and Canon of the Sacred Scriptures - - - - -	77

CHAPTER V.

HISTORY OF HERESIES AND SCHISMS.

I. Heresies.

Section XXVI. Heresies during the Apostolic Age - - - -	80
Section XXVII. Heresies after the Apostolic Age—The Gnostic Sects—Various Gnostic Schools - - - - -	83
Section XXVIII. The Manicheans - - - - -	87
Section XXIX. The Montanists and Alogi - - - - -	88
Section XXX. Antitrinitarian Heresies - - - - -	90

II. Schisms and Controversies.

Section XXXI. Schisms, (a.) of Novatus at Carthage; (b.) of Novatian at Rome, and (c.) of Meletius in Egypt -	92
Section XXXII. Controversies concerning (a.) The Millennium, (b.) Paschal Festival, and (c.) The Validity of Heretical Baptism - - - - -	95

CHAPTER VI.

CONSTITUTION, WORSHIP, AND DISCIPLINE.

Section XXXIII. The Clergy—Different Orders of Clergy - - -	98
Section XXXIV. The Hierarchy of Bishops—Metropolitans - -	101

CONTENTS.

	xi PAGE.
Section XXXV. The Primacy of the Roman See—Authority of the Popes over the Whole Church - - - -	103
Section XXXVI. Popes of the First and Second Centuries - - -	105
Section XXXVII. Popes of the Third Century - - - - -	107
Section XXXVIII. The Sacraments of Baptism and Confirmation -	111
Section XXXIX. Practice and Discipline of Penance—The Sacrament of Penance - - - - -	113
Section XL. The Holy Eucharist—Discipline of the Secret - - -	115
Section XLI. Holy Days and Ecclesiastical Seasons—Sacred Rites and Places—The Catacombs - - - - -	118

SECOND EPOCH.

FROM THE EDICT OF MILAN TO THE SIXTH ECUMENICAL COUNCIL,

OR,

FROM A. D. 313 TO A. D. 680.

Introductory Remarks.

CHAPTER I.

CHRISTIANITY TRIUMPHANT OVER PAGANISM.

I. The Church in the Roman Empire.

Section XLII. The Church under Constantine and his Sons - - -	124
Section XLIII. The Church under Julian the Apostate - - -	127
Section XLIV. The Church under the Successors of Julian—Extinc- tion of Paganism in the Roman Empire - - -	129

II. The Church outside the Roman Empire.

Section XLV. Propagation of Christianity in Asia and Africa - - -	131
Section XLVI. Conversion of Ireland by St. Patrick - - -	135
Section XLVII. Christianity in Britain and Scotland - - -	138

III. Christianity among the Germanic and Slavonic Nations.

Section XLVIII. The Migration of the Nations - - - - -	141
Section XLIX. Christianity among the Visigoths in Spain, and Ostro- goths and Lombards in Italy - - - - -	143
Section L. Christianity among the Vandals in Africa—The Huns -	146
Section LI. Christianity in Gaul—The Burgundians—Conversion of the Franks - - - - -	148
Section LII. Conversion of the Anglo-Saxons in Britain - - -	149

CHAPTER II.

PATRISTIC LITERATURE.

Section LIII. The Greek Fathers and Doctors - - - - -	152
Section LIV. The Greek Fathers, Continued - - - - -	156

	PAGE.
Section LV. Other Greek Writers—The Christian Schools of Alexandria and Antioch - - - - -	161
Section LVI. Doctors of the Latin Church - - - - -	166
Section LVII. Other Doctors and Fathers of the Latin Church - - - - -	171
Section LVIII. Other Latin Writers - - - - -	174
Section LIX. Syrian Fathers and Writers - - - - -	178

CHAPTER III.

HISTORY OF HERESIES AND SCHISMS.

I. Heresies.

Section LX. Arianism—Ecumenical Council of Nice - - - - -	181
Section LXI. Intrigues of the Eusebians—Persecution of Orthodox Bishops - - - - -	185
Section LXII. Arian Parties—The Pretended Fall of Liberius and Bishop Hosius - - - - -	189
Section LXIII. Decline and End of Arianism in the Roman Empire - - - - -	193
Section LXIV. The Heresies of Macedonius, Appollinaris, and Photinus—Second General Council of Constantinople - - - - -	194
Section LXV. Pelagianism - - - - -	197
Section LXVI. Semi-Pelagianism—Predestinarians - - - - -	199
Section LXVII. Nestorianism—Third General Council of Ephesus - - - - -	201
Section LXVIII. The Monophysite Heresy—The Fourth Ecumenical Council of Chalcedon - - - - -	204
Section LXIX. The Origenist Controversy - - - - -	209
Section LXX. The Three Chapters—The Fifth Ecumenical Council of Constantinople - - - - -	210
Section LXXI. Heresy of the Monothelites - - - - -	213
Section LXXII. The Sixth Ecumenical Council, A. D. 680—The Supposed Fall of Honorius - - - - -	216
Section LXXIII. Minor Sects - - - - -	218

II. Schisms.

Section LXXIV. Schism of the Donatists—Luciferian and Meletian Schisms - - - - -	220
Section LXXV. Mohammed and Mohammedanism - - - - -	224

CHAPTER IV.

CONSTITUTION, WORSHIP, AND DISCIPLINE.

Section LXXVI. Education and Celibacy of the Clergy - - - - -	227
Section LXXVII. Metropolitans, Primates, Exarchs and Patriarchs—Bishops—Their Assistants - - - - -	228
Section LXXVIII. The Primacy of the Roman See - - - - -	230
Section LXXIX. The Popes of the Fourth and Fifth Centuries - - - - -	234
Section LXXX. The Popes of the Sixth Century to the Accession of Gregory the Great - - - - -	237
Section LXXXI. Gregory I. the Great—The Popes to the Close of the Seventh Century - - - - -	240
Section LXXXII. Sacraments of Baptism, Confirmation, and Penance - - - - -	243

Section LXXXIII. Holy Eucharist	245
Section LXXXIV. Eremitical and Monastic Life	248

SECOND PERIOD.

MEDIÆVAL CHURCH HISTORY.

FROM THE CLOSE OF THE SEVENTH TO THE BEGINNING OF THE SIX-
TEENTH CENTURY,

OR,

FROM A. D. 680 TO A. D. 1500.

FIRST EPOCH.

FROM THE CLOSE OF THE SEVENTH CENTURY TO THE GREEK SCHISM,

OR,

FROM A. D. 680 TO A. D. 1054.

Introductory Remarks.

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

Section I. Christianity in Germany	257
Section II. Labors of St. Boniface	260
Section III. Conversion of the Saxons—Christianity in Scandinavia	262
Section IV. Christianity among the Slavonic Nations—SS. Cyril and Methodius, Apostles of the Slavonians	265
Section V. Christianity among the Slavonians, Continued—The Bohemians, Poles, and Russians—Conversion of Hungary	268
Section VI. State of the Church in Ireland	270
Section VII. State of the Church in England	275
Section VIII. State of the Church in France and Spain	279

CHAPTER II

RELATION OF THE PAPACY TO THE EMPIRE.

Section IX. The Popes under the Byzantine Rule	281
Section X. Temporal Dominion of the Popes—Papal States—Stephen III.—His Successors	284
Section XI. The Holy Roman Empire—Pope Leo III. and Charlemagne	287
Section XII. Successors of Leo III.	290

	PAGE
Section XIII. Pontificate of Nicholas I. the Great.—The Papacy to the the Ninth Century - - - - -	292
Section XIV. The Papacy from the Death of Formosus to John XII. —Enslavement of the Holy See - - - - -	295
Section XV. The Papacy after the Restoration of the Empire under Otho I. the Great - - - - -	299
Section XVI. The Papacy from the Death of Sylvester II. to that of Leo IX.—Renewed Dependency of the Holy See - -	302

CHAPTER III.

CATHOLIC SCIENCE AND LITERATURE.

Section XVII. General State of Learning in this Epoch—Endeavors of the Church to Promote Letters - - - - -	304
Section XVIII. Christian Scholars and Writers—Their Works - -	308

CHAPTER IV.

HERESIES AND SCHISMS.

Section XIX. Iconoclasm—Seventh Ecumenical Council. - -	313
Section XX. Adoptionist Heresy — Predestinarianism - - -	316
Section XXI. The Greek Schism - - - - -	318
Section XXII. Eighth Ecumenical Council — Revival of the Greek Schism by Michael Cerularius - - - - -	322
Section XXIII. Controversy on the Holy Eucharist—Heresy of Ber- engarius - - - - -	324

CHAPTER V.

CONSTITUTION AND DISCIPLINE.

Section XXIV. The Church in Her Relation to the State—Supremacy of the Popes - - - - -	326
Section XXV. Ecclesiastical Legislation—False Decretals - -	329
Section XXVI. The Clergy and Religious Orders - - - - -	331

SECOND EPOCH.

FROM THE GREEK SCHISM TO THE BEGINNING OF THE SIXTEENTH CENTURY,

OR,

FROM A. D. 1054 TO A. D. 1500.

Introductory Remarks.

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

Section XXVII. Progress of Christianity in Northern Europe - -	336
Section XXVIII. Missions to the Heathen and Mohammedans in Asia and Africa - - - - -	339

	PAGE.
Section XXIX. The First Crusade under Godfrey of Bouillon—The Kingdom of Jerusalem- - - - -	341
Section XXX. The Crusades— <i>Continued</i> - - - - -	344

CHAPTER II.

RELATION OF THE PAPACY TO THE EMPIRE.

Section XXXI. State of the Church in the Eleventh Century - - -	349
Section XXXII. Predecessors of Gregory VII. - - - - -	353
Section XXXIII. Pontificate of Gregory VII. - - - - -	356
Section XXXIV. Gregory VII.'s Conflict with Henry IV. - - -	359
Section XXXV. The Conflict with Henry IV.— <i>Continued.</i> - - -	362
Section XXXVI. Successors of Gregory VII.—Contest of Investitures -	366
Section XXXVII. From the Accession of Honorius II. to the Election of Hadrian IV. - - - - -	371
Section XXXVIII. Conflict of Frederick I. with the Church.—Hadrian IV. and Alexander III. - - - - -	374
Section XXXIX. Pontificate of Innocent III. - - - - -	378
Section XL. Successors of Innocent III.—Conflict of Frederick II. with the Church - - - - -	381
Section XLI. Innocent IV. and His Successors.—Thirteenth General Council—Fall of the Hohenstaufens - - - - -	384
Section XLII. Gregory X.—Fourteenth General Council—Successors of Gregory X. - - - - -	386
Section XLIII. The Church in France - - - - -	389
Section XLIV. Boniface VIII. and Philip the Fair of France - - -	393
Section XLV. Translation of the Holy See to Avignon—Popes Benedict XI. and Clement V. - - - - -	399
Section XLVI. John XXII. and His Successors at Avignon - - -	402
Section XLVII. The Schism of the West, or the Great Papal Schism -	406
Section XLVIII. The Schism of the West, or the Great Papal Schism, <i>Continued</i> —Schismatical Council of Pisa - - - - -	409
Section XLIX. Council of Constance—Close of the Schism - - -	412
Section L. Popes Martin V. and Eugenius IV.—Council of Basle -	416
Section LI. Seventeenth Ecumenical, or Council of Ferrara and Florence—Reunion of the Greek and other Eastern Churches -	420
Section LII. The Concordats under Eugenius IV.—Nicholas V.—His Successors - - - - -	423
Section LIII. The Last Popes of this Period—Fifth Lateran Council -	427
Section LIV. The Church in England under the Norman Kings - -	431
Section LV. The Church in England, <i>Continued</i> —Conflict of St. Thomas à Becket with Henry II. - - - - -	434
Section LVI. The Church in England, <i>Continued</i> —Conflict of John, surnamed Lackland, with the Church - - - - -	438
Section LVII. The Church in Ireland - - - - -	442
Section LVIII. The Church in Ireland, <i>Continued</i> - - - - -	444
Section LIX. The Church in Scotland - - - - -	447

CHAPTER III.

CATHOLIC SCIENCE AND LITERATURE.

	PAGE.
Section LX. Foundation of Universities - - - - -	450
Section LXI. Scholastic and Mystical Theology - - - - -	453
Section LXII. St. Anselm—St. Bernard—Peter Lombard - - - - -	455
Section LXIII. Alexander of Hales—Albertus Magnus—St. Thomas of Aquin—St. Bonaventure—Duns Scotus - - - - -	458

CHAPTER IV.

HERESIES.

Section LXIV. Minor Sects - - - - -	462
Section LXV. The New Manicheans—Catharists—Albigenses - - - - -	466
Section LXVI. The Punishment of Heresy—The Spanish Inquisition - - - - -	469
Section LXVII. John Wycliffe—The Lollards - - - - -	473
Section LXVIII. John Huss—The Hussite War - - - - -	477

CHAPTER V.

CONSTITUTION AND DISCIPLINE.

Section LXIX. Religious Life - - - - -	481
Section LXX. Ecclesiastical Legislation—Penitential Discipline—Study and Versions of the Bible - - - - -	485
Section LXXI. New Religious Orders - - - - -	488
Section LXXII. The Mendicant Orders - - - - -	490
Section LXXIII. The Military Orders—Other Religious Congregations - - - - -	494

THIRD PERIOD.

MODERN CHURCH HISTORY.

FROM THE BEGINNING OF THE SIXTEENTH CENTURY TO THE ECUMENICAL
COUNCIL OF THE VATICAN, OR,

FROM A. D. 1500 TO A. D. 1870.

FIRST EPOCH.

FROM THE BEGINNING OF THE SIXTEENTH CENTURY TO THE MIDDLE OF THE
SEVENTEENTH. OR,

FROM A. D. 1500 TO A. D. 1650.

Introductory Remarks.

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

Section I. Missions to the Heathen in Asia—St. Francis Xavier - - -	501
Section II. The Successors of St. Francis Xavier—Christianity in China and the adjacent Countries - - - - -	504

	PAGE.
Section III. Missions in the West Indies - - - - -	507
Section IV. Missions in Mexico and South America - - - - -	510
Section V. Missions in South America— <i>Continued</i> - - - - -	515
Section VI. Missions in North America—The United States - - - - -	519
Section VII. Missions in Canada and North-Western United States - - - - -	522

CHAPTER II.

RISE AND PROGRESS OF PROTESTANTISM.

I. The Reformation in Germany.

Section VIII. Martin Luther—His Theses against Indulgences - - - - -	526
Section IX. Disputation at Leipzig—Luther's Condemnation - - - - -	530
Section X. The Diet of Worms—Luther's Religious System - - - - -	533
Section XI. Disturbances and Insurrections of the Lutherans—Organization of the Lutheran Church - - - - -	536
Section XII. Progress of Protestantism in Germany—Events from A. D. 1530 to A. D. 1555 - - - - -	541

II. The Reformation in Switzerland.

Section XIII. The Zwinglian Movement - - - - -	545
Section XIV. The Calvinistic Movement - - - - -	549

III. The Reformation in England.

Section XV. Henry VIII. (1509–1547)—The Divorce Question - - - - -	553
Section XVI. Henry VIII., <i>Continued</i> — Establishment of Royal Supremacy - - - - -	557
Section XVII. Victims of Royal Supremacy—Enforced Dissolution of Monasteries - - - - -	561
Section XVIII. Introduction of Protestantism under Edward VI. (1548–1553) - - - - -	566
Section XIX. The Restoration under Queen Mary (A. D. 1553–1558) - - - - -	570
Section XX. Revival of Protestantism under Elizabeth—The New Church “By Law Established” - - - - -	574
Section XXI. The Sufferings of the English Catholics under Elizabeth - - - - -	578
Section XXII. The Condition of the Catholics under the First Stuarts - - - - -	582

IV. The Reformation in Scotland and Ireland.

Section XXIII. Protestantism in Scotland—John Knox - - - - -	587
Section XXIV. Establishment of the Scottish “Kirk” - - - - -	590
Section XXV. Futile Attempts of the Reformers in Ireland - - - - -	594

V. The Reformation in France and Northern Europe.

Section XXVI. Protestantism in France—The Huguenots - - - - -	600
Section XXVII. Protestantism in the Netherlands and the Scandinavian Kingdoms - - - - -	605
Section XXVIII. Minor Protestant Sects - - - - -	609
Section XXIX. Causes and Effects of the Protestant Reformation - - - - -	612

CHAPTER III.

HISTORY OF THE CATHOLIC CHURCH.

	PAGE.
Section XXX. The Council of Trent - - - - -	616
Section XXXI. The Other Popes of this Epoch - - - - -	620
Section XXXII. New Religious Orders - - - - -	623
Section XXXIII. Theological Controversies - - - - -	626
Section XXXIV. Theological Science and Religious Life - - - - -	629

SECOND EPOCH.

FROM THE MIDDLE OF THE SEVENTEENTH CENTURY TO THE
COUNCIL OF THE VATICAN,

OR,

FROM A. D. 1650 TO A. D. 1870.

Introductory Remarks.

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

Section XXXV. Missions to the Heathen in Asia and Africa - -	635
Section XXXVI. Present State of the Eastern and other Foreign Missions - - - - -	638
Section XXXVII. Present State of the Greek and other Schismatic Churches - - - - -	641
Section XXXVIII. Missions to the Schismatical Sects of the East - -	645

CHAPTER II.

HISTORY OF THE CATHOLIC CHURCH.

I. The Papacy.

Section XXXIX. Alexander VII. and His Successors - - - -	648
Section XL. Pontificates of Clement XIII. and Clement XIV.—Suppres- sion of the Jesuits - - - - -	651
Section XLI. Pontificate of Pius V.—Josephism—The French Revolu- tion - - - - -	655
Section XLII. Pius VII.—His Successors - - - - -	659
Section XLIII. Pius IX. - - - - -	665
Section XLIV. Council of the Vatican - - - - -	668

II. The Church in Europe.

Section XLV. The Church in France - - - - -	672
Section XLVI. The Church in Spain and Portugal - - - - -	675
Section XLVII. The Church in Belgium, Holland, and the Scandinavian North - - - - -	678

	PAGE.
Section XLVIII. The Church in Austria and Bavaria - - - -	680
Section XLIX. The Church in Switzerland and Protestant Germany -	685
Section L. Oppression of the Catholics in Prussia and Switzerland— The “Kulturkampf.” - - - - -	690
Section LI. The Church in England - - - - -	696
Section LII. The Church in Scotland - - - - -	702
Section LIII. The Church in Ireland - - - - -	705
Section LIV. The Church in Russia and Poland - - - - -	711

III. *The Church in America and Australia.*

Section LV. The Church in British North America - - - -	714
Section LVI. The Church in the United States—Colonial Period - -	717
Section LVII. The Church in the United States, <i>Continued</i> - -	722
Section LVIII. The Church in Mexico and South America - - -	729
Section LIX. The Church in Australia - - - - -	733

CHAPTER III.

SCHISMS AND SECTS.

Section LX. Controversies and Heresies - - - - -	737
Section LXI. New Protestant Sects - - - - -	741

CHAPTER IV.

CATHOLIC SCIENCE AND LITERATURE.

Section LXII. The Theological Sciences—Distinguished Scholars and Writers - - - - -	746
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CHAPTER V.

RELIGIOUS LIFE.

Section LXIII. Famous Saints of this Epoch—New Religious Orders -	750
Conclusion - - - - -	752
List of the Roman Pontiffs - - - - -	755
General Index - - - - -	759

CHRONOLOGICAL TABLES.

I. List of Roman Pontiffs - - - - -	757
II. List of Ecumenical Councils - - - - -	760
III. Roman Emperors - - - - -	762
IV. East Roman Emperors - - - - -	762
V. Emperors and Kings of Germany - - - - -	762
VI. Emperors of Austria - - - - -	763
VII. Kings of Prussia - - - - -	763
VIII. Kings of France - - - - -	763
IX. Kings and Queens of England - - - - -	764
X. Principal Rulers of Spain - - - - -	765
XI. Chronological Index - - - - -	768
General Index - - - - -	780

INTRODUCTION.



In all ages and throughout the whole world, history tells us, we find amongst men the belief in, and the worship of a Supreme Being; in other words we find—Religion. The human race, even in its deepest degradation, could not rid itself of the idea of an all ruling Being, whom it was bound to acknowledge and to worship. The following words of the celebrated Cicero are remarkable: “There is no nation existing so barbarous that it does not acknowledge the existence of a God, so much so, that men will rather have a false god than no god at all.” And the heathen philosopher, Plutarch, writes: “If thou wanderest through the earth thou mayest easily find cities without walls, without kings, without palaces, without money, and without science; but no one has ever yet found, nor ever will find, a people without the knowledge of a God, without prayers, without vows, without religious ceremonies, and without sacrifices whereby to obtain benefits, or to avert evil. Nay, I believe that it would be easier for a city to be built without foundations, than for a community to be organized or to continue to exist, after the belief in a Divine Power has been discarded.” Religion, being inherent in man’s nature, has always existed on earth; it is indispensable to social life; it is the very foundation and mainstay of society. Religion, therefore, forms the basis of ecclesiastical history: for the history of the Christian Church is but the history of the Christian Religion.

I.

PREPARATION FOR THE COMING OF CHRIST—MORAL CONDITION OF THE ANCIENT WORLD.

The Christian Religion rests on two fundamental facts—the Fall of man, and his Redemption by the Incarnate Son of God. For this reason, the history of the Church of God on earth does not, properly speaking, begin with the Birth of Christ, but reaches

back to the days of the First Parents of Mankind, as the great Doctor, St. Augustine, beautifully remarks : "What is now called the Christian religion, has existed from the Creation of the human race ; but it was only when Christ appeared in the flesh, that men gave the name of Christianity to the true religion which was already existing" (*Retract.*, i. l. c. 12).

Christ is the centre of the history of mankind ; He is the "Alpha and Omega, the beginning and end," (*Apoc.* i. 8) ; He is "the Lamb which was slain from the beginning of the world" (*Apoc.* xiii. 8). Therefore, the history of mankind before Christ is the history of the preparation of mankind for the coming of the Saviour of the world ; and the history after Christ is the history of the development of God's kingdom on earth. All historical events, the rise and fall of kingdoms and empires ; barbarian invasions ; the rise and decline of philosophical schools and heresies ; commerce, inventions, and even bloody persecutions, are more or less directly guided by Divine Providence for the welfare of God's spiritual kingdom on earth, His Church, of which, therefore, some one very appropriately remarked : "God has made His kingdom, the Church, the centre of His providential operations in the world."

The preparation of mankind for the coming of Christ may be said to have been twofold, a negative and a positive preparation. As a negative preparation for Christianity, the ancient world, having fallen away from God, was obliged by long and painful experience to learn that "it is an evil and bitter thing to have left the Lord" (*Jerem.* ii. 19). Man had said to God in his arrogance, "Leave us, we desire not the knowledge of Thy way," and therefore God, as the Apostle St. Paul says, "suffered all nations to walk in their own way." (*Acts* xiv. 15). Gradually the knowledge of the One Personal God was lost, and mankind fell into the most degrading idolatry. This was, indeed, according to the Fathers, the greatest crime of the heathens, that they would not acknowledge Him whom it was impossible for them to ignore. "Although they discerned God," says St. Paul, "they did not honor Him, but corrupted the truth of God with falsehood, and prayed to creatures instead of the Creator" (*Rom.* i. 25).

With the belief in the true God, the foundation, on which true morality must rest, was also lost. In heathen worship the most disgraceful vices were stamped with the seal of religion ; the tem-

ples of the gods were made the scenes of the most unbridled lust; and immorality of the most abominable nature formed the essence of the heathen religious rites. "Why," asks St. Justin of the heathen, "why art thou wrath with thy son for planning treachery against thee, whilst thou honorest Jupiter, who did the like? Thou, who bowest down in the temple of Venus, what right hast thou to complain of thy spouse that she leads a dissolute life?" St. Paul writing to the Romans (c. i. 24-32) briefly, but forcibly, describes the depth of moral degradation into which the most highly civilized and polished nations—the Greeks and Romans—at the time of the coming of the Messiah, had sunk.

Cruelty, the inseparable companion of base lusts, showed itself everywhere in human society—in the endless bloody wars, in the degraded condition of woman, in the treatment of slaves, in the sanguinary combats of gladiators, and in the barbarous so-called right of fathers to kill their own children. Satan and his fellow-demons, indeed, ruled supreme in the ancient world. While on the whole earth the One True God possessed but one sanctuary, in Jerusalem; the temples of the heathen gods and goddesses were innumerable. To win their favor, even human victims were mercilessly slain on their altars.

Such, then, was the moral degradation and darkness into which the ancient world had sunk. It had become evident, even to the heathen themselves, that no real help could come from man, but from above only, that is, from God Himself. Socrates had already declared, that "unless some one came to put aside the thick mist, man could not know how he was to comport himself towards God and man." Mankind had to taste the full bitterness of its rebellion against God in order the better to appreciate the blessings and happy tidings which the Expected of the nations was to bring unto fallen mankind. Before He would give to man a Redeemer, God wished first to teach him, by long and painful experience, how essential to his well-being was this promised Messiah.

But although God justly suffered all nations to walk their own way, "He, nevertheless, left not Himself without testimony." (Acts xiv. 16). He did not cease to manifest Himself to man, but, on the contrary, spoke to him on many occasions and in various ways, and from time to time renewed the promise of a REDEEMER and DELIVERER made to our First Parents in Paradise. To keep

alive among men the hope in the promised Redeemer, God called the people of Israel to prepare the way for His coming, and for the propagation of His Gospel among the other nations of the earth. To train His people, the Israelites, for their high calling, He conducted them into the land of Canaan, where they lived secluded from the surrounding Gentile nations for many centuries. He guided and protected them in a truly wonderful manner, until the fullness of time was completed, when the promised Redeemer of the world was to appear.

The scattering of the Israelites among the heathen, which was the just punishment of their sins, served to bring the heathen nations, sunk in error and vice, to the knowledge of the true God. "Give glory to the Lord," said Tobias, speaking to the exiled Israelites, "and praise Him in the sight of the Gentiles: Because He hath scattered you among the Gentiles who knew Him not, that you may declare His wonderful works, and make them know that there is no other almighty God besides Him." Tob. xiii. 3, 4. From their intercourse with the Israelites, the heathen learned to know the wonderful destiny of this nation, and heard of the promise of a Redeemer who was to come from Heaven into this world to deliver mankind from error and sin.

The five great empires recorded in ancient history—the Assyrian, the Babylonian, the Persian, that of Alexander the Great, and the Roman—successively came in contact with God's chosen people, and without knowing it, helped to "prepare the way of the Lord." About the time of the Birth of Christ, Jews were to be found throughout the whole extent of the Roman Empire. Wherever they settled, they kept up their religious customs; remaining faithful to the law of Moses, they continued to meet in their synagogues and to read the inspired writings of their Prophets; and many of these synagogues, as we read in the Acts of the Apostles, became starting points for Christian congregations.

Here may be mentioned a remarkable saying of Clement of Alexandria: "As the Law was given to the Jews, so Philosophy was given to the Greeks until the coming of the Lord." Greek philosophy contained many precious truths which helped to prepare the way of the Lord among Gentiles, by nourishing in nobler minds, a desire for supernatural truths. Plato, especially,

was, in the words of the Fathers, a teacher who prepared the way for Christ among the Pagans, by his philosophy, which had, among the heathen, the same office that the law of Moses performed among the Jews. Never had the expectation of a Saviour been so great among men, as at the time when the promise made to man in Paradise was about to be fulfilled. The sacred writings and traditions of the Jews, as well as the mythologies of the heathens handed down from the earliest times, had spread throughout the whole extent of the then known world the knowledge of a great Redeemer and Saviour, who was to appear in Judea and restore to mankind a reign of peace, happiness, and justice. The Pagan writers, Tacitus and Suetonius, who lived in the first century of the Christian era, pointed out Judea as the land in which the long-expected Ruler was to arise.

Thus we see how under God's guiding providence, the human race was gradually prepared to receive Him who was to be the fairest flower on the tree of mankind, and of whom we read in the Prophet Isaiah (xi. 1): "There shall come forth a rod out of the stem of Jesse, and a flower shall rise out of his root." The time had arrived when it pleased God to send His angel to that chosen unspotted Lily of Israel, the Virgin Mary, to announce to her: "Behold thou shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give Him the throne of David, His father; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." (Luke i. 31-33).

II.—OBJECT AND DIVISION OF CHURCH HISTORY.

The Greek "*ekklesia*," rendered by the word "church," taken in a general sense, means an assembly, or congregation, whether religious or political. In the Scriptures and the Fathers it is commonly rendered by "house, or congregation of the Lord," and by "Church of God," and "Church of Christ." Every religious community may, in a certain sense, be termed a Church; but the name is commonly restricted to those religious societies which were established by the Lord Himself—the Jewish Church of the Old Testament, and the Christian Church of the New. In the Scriptures

the name of "Church of the Lord," and "Congregation of the Lord" is given to the Jewish Synagogue, (Deut. xxiii. 1-2.); whilst the Church founded by Christ, in the New Testament, is expressly called "the Church of God." (Acts, xx. 20, 28. 1. Cor. xi. 16, 28).

By the Church, we understand, then, when taken in its widest sense, the whole congregation of true believers, comprehending the faithful of the Old Testament as well as those of the New. But when taken in a limited sense, the Church is defined by Catholic writers to be: "The society of the faithful, who, being united under one head, Christ, profess the same faith, participate in the same sacraments and in the same worship, and are governed under the guidance of the Holy Ghost by the bishops, as the lawful successors of the Apostles, and the Sovereign Pontiff, the Vicar of Christ on earth." In Scripture the Church is called "the kingdom of God on earth."

Hence, ecclesiastical history is the history of the kingdom of God on earth, showing its origin and establishment among men, its progress and spread from age to age, the blessings it brought to the nations, as well as the adversities and persecutions, which, in all ages, it had to endure. Church History, in particular, is a statement of the foundation, development, and varied fortunes of the Catholic Church—the true Church of Christ. The subject-matter of ecclesiastical history is furnished by those events and institutions, those conflicts and victories, those graces and benefits which mark the history of the Catholic Church since her foundation by Christ.

The object of church history being to give a statement of the progress and workings of the kingdom of God on earth, the following come naturally within its province: 1. To state the establishment and propagation of the Church in the world, as well as her relations to the various nations with which she came in contact; 2. To explain the development of her dogmas occasioned by her conflicts with schism and heresy; 3. To exhibit her inner life and working as manifested in her public worship; 4. To point out the origin and development of ecclesiastical constitution which embraces the members of the whole body and defines the rights and duties of all; 5. To show how the Church adapts her discipline to the requirements of every age and country.

Church history is either universal or particular. Universal church history describes the working of the Church, under various attitudes and relations, in every age and country, and shows that her whole aim is steadily directed to the one definite end—the glory of God and the salvation of man. Particular church history, on the contrary, is limited to a single country, or a distinct period, or takes up one or another of the various branches of general church history.

It remains for us to give the division of ecclesiastical history according to time. The history of the Church from its first establishment to the present time, is usually divided into three periods—ancient, mediæval and modern.

The First Period extends from the Birth of our Lord to the close of the seventh century, or from A. D. 1 to A. D. 680. It comprises what is called Christian Antiquity. During this period the Greeks and Romans were the chief representatives of civilization and Catholic Christianity.

The Second Period extends from the close of the seventh century to the rise of the Protestant religion in the sixteenth century, or from A. D. 680 to A. D. 1500. It embraces the whole of the Middle Ages, during which period all Western Christendom was united in one Church under one head, viz., the Pope.

The Third Period extends from the sixteenth century to the Ecumenical Council of the Vatican, or from A. D. 1500 to A. D. 1870. During this period a great part of Western Christendom separated from the Catholic Church, who, however, repairs her losses by the conversion of new nations in Asia, Africa, and America.

These periods are again divided each into two epochs:

FIRST PERIOD.

CHRISTIAN ANTIQUITY.

First Epoch: From the Birth of Christ to the Edict of Milan, or from A. D. 1 to A. D. 313. Foundation and Progress of the Church—Age of the Apostles, of the Apostolic Fathers, of the Martyrs, and of the Christian Apologists.

Second Epoch: From the Edict of Milan to the close of the seventh Century, or from A. D. 313 to A. D. 680. Age of

Heresies; of the Great Councils and Fathers of the Church—
Rise of Mohammedanism.

SECOND PERIOD.

MEDIEVAL CHURCH HISTORY.

First Epoch: From the close of the seventh Century to the final establishment of the Greek Schism, or from A. D. 680 to A. D. 1054. Conversion of the German and Slavonic nations—Foundation of the Temporal Power of the Popes—Restoration of the Western Empire—Enslavement of the Papacy—Separation of the Greek from the Latin Church.

Second Epoch: From the Greek Schism to the beginning of the sixteenth century, or from A. D. 1054 to A. D. 1500. Contests about Investitures—The Papacy at the height of its authority—The Crusades—Great Schism of the West—Monastic Orders—Scholasticism—Precursors of the Protestant Reformation.

THIRD PERIOD.

MODERN CHURCH HISTORY.

First Epoch: From the beginning of the sixteenth century to the middle of the seventeenth, or from A. D. 1500 to A. D. 1650. Rise and Spread of Protestantism—Establishment of the Anglican Church—True Reformation by the Catholic Church—Religious Wars—Treaty of Westphalia—Martyr-Church of Ireland—Catholic Missions.

Second Epoch: From the middle of the seventeenth century to the Council of the Vatican, or from A. D., 1650 to 1870. Age of Religious Indifferentism and Infidelity—French Revolution—Revival of Religious Life—Catholic Missions—Vatican Council.

FIRST PERIOD.

CHRISTIAN ANTIQUITY.

FROM CHRIST TO THE END OF THE SEVENTH CENTURY,
OR,
FROM A. D. 1 TO A. D. 680.

FIRST EPOCH.

FROM THE BIRTH OF CHRIST TO THE EDICT OF MILAN,
OR,
FROM A. D. 1 TO A. D. 313.

CHAPTER I.

HISTORY OF JESUS CHRIST, THE DIVINE FOUNDER OF THE CHURCH.

SECTION I.—BIRTH AND EARLY LIFE OF CHRIST.

Christian Era—Year of Our Lord—Political Condition of the Jews—Table of the Herodian Family—Division of Judea—Birth of Our Lord—His Hidden Life.

1. All civilized nations follow the Christian era and reckon time and dates, not as the Jews, from the Creation, nor as the ancient Romans, from the foundation of their city, but from *the Birth of Jesus Christ*, the Saviour of the world. The Roman Abbot Dionysius Exiguus was the first, who, in the sixth century, introduced this method of dating from the Birth of Christ. According to his computation, which is now generally followed, the Birth of Our Lord occurred in the year of Rome 754. But it is generally conceded that he placed this blissful event from four to seven years too late. Christ was born several months, at least, before the death of Herod the Great, which, according to Josephus Flavius, occurred in April, 750 U. C. From other considerations, it is more than probable that the Nativity took place in the year 747 or 748 U. C.

2. The Jews then lived under the dominion of the Romans, who, under Pompey, in the year 63 B. C., had subjugated their country. Thus, the independence of the Jews disappeared forever. In the year 48 B. C., Antipater, an Idumean, was appointed Roman procurator of Judea by Cæsar, and, finally, in the year 40 B. C., his son

Herod, who, as if in irony, has been called the Great, was made king of Judea by the Roman Senate and forcibly installed by the Roman army. This cruel and bloodthirsty prince, who put to death the whole house of the Asmoneans, including his own wife, the noble and much beloved Mariamne, her mother Alexandra, and his two sons by Mariamne, ruled thirty-seven years over Judea, i. e., from the year 40 B. C. to the year 3 B. C. ¹

3. Thus was fulfilled the prophecy of the Patriarch Jacob: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come Who is to be sent, and He shall be the expected of nations." (Gen. xlix. 10.) Augustus, emperor of the newly founded Roman Empire, who reigned from the year 30 B. C. to A. D. 14, divided the kingdom of Judea among the three surviving sons of Herod. Archelaus, as ethnarch, received Judea, Samaria, and Idumea; Herod Antipas and Philip were made tetrarchs, the former of Galilee and Perea, and the latter of Batanea, Trachonitis, Iturea, and Auranitis.

4. Such was the political condition of the Jews, when *Jesus Christ, the Son of God and Redeemer of the World, was born of Mary, a Virgin* of the royal race of David, in Bethlehem of Juda. The great event is expressed by St. Luke (ii. 7) in these simple words: "And she brought forth her first born Son, and wrapped Him up in swaddling clothes and laid Him in a manger." The birth of the Saviour was announced by a star to the Magians in the East. Their inquiries in Jerusalem excited the suspicion of King Herod, who, fearing the loss of his throne, sought the Divine Child to destroy Him. But Joseph, the holy foster-father of Jesus, being warned by an Angel, fled with the Child and His Mother Mary to Egypt, where he remained until after the death of Herod, 750 U. C., when Jesus was brought by His parents to Nazareth.

5. Of the early life of Our Lord at Nazareth, nothing is known, except the summary statement given by St. Luke (ii. 40), that "He grew

1. TABLE OF THE HERODIAN FAMILY.

Herod the Great († 750 U. C.) had many wives, the principal of whom were:

1. Mariamne, the Asmonean.	2. Mariamne, daughter of the high priest Simon.	3. Malthace.	4. Cleopatra.
Alexander and Aristobolus, both put to death by order of Herod, 750 U. C.	Philip I., husband of Herodias.		Herod Antipas, tetrarch of Galilee, who took Herodias, wife of his half-brother Philip I., beheaded John the Baptist, and mocked Our Lord. He was exiled A. D. 39.
Herod Agrippa I. who beheaded St. James the Elder, was the brother of the notorious Herodias († A. D. 44.)	Archelaus, ethnarch of Judea, and Philip II., tetrarch of Iturea, and Trachonitis († A. D. 37). Archelaus was exiled 759 U. C.		
Herod Agrippa II. before whom St. Paul, a prisoner, stated his case. His sisters were Drusilla and Berenice.			

and waxed strong, was full of wisdom, and the grace of God was in Him." At the age of twelve, Jesus went up to Jerusalem, with His parents, to the Paschal feast. He remained there three days, astonishing even the doctors by the wisdom of His questions and answers. Returning to Nazareth, He lived in private with His Virgin-mother and Joseph, His foster-father, "and was subject to them." Of the following eighteen years, till the commencement of His public ministry, no account is given in the Gospels. Jesus continued to live in retirement "advancing in wisdom and age and grace with God and men." (Luke ii. 32).

SECTION II.—PUBLIC LIFE OF OUR LORD.

John the Baptist—His Mission—Baptism of Christ—His Public Ministry—
Testimony of Christ Concerning Himself—Foundation and Organization
of the Church.

6. Thirty years had elapsed from the Birth of our Lord to the opening of His ministry, when John the Baptist appeared on the banks of the Jordan, preaching the baptism of penance for the remission of sins. In the fifteenth year of the reign of Tiberius Cæsar, 778 U. C. or A. D. 25, reckoning from his joint rule with Augustus 764 U. C. or A. D. 11, the holy Precursor of our Lord began to preach publicly. He was the last representative of the prophets of the old covenant; his work was to announce the way for, and to prepare the advent of the promised Messiah. Such was the fame and authority of John, whom the Lord Himself declared the "greatest of those born of women," that it led men to suspect that he himself might be the Messiah. But John openly confessed that he was not the Christ, and announced the approach of "one mightier than himself, who should baptize with the Holy Ghost and with fire, and the latchet of whose shoes he was not worthy to loose." (Luke iii. 16).

7. Jesus also came to the Jordan to be baptized by John, who, recognizing in Him the Messiah, publicly declared Him to be "the Lamb of God, who taketh away the sins of the world," and testified "that He was the Son of God." (John i. 29, 34). It was by the testimony of John that the divine mission of Jesus was authenticated, as at this baptism the holy Precursor received the miraculous token that Jesus was indeed the "Anointed of God." For the heavens were opened, and the Holy Ghost descended upon Him, and a voice from heaven said: "This is my beloved Son in whom I am well pleased." (Matt. iii. 17). The valley of Jericho is marked out as the probable scene of our Lord's baptism, which is supposed to have taken place in

January, 779 U. C., or A. D. 26. Immediately after this inauguration of His ministry, Jesus retired into the wilderness, subjecting Himself to a fast of forty days, and suffering Himself to be tempted and led about, even by the Devil, as He afterwards permitted himself to be crucified by the minions of Satan.

8. After this, Jesus began His public ministry, which embraced a period of three years and three months, from 779 U. C., or A. D. 26, to March 25, 782 U. C., or A. D. 29. He preached the Gospel, i. e. the good tidings of the Kingdom of God, first in Galilee, and then in Judea and Samaria. He went about doing good to all, healing the sick, casting out devils, and working the most stupendous miracles to prove His divine mission and show that He was the Messiah promised to mankind from the beginning. In His wonderful sermon on the Mount, He set forth the spirit of His doctrine and the conditions of participation in the Kingdom of God, and in the "Lord's Prayer" He gave an example of how we should pray to God. Multitudes of people followed Him, and all who heard Him were in admiration at His doctrine and the authoritative manner of His teaching. "He was a prophet, mighty in work and word before God and all the people." (Luke xxiv. 19), "and was teaching them as one having power, and not as their Scribes and Pharisees." (Matt. vii. 29).

9. Concerning Himself, Jesus often declared in the plainest terms that He was the Son of God, one with the Father, and that His doctrine was the word of God, and divine truth. "I and the Father are one. Believe that the Father is in Me, and I in the Father." (John x. 30, 38). "He that seeth me, seeth the Father also." The words that I speak to you, I speak not of Myself, but the Father who abideth in Me" (John xiv. 9, 10). The incomparable holiness of His life, the numberless and undeniable miracles He wrought, the fulfilment of His own prophecies as well as those of the ancient prophets,—all these are sufficient proof of His divine Mission and the truth of His words. Challenging His fiercest enemies, He could say: "Which of you shall convince Me of sin?" (John viii. 46.) "The works that I do in the name of My Father, they give testimony of me. If, therefore, you will not believe Me, believe My works, that you may know and believe that the Father is in Me, and I in the Father." (John x. 25, 38). And finally, He sealed His testimony with His death on the cross. Being adjured by the living God before the tribunal of the high-priest, He solemnly confessed that He was "The Christ, the Son of God," and on account of this confession He suffered death. (Matt. xxvi. 63, 66).

10. As Christ our Lord came into this world to give light and salvation, not to one people only, but to all men of all countries and ages, the blessings of the mission which He had from His Father were not to be limited to the Jewish people alone. He Himself expressly declared to His disciples, that He was the Saviour of the world, and that His Gospel should be preached throughout the whole world and to all nations. He, therefore, founded a visible Church, that through her He might insure to all ages the fruit of His divine doctrine and the integrity of the Sacraments which He instituted, and through her lead all men to eternal salvation.

11. For this purpose He—(a.) Chose from among His followers twelve, whom He called Apostles. These were destined to establish among all nations the One Saving Church which He had come to found. With them He associated seventy-two Disciples, and these He sent before Him, two by two, into places whither He Himself was going. (b.) With amazing zeal and patience, He instructed and trained both of these, particularly His Apostles, whom He initiated more fully into the spirit of His doctrine and of the divine mysteries. (c.) To His Apostles He entrusted the execution of His teaching office, and the power both to administer His Sacraments and to rule His Church. He gave them the power of binding and of loosing, of forgiving and of retaining sins, saying: "All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations." (Matt. xxviii. 19.) "As the Father hath sent Me, I also send you. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (John xx. 21–23.) "He that receiveth you, receiveth Me: and he that receiveth Me, receiveth Him that sent Me." (Matt. x. 40.) (d.) That this Kingdom, His Church, might be held together by some visible bond, and that unity might be ever maintained in it, Christ appointed Peter to be the supreme visible head of His Church. Him He made the sure foundation-stone of His Church: "Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." (Matt. xvi. 18.) To Peter He gave full and absolute authority and jurisdiction in the government of His Church: "And I will give to thee the keys of the kingdom of heaven. Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. xvi. 19.) In the Church, Peter should be, next to Christ Himself, the chief foundation-stone, in quality of chief pastor and governor, and should have, accordingly, all fulness of ecclesiastical power. (e.) And in order to shield His Apostles against all error and dangers, and to insure the

permanent existence of His Church, our Lord gave them the solemn promise that He Himself would be with them to the end of the world, and that the Paraclete, the Spirit of truth, would abide with them forever, "Who would teach them all truth." (John xiv. and xvi.)

12. Thus was established by Christ the "Kingdom of God upon earth," that is, the Church, which, although small in the beginning, was destined to spread over the whole world, embracing all nations and uniting them into one great spiritual Kingdom. The small society consisting then of only the Apostles and Disciples of our Lord, and some pious women, who ministered to Him in His daily rounds and travels, was the commencement, the fruitful bud, as it were, of the "Church of Christ." Christ calls His Church indiscriminately "*the Kingdom of God*" and "*the Kingdom of Heaven*." She is a Kingdom, indeed, not of this world, yet founded in this world, and for the salvation of the world. In her alone are fulfilled the predictions of the prophets concerning the perpetual Kingdom of the Messiah.

SECTION III.—PASSION AND DEATH OF OUR LORD.

Jesus and His Enemies—Divine Decree—Institution of the Blessed Sacrament
—Our Lord's Final Discourse—His Passion—His Death—His Resurrection
—His Ascension—The Four Gospels—Apocryphal Gospels and Writings.

13. During the three years of His public ministry, Jesus bestowed upon the Jewish people the greatest benefits and blessings; the countless miracles which He wrought in the name of God the Father, were a sufficient and convincing proof of His divine Mission, and of His being the promised Messiah. Many of the people, indeed, believed in Him, confessing Him to be "*the Prophet* who was to come into this world," John vi. 14, and "that when the Christ cometh, He would work miracles neither greater nor more numerous than those of Jesus." (John vii. 31). Nevertheless, our Lord had many enemies, who were found chiefly among the Scribes and Pharisees.¹ These were bitterly opposed to Him, because of His severe reproaches against them, and because walking in the way of humiliation and contempt of the world, He appeared in a guise which ill suited their pride and the carnal views

1. The Jewish Theologians, we find at this time, divided into three sects, who were more or less opposed to each other—the Pharisees, the Sadducees and the Essenes. The Pharisees, whose name implies separation from the unholy, affected the greatest exactness in every religious observance, and attributed great authority to traditional precepts relating principally to external rites. They were the leading sect among the Jews, and had great influence with the common people. The Sadducees, on the contrary, disregarded all the traditional and unwritten laws which the Pharisees prized so highly; they denied the doctrine of the resurrection, and the existence of the angels. The Essenes were a society of piously disposed men, who had withdrawn themselves from the strife of theological and political parties to the western side of the Dead Sea, where they lived together, leading an ascetic and retired life.

they had formed of the Messiah. They constantly watched His words and actions, but could not detect any fault whereby to impeach His character.

14. Full of malice, the Jewish leaders continually sought to destroy Him, and decreed to excommunicate every one who should confess Jesus of Nazareth to be the Messiah (John ix. 22.) Finally, when Jesus raised Lazarus from the dead, and soon after made His regal entry into Jerusalem, the high-priests summoned a council, and, under pretence of providing for the welfare and security of the nation, resolved to put Him to death. (John xi. 47-53.) Yet so long as it pleased Him, His enemies could do Him no harm, "for though they sought to apprehend Him, yet no man laid hands on Him, because His hour was not yet come." (John vii. 30.) All the intrigues and violence of His enemies would have availed nothing, had it not been His will to suffer and die for the salvation of the world. "No man," He said, "taketh my life from Me, but I lay it down of Myself; and I have power to lay it down, and I have power to take it up again." (John x. 18.)

15. But when His time was come, Jesus said to His disciples, on His way to Jerusalem: "Behold we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the Scribes, and they shall condemn Him to death." (Matt. xx. 18.) In the eternal counsels of God it had been decreed that Jesus should become a victim and sacrifice of expiation for the sins of the world, and by His sufferings and death on the cross redeem mankind. Our Lord, therefore, resigned to the will of His heavenly Father, steadily looked forward to the consummation of that sacrifice in His ignominious death. And He not only died *because* He so willed, but also *when* He willed. He chose to die at the time of the Paschal feast; and He carried out His purpose in spite of all the efforts of His enemies to the contrary. In vain had the high-priests and Pharisees resolved not to seize and slay Him until after the Pasch, lest there might be a tumult amongst the people who shortly before had welcomed Him with such enthusiasm. (Matt. xxvi. 5.) Jesus had expressly said to His Apostles: "After two days will be the Pasch, and the Son of man will be given up, that He may be crucified." (Matt. xxvi. 2.)

16. On the eve of His bitter Passion, after having eaten the Paschal lamb with His Apostles, and having washed their feet, Jesus proceeded to institute the *Blessed Sacrament*. Taking bread, He blessed it and gave it to His Apostles with the words: "Take ye and eat: This is *My Body* which shall be delivered for you." In like manner taking the chalice with wine, He blessed and gave it to His Apostles, saying: "Drink ye all of this, for this is *My Blood*,

the blood of the New Testament, which shall be shed for you and for many for the remission of sins." (Matt. xxvi. 26-28.) Our Lord in this most sacred mystery instituted, not a sacrament only, but a sacrifice also, the unbloody sacrifice of the New Law,—when, with the words: "Do this for a commemoration of Me," He gave to the Apostles the command and power to offer this sacrifice. (Matt. xxvi.; Luke xxii.)

17. After this, Jesus plainly announced His denial by Peter that very night, and as clearly designated His immediate betrayal by Judas Iscariot, though all present understood not the sign as referring to the traitor. He next delivered that memorable final discourse recorded by St. John the Evangelist, addressing His disciples in tones of the most fervent love. He promised them the Holy Ghost for a comforter, the Spirit of truth, who should abide with them forever. Lastly He admonished them to live in Him, as the branch in the vine; to pray, and to persevere patiently and confidently in suffering and persecution. "In the world," He said, "you will have persecution; but have confidence, I have overcome the world." (John xvi. 33.)

18. When Jesus had thus spoken to the Apostles, and in a fervent prayer recommended them to His Father in heaven, He went out to the Mount of Olives to pray. A mortal anguish seized His soul, and His sweat became as drops of blood trickling down to the ground. Strengthened by an angel from heaven, He arose to meet the traitor Judas, who, with a kiss, betrayed his Master to His enemies. Jesus permitted Himself to be bound and led before the court of the Sanhedrim; and because He affirmed that He was Christ, the Son of God, the council pronounced Him guilty of blasphemy, and then, as being deserving of death, delivered Him to Pontius Pilate, the Roman Governor of Judea. Pilate in vain sought to release Jesus. Yielding to the threatening demands of the Jews, who in terrible blindness exclaimed: "His blood be upon us and upon our children," he delivered Him up to them to be crucified. The Death of the Saviour occurred in the year 782 U. C., and according to an ancient tradition, on the 25th day of March—the same day on which the Word was made flesh.

19. Extraordinary signs in nature accompanied the Death of our Lord. The sun miraculously hid its light, and a fearful darkness covered the earth; rocks split asunder; graves were opened, and of the Saints that had slept many arose and appeared in Jerusalem. It was about three o'clock in the afternoon that Jesus died. His body was taken down from the cross by Nicodemus and Joseph of Arimathea, and laid in a new grave hewn in a solid rock. With a

view to frustrate the prediction of our Lord concerning his Resurrection, the leaders of the Jews made His grave secure by sealing it and setting a guard around it. But early on the third day the Crucified Lord, by His own power, rose gloriously from the dead and showed Himself alive to His Apostles and disciples. During the forty days that He still remained on earth, Jesus constantly appeared to His disciples and instructed them concerning the kingdom of God—His Church. He gave them the power to forgive sins, and installed Peter as head of the Church.

20. Before departing from this world, our Lord solemnly ratified the mission of His Apostles; and assigning the whole world to them as the field of their labors, He said: All power is given to Me, in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 18-20.) He commanded them not to leave Jerusalem before the Descent of the Holy Ghost, and while blessing them ascended triumphantly before their eyes into heaven, from the Mount of Olives, where His Passion was begun. ¹

21. The only reliable and authentic records respecting the life and teachings of our Lord are the four Gospels of Matthew, Mark, Luke, and John. Other gospels and accounts relating to the life of Christ must be rejected as apocryphal, many of which were written by heretics in the interests of their sects. The best known of these are: 1. "The Gospel of the twelve Apostles," also called "Evangelium juxta Hebræos," which was used by the Nazarenes and Ebionites; 2. "The Gospel of Peter," which probably was a Greek translation of the foregoing; 3. "A Gospel of the Egyptians" is mentioned by Origen and others. The foregoing are all lost; but still extant are: 4. The "Proto-evangelium of James the Less;" 5. "Evangelium Pseudo-Matthæi," or "Liber de ortu B. Mariæ Virginis et infantia Salvatoris;" 6. "Evangelium de Nativitate Mariæ," an abridgement of the preceding work, as far as the Birth of Christ; 7. The Arabic "History of Joseph the Carpenter;" 8. The "Gospel of the Infancy of Jesus," also of Arabic origin; 9. "Evangelium Thomæ Israelitæ," the authorship of which is attributed to Thomas, a disciple of Manes; 10. The work, "De dormitione Mariæ," or "Transitu Mariæ." The following works pretend to relate to the Passion of Christ. 11. "The Gospel of Nicodemus," which includes the "Acta seu Gesta Pilati," and "Descensus Christi ad inferos;" 12. The correspondence of Herod and Pilate to the Roman senate. To these may be added: 13. A Syriac letter of Mara to his son

¹. The Jewish historian Josephus Flavius, who flourished in the second half of the first century, gives the following testimony concerning Christ: "There was at one time a wise man whose name was Jesus, if, indeed, he may be properly called a man, for he wrought wonderful works, taught the truth to those who were willing to hear Him, and had among His followers a great number of Jews and Gentiles. This was the Christ. When, at the suggestion of our leading men, Pilate condemned Him to death on the cross: those who loved Him from the beginning did not forsake Him, and He appeared alive to them on the third day. All this, and much more, the prophets foretold concerning Him, and the Christians, who are named after Him, exist at this day." *Antiquities of the Jews*, xviii. 3, 3.

Serapion written about the year 73, in which Christ is praised as a wise King; and 14. The correspondence between Christ and Abgar, king of Edessa, which Eusebius found in the archives of the church of Edessa and translated from the Syriac. The two last mentioned are by some considered authentic.

CHAPTER II.

HISTORY OF THE APOSTLES

SECTION IV. PENTECOST.—PREACHING OF THE APOSTLES

Preparations for the Outpouring of the Holy Ghost—Election of St. Matthias—Descent of the Holy Ghost—Preaching of St. Peter—Its effects—Formation of the first Christian Congregation—Manner of life of the first Converts—Primitive Churches—Animosity of the Jews—Imprisonment of the Apostles—Election of the seven Deacons.

22. When our Lord ascended into heaven, His Church, destined to become the common mother of all nations, numbered in all only "five hundred Brethren" in Galilee (I. Cor. xv. 6), and one hundred and twenty disciples, including the Apostles at Jerusalem. In obedience to the command given them by their divine Master, the Apostles, with Mary, the Mother of Jesus, and other holy women who had followed our Lord during His mortal life, remained together in Jerusalem, where, "persevering with one mind in prayer," they awaited the coming of the Holy Ghost. In the meantime, at the instance of Peter, Matthias was chosen to fill the place of the traitor Judas. St. Matthias was thenceforth associated with the eleven, and ranked among the Apostles.

23. On the tenth day after the Ascension of our Lord, being the feast of Pentecost, the Holy Ghost, in the form of fiery tongues, descended upon the Apostles and disciples who were assembled in the cenacle, the place hallowed by the institution of the Holy Eucharist. Endowed with celestial strength, the Apostles at once entered upon their mission, publicly preaching the Gospel and the Resurrection of Jesus crucified, and "speaking with divers tongues according as the Holy Ghost gave them to speak." (Acts ii. 3-4). This gift of languages made the strongest impression upon the Jews and proselytes, who were assembled from all quarters of the globe to celebrate the feast of Pentecost at Jerusalem. The powerful discourse of Peter declaring to the assembled multitude, that Jesus, Whom they had crucified, was truly the promised Messiah, converted on this day three thousand to the faith. This number was increased

soon after to five thousand by a miracle of the same Apostle, who healed a man in the name of Jesus at the golden gate of the temple.

24. The new converts in Jerusalem, with those of the surrounding country, formed the first Christian congregation; they were distinguished for their singular piety, their mutual love and their entire detachment from temporal possessions. Forming one single community of believers, they all confessed the same faith, joined in the same worship and listened to the same doctrine, "persevering in the doctrines of the Apostles, in the communion of the breaking of bread, and in prayer." (Acts ii, 42). They were all led and guided invisibly by the Holy Spirit, and visibly by the Apostles, and by St. Peter their common head. The new believers "having one heart and one soul held everything in common." There were no poor among them, for they willingly divided their goods for the support of those in need. They sold their lands and houses and brought the price to the Apostles for distribution among the needy. (Acts iv, 32-35).

25. In exterior things, the first Christians continued to frequent the temple and observe the Jewish rites, which hitherto had not been forbidden. They soon began, however, to hold separate assemblies for worship, at which the Apostles celebrated the sacred mysteries. God confirmed the preaching of the Apostles by many miracles. Such was the fame of their miracles, that the people of the surrounding cities brought their sick and those tormented by evil spirits, to be healed. Even the shadow of Peter healed all those on whom it fell. A holy fear came over all the faithful at the sight of these wonders, particularly when Ananias and his wife Saphira, who conspired to deceive St. Peter and defraud the Holy Ghost, were punished with sudden death. (Acts v).

26. The memorable feast of Pentecost, which for the Jews was the anniversary of the day on which God gave the Law to their fathers on Mount Sinai, is for Christians, ever since the Descent of the Holy Ghost, the anniversary of the promulgation of the Evangelical Law; it is the *Birthday of the Christian Church*. This feast, as well as the general expectation which then prevailed, that the reign of the Messiah would soon be established, had brought numbers of Jews and proselytes to Jerusalem from all parts of the world. Many of these were among the first converts, who on their return to their homes, brought with them the first tidings of the Gospel. Hence it was, that many of the Primitive Churches dated their origin from the very witnesses of the miraculous Descent of the Holy Ghost at Jerusalem on Pentecost-day.

27. The Sanhedrim, or high council of the Jews, at first affected to ignore the marvelous growth of the Christian community, believing that with the death of its Founder, His cause also had been vanquished. But the Jewish leaders soon had the mortification of seeing the number of His Disciples increasing, and they themselves were looked upon as the murderers of the Messiah. They began to be alarmed at the rapid increase of the sect of the *Nazarenes*, as they called the Christians, and dreaded the abolition of the Mosaic law.

28. When after the cure of the man born lame, Peter and John were found preaching in the temple, the Jewish authorities commanded that the two Apostles should be seized and brought before the high council. Being asked by what right and in whose name they had done this, Peter boldly replied, that the sick man was cured through the name of Jesus Crucified, by Whose authority they also preached adding that in no other name under heaven was salvation to be found. Upon the command of the council not to teach again in the name of Jesus, the Apostles promptly answered that they must obey God rather than men, and that they could not but speak the things they had seen and heard. Not able to obviate the truth nor to shake the firmness of the Apostles, and being in fear of the people, the Jewish rulers were content to repeat their warning, not to teach again in the name of Jesus, under pain of severe punishment. (Acts iv, 3-21).

29. Notwithstanding these threats, the Apostles, with great power, gave testimony, as before, of the Resurrection of Jesus Christ. The high priests seeing their prohibition disregarded, ordered them to be cast into prison; but an angel delivering them, commanded the Apostles to preach the word of God in the temple without fear. While preaching in the temple they were again seized and led before the council. When the Jewish chiefs deliberated about putting them to death, Gamaliel, a famous Rabbi and highly esteemed member of the Sanhedrim, counseled moderation, representing that if this work were of men, it would inevitably come to naught; but if it were of God, they would strive in vain to overthrow it. Upon this, the Apostles, after having been scourged, were set at liberty, and charged not to speak at all any more in the name of Jesus. They, however, went forth rejoicing, that they had been found worthy to suffer for the name of Jesus; "and they ceased not to teach daily in the temple." (Acts v.)

30. The multitude of believers, as well as the complaints of certain Hellenistic Jews, necessitated the appointment of co-laborers to the Apostles in the ministry. "Seven men full of the Holy Spirit and wisdom" were chosen by the faithful and presented to the Apostles, who, imposing hands on them, ordained them deacons.

These deacons whose names are recounted in the Acts (vi. 5), were charged with the administration of the temporalities and the care for the poor. The most prominent of the seven was Stephen. Of him the author of the Acts bears witness "that he was a man full of faith and of the Holy Ghost, and one who did great signs and wonders among the people." (Acts vi. 8). The Apostles being no longer distracted by other cares, devoted themselves wholly to the preaching of the Gospel.

SECTION V.—GROWTH OF THE INFANT CHURCH.

First Persecution in Jerusalem—Martyrdom of St. Stephen—Dispersion of the Christians—Conversion of the Samaritans—Simon the Magician—The Ethiopian Eunuch—Conversion of Saul—Call of the Gentiles—Visitation of the Churches by St. Peter—Cornelius the Centurion—Formation of a Gentile Community at Antioch—The name "Christians" first given to Believers—Second Persecution in Jerusalem—Martyrdom of James the Elder—Dispersion of the Apostles.

31. The numerous conversions to the Christian faith, including also many of the Jewish priests, greatly incensed the leaders of the Synagogue, particularly the Pharisees and Sadducees who joined in exciting a violent persecution against the infant Church. Stephen, one of the seven deacons, made himself particularly odious to them by his zeal and the marvelous success which accompanied his preaching. The Jewish doctors disputing with him were unable to resist his wisdom and the Divine Spirit that spoke through him. Stirring up a great tumult, they dragged him out of the city and stoned him to death. The holy Levite praying for his enemies: "Lord, lay not this sin to their charge," died like a true disciple of Jesus. The death of St. Stephen, who was the first of the glorious martyrs of Christ, occurred about the year 36. In consequence of this persecution, most of the faithful were scattered abroad, but the Apostles who contrived to conceal themselves, remained in Jerusalem or in other parts of Judea caring for such of the faithful as had not fled.

32. The persecution raging in Jerusalem was the occasion of spreading the faith abroad; for the Christian refugees dispersing over the adjacent cities of Judea and Samaria, and even as far as Phoenicia, Syria, and Cyprus, everywhere announced the word of God. Philip the deacon, being compelled to take refuge in Samaria, by his preaching and miraculous cures converted a great number of its inhabitants to the faith; among others, Simon the Magician. On hearing that Samaria had received the word of God, Peter and John came to confirm the new converts in the faith by calling the Holy

Ghost down upon them. By the command of an angel, Philip also instructed and baptized the Ephiopian eunuch, a proselyte, who had come to Jerusalem to worship. The zealous deacon, called in the Acts (xxi. 8) the evangelist, then preached along the maritime coast, extending his missionary labors south as far as Azotus.

33. During the persecution in Jerusalem, one Saul, a Hellenistic Jew from Tarsus in Cilicia, made himself particularly remarkable by his zeal and unceasing activity against the Christians. He was a rigid adherent of Pharisaism, and had obtained his education at Jerusalem under the famous Gamaliel. Saul had taken part in the stoning of St. Stephen, by keeping watch over the garments of those who stoned the holy martyr; and not content with persecuting the faithful in Jerusalem, he obtained a commission from the Sanhedrim to bring to trial the disciples who had taken refuge in Damascus. But while on his way to that city, he was converted by a vision, the Lord Jesus appearing to him. Struck with temporary blindness, he was brought to Damascus, and there, after three days, recovering his sight was baptised by Ananias. (Acts ix. 1-18). The time of this wonderful conversion of Saul is believed to be the year 36 or 37, or the third after the death of Christ.

34. To the great mortification of the Jews, Saul the violent persecutor of the Christians, was now heard "preaching Jesus in the synagogues," and proclaiming Him to be the Son of God and the long promised Messiah. Soon after his wonderful conversion, he withdrew into Arabia, where he passed about three years in retirement, to prepare himself for his apostleship. He then returned to Damascus; but as his life was threatened by the machinations of the Jews, he was obliged to consult his safety by flight. Saul thereupon, for the first time after his conversion, visited Jerusalem "to see Peter," the head of the Church. He was introduced to the Apostles by Barnabas and remained at Jerusalem fifteen days, when, being warned by a vision, he left the city and returned to Tarsus.

35. The admission of the Samaritans into the Church was the immediate step to the call of the Gentiles to the faith. About the year 38, Peter as head of the Apostles, made a general visitation from Jerusalem to the neighboring churches. At Lydda, the Apostle healed Eneas a palsied man, in the name of Jesus; and at Joppe, recalled to life the virtuous and benevolent widow Tabitha. In consequence of these miracles many were converted to Christianity. In the last named city, the Prince of the Apostles while occupied in prayer, was instructed by a vision that Jews and Gentiles alike were called to the faith. The Centurion Cornelius of Caesarea and his family

were the first Gentiles received into the Church. The wall which separated the Jewish from the Gentile world, was thus broken down. These conversions to the Christian faith also decided the question affirmatively, as to whether or not the Gentiles were to be admitted into the Church without the exaction of the ceremonial observances. On complaint of some of the Christian Jews, for having received Gentiles into the Church, Peter assured them that he had acted only in obedience to a divine revelation. "Since God," he replied, "gave the same grace to the Gentiles as even to us who believed in the Lord Jesus Christ, how was I to withstand God?" (Acts. xi. 17.)

36. About this time also the first Gentile church was organized by St. Peter at Antioch. For, according to Eusebius, the Prince of the Apostles extended his visiting tour as far as Syria. The Christian refugees from Jerusalem everywhere announced the word of God, but only to Jews and proselytes. Those of Cyprus and Cyrene were the first who preached "the Lord Jesus" to the Gentiles at Antioch, many of whom embraced the Christian faith. It was at Antioch that the new believers, who called themselves "Disciples of the Lord" and "Brethren," were first named "*Christians*," a name given them probably by the Romans, since the Jews contemptuously called them Nazarenes or Galileans.

37. On learning of the numerous conversions among the Gentiles, the Apostles sent Barnabas to Antioch to advance the work so successfully begun. Barnabas, with Saul, whom he had brought thither from Tarsus, labored there for a whole year with great success. When, about the year 44, a great famine visited Judea, the Christians at Antioch felt themselves bound to assist their suffering brethren of Jerusalem. Barnabas and Saul were deputed to convey their contributions, after which they returned to Antioch, to continue their missionary labors.

38. King Herod Agrippa I. (A. D. 41-44), from a desire of pleasing the Jews, stirred up a persecution against the infant Church. He caused James the Elder, a brother of the Apostle St. John, to be put to death, A. D. 42. He also cast St. Peter into prison, intending that he should meet the same fate. In this calamity, "prayer was made without ceasing by the Church to God for him." (Acts. xii. 5.) Peter was delivered from prison by an angel, and the death of the king, which shortly after followed, gave peace once more to the Church. During the first seven or eight years after the Ascension of our Lord, the Apostles labored chiefly in Palestine. In consequence of the persecution

raised by Agrippa, they dispersed among all nations, James the Less, who was appointed bishop of Jerusalem, alone remaining.

SECTION VI.—APOSTOLIC LABORS OF ST. PETER.—THE FOUNDING OF THE SEE OF ROME.

St. Peter's Arrival at Rome—Cathedra St. Petri Antiochena and Romana—Scene of his Apostolic Labors—His Death—Exercise of the Primacy—Evidences respecting Peter's Visit to Rome and the Founding of the Roman See.

39. After his miraculous deliverance from the hands of Herod, Peter immediately left Jerusalem, and, in all probability, proceeded to Rome, where, by divine dispensation, he was to establish the center of unity of Christ's Church. Eusebius and St. Jerome mark the second year of the reign of Claudius, or A. D. 42, as the period of the arrival of Peter at Rome. The edict of Claudius expelling the restless Jews from Rome about A. D. 50, probably compelled our Apostle also to leave that city, since he next appears at Jerusalem, presiding over the Council held by the Apostles and the Elders of the mother Church. Shortly after the Council, he went to Antioch, and it was then that he drew upon himself the censure of Paul, for declining to associate with the converted Gentiles. (Gal. ii. 11-19). The remainder of the history of this Apostle is chiefly derived from allusions in his Epistles and from the traditions of the early Fathers.

40. An ancient and generally received tradition, given in the works of Eusebius and St. Jerome, attests that Peter founded the Sees of both Antioch and Rome, holding the former seven years, from A. D. 35 or 36 to 42, and the latter twenty-five years, from A. D. 42 to 67.¹ Evodius succeeded Peter in the See of Antioch, and he was followed by St. Ignatius Martyr. Yet, while holding the See of Antioch and afterwards that of Rome, Peter made frequent excursions to carry the faith into other countries. As appears from his first Epistle and the works of St. Jerome, he preached the Gospel in Pontus, Galatia, Cappadocia, Bithynia, and other parts of Asia Minor. That he also preached in Achaia, is attested by Dionysius of Corinth.

41. The general tradition of antiquity attests that Peter together with Paul, was martyred at Rome in the Neronian persecution, A. D. 67. At his own request he was crucified with his head downward. Peter is the author of two canonical Epistles, the first of which was probably written about the beginning of the Neronian

1. The Church, for this reason, celebrates the feasts of Cathedra St. Petri Antiochena and Romana.

persecution, and the second from his prison, shortly before his death: they were both addressed to the Asiatic churches with a view to prepare the faithful for impending trials and persecutions, and to caution them against false teachers.

42. The various acts, and the entire conduct of Peter, after the Ascension of our Lord, plainly prove that our Apostle both acted and was recognized as head of the entire Church by the other Apostles and the faithful. From the moment of our Lord's Ascension into heaven, Peter appears the first on all occasions, and takes the lead in every affair of importance. We find him the first, when there was question of completing the number of the Apostles; the first to address the assembled multitude on Pentecost; the first who confirmed the faith by a miracle; the first to convert the Jews; and again, the first to receive the Gentiles into the Church. On all occasions he appears as spokesman of the other Apostles before the Sanhedrim at Jerusalem; and it is he that pronounces the terrible sentence upon Ananias and Saphira, and also rejects a heretic, Simon Magus. He makes a general visitation of the churches, is visited by St. Paul, who wished to take council with him, and presides over the council of the Apostles at Jerusalem; and when in prison, prayers are offered up for him by the Church. From these examples it is evident that the superior authority of Peter was acknowledged by even the Apostles themselves.

43. That the Prince of the Apostles visited Rome, honoring that city by his preaching and martyrdom, and that he was the original founder of the Roman See, is an incontestable historical fact. Hence, ever since, Rome is styled by the ancient Councils "the See of Peter." Of the numerous testimonies which corroborate these undeniable facts, it will suffice to adduce the following:

(1). As is generally admitted, St. Peter himself, in his First Epistle, intimated his presence and preaching at Rome. When he says in this Epistle to those whom he addressed it: "The Church in Babylon salutes you," he undoubtedly meant the *Church in Rome*. Every Christian at the time, and all ancient writers, such as Papias, Eusebius, St. Jerome, and St. Augustine gave this meaning to the word "Babylon," as does likewise St. John in the Apocalypse. Besides, it is a well known fact that Peter never was at Babylon, neither at the old city on the banks of the Euphrates, nor at the Egyptian place of that name. (2). A tradition of the Roman Church of great antiquity makes Peter on his first arrival at Rome, the guest of the Senator Pudens, in whose house he also celebrated the holy mysteries, using on such occasions the wooden altar or table, still kept in the Lateran Basilica. There is also still extant at Rome

a "Cathedra of St. Peter," or senatorial chair, which the same Pudens is reported to have presented to our Apostle for his use at divine service. This Pudens, whom St. Paul mentions in his "Second Epistle to Timothy," is not to be confounded with another Pudens who lived a century later, and who was the husband of St. Priscilla and the father of the two holy virgins Pudentiana and Praxedes. This second Pudens probably was the grand-son or grand-nephew of the former. (3.) The presence and martyrdom of St. Peter in Rome are attested by no less than three disciples of the Apostles: St. Clement of Rome who was a disciple of Peter and his third successor in the papacy, in his first Epistle to the Corinthians, clearly testifies to the presence and the martyrdom of Peter at Rome. He does not indeed expressly say that this martyrdom took place at Rome, but the author writes from Rome, and relates what he witnessed with his own eyes. Moreover, he relates this remarkable event in connection with the great multitude of martyrs who suffered in the Neronian persecution, which, as is known, did not extend beyond the limits of Rome. Tacitus also speaks of a great multitude of martyrs under Nero (*ingens multitudo*), thus corroborating in point of time by his testimony that of St. Clement. St. Ignatius Martyr, second successor of St. Peter in the See of Antioch, also alludes, in his second Epistle to the Romans, to the preaching of that Apostle at Rome. Papias of Hierapolis in Phrygia likewise attests the presence and preaching of St. Peter at Rome. According to Eusebius, he testified that Mark wrote his Gospel at the request of those who had heard Peter at Rome, relating in it what that Apostle had preached to the Roman Christians. He, moreover, relates that Peter wrote his First Epistle from Rome, calling it Babylon. (4.) The celebrated Dionysius of Corinth, in his Epistle to Pope Soter, about A. D. 170, remarks that Rome and Corinth were united in the faith which had been planted in both places by the Apostles Peter and Paul, who consummated their course by martyrdom at the same time and in the same place. (5.) St. Irenaeus, a disciple of St. Polycarp, in his work against the Gnostics, mentions the preaching of Peter and Paul at Rome, and calls the Roman Church the greatest and the most ancient, having been founded by the glorious Apostles Peter and Paul; he also made a list of the Roman Bishops, from Peter to his own time. (6.) Cajus, a Roman priest, living at the close of the second and the beginning of the third century, testifies that the graves of the two Apostles, Peter and Paul, were still to be seen in his time; the one of St. Peter on the Vatican Hill, and that of St. Paul on the Via Ostiensis. This accords with the tradition which says that the first

was crucified and entombed on the Janiculus hill; and that the second was beheaded and buried outside of the walls on the road leading to Ostia, where later on St. Paul's church was built. That Peter was crucified *at Rome* with his head downward, is likewise attested by Origen and Eusebius. (7.) Again, the general traditions of the churches in Greece, Gaul, Egypt, and Palestine unanimously agree in designating Rome as the place where the two Apostles, St. Peter and St. Paul, suffered martyrdom and were buried; neither has any other place ever claimed to possess their graves or relics. (8.) Lastly, the ancient catalogues of the Bishops of Rome, given by Irenæus, Hippolytus, Eusebius, Optatus, and Augustine, unanimously name Peter as the Founder and First Bishop of the See of Rome. That Peter, and not Paul, as has been *injudiciously* asserted, was the original founder of the Roman Church is *confirmed* by the constant tradition of antiquity, and is evident from the fact that the former preached the faith at Rome long before Paul addressed his letter to the Romans, which is generally assigned to the year 58.

SECTION VII.—APOSTOLIC LABORS OF ST. PAUL—HIS MISSIONARY JOURNEYS AND HIS EPISTLES.

Paul, the Apostle of the Gentiles—His first Missionary Journey—Conversion of the Proconsul Sergius Paulus—Paul's Return—Disturbances at Antioch—Council of Jerusalem—Apostolic Decree—Paul's second Missionary Journey—Churches in Asia Minor—Paul in Macedonia and Achaia—Conversion of Dionysius the Areopagite—Paul's third Missionary Journey—Ephesus, the Central Point of his Apostolic Labors—His Epistles—Paul visits Jerusalem—His first Imprisonment—His Removal to Rome—Epistles written from Rome—Second Imprisonment of Paul—His Martyrdom.

44. The missionary life of the great Apostle of the Gentiles, St. Paul, was chiefly confined to Greece and the Greek speaking countries. Paul or Saul, as he is still called in the Acts, began his Apostleship probably eight or ten years after the descent of the Holy Ghost. Palestine and a great part of Syria had already received the Gospel, and Peter had preached at Antioch and fixed his see there before Paul's first arrival in 43, and also preceded him, as he intimates in his First Epistle, in evangelizing a part, at least, of Asia Minor which he probably visited from Antioch. At the solicitation of Barnabas, Paul, leaving his native city Tarsus, came to Antioch to aid him in the organization of the Gentile congregation. He remained there a whole year, when he and Barnabas were deputed to convey

pecuniary aid to the suffering Christians of Jerusalem. Chosen by the Holy Ghost for the great work of the conversion of the heathens, the two Apostles on their return to Antioch received episcopal ordination. (Acts xiii. 3.)

45. Paul then began his unexampled missionary tour through Asia Minor and Europe. We have in the Acts of the Apostles a summary account of three distinct journeys which the great Apostle, setting out each time from Antioch, devoted to the conversion of the Gentile world. His *first expedition* extended from A. D. 45 to A. D. 48. Accompanied by Barnabas, and, for a portion of the journey, by John Mark, a nephew of Barnabas, he travelled by way of Cyprus through Pamphylia, Pisidia, and Lycaonia, in Asia Minor. At Paphos, on the island of Cyprus, he converted the Proconsul Sergius Paulus, from whom our Apostle is believed to have taken the name of Paul ; St. Luke, at least, henceforth usually so calls him. (Acts. xiii. 9.)

46. Landing at Perge in Pamphylia, Paul and Barnabas successively visited Antioch, Iconium, Lystra, Derbe, and other towns of Asia Minor. Among the converts at Iconium was St. Thecla, who became the first martyr of her sex. At Lystra happened the cure of a man who had been lame from his birth. In all of these places the two Apostles organized Christian congregations, ordaining priests and bishops in every church. After an absence of about three years, they returned to Antioch. During the four years following, Paul preached throughout Syria and Judea.

47. Soon after the return of Paul and Barnabas from their first missionary tour through Asia Minor to Antioch, the question of the positive obligation of the Mosaic Law began to agitate the Christians of that city, and the growing Church appeared to be threatened with a dangerous schism. Jewish Christians from Palestine strove to impose the rite of circumcision on the Gentile converts, as being necessary to salvation. The disturbance which followed showed the necessity of an authoritative decision on that point. (Acts xv. 1-3.)

48. That the question might be definitely settled, it was determined to refer it to the Apostles at Jerusalem ; therefore Paul and Barnabas, accompanied by Titus, were sent thither as deputies. The five Apostles Peter, John, James, Paul, and Barnabas, with the priests, at Jerusalem held the first Council, known as the *Council of Jerusalem*, between the years 50 and 52. After Peter had explained the counsel of God with regard to the heathens, the assembly rejected the demand of the Judaizing Christians, and, at the instance of James, it was unanimously determined to reduce the obligations of the Gentile Christians to the following : To abstain—1. From meats offered to idols ; 2. From the

flesh of strangled animals ; 3. From the use of blood ; and 4. From all kinds of impurity. Judas, Barsabas, and Silas were sent with Paul and Barnabas to Antioch as bearers of a letter containing the Apostolic decrees. (Acts xv. 5-31.)

49. Some time after his return to Antioch, Paul set out on his *second mission*, accompanied this time by Silas. Barnabas, with his nephew Mark, went to his native place, Cyprus. Paul first visited the churches of Northern Syria, Cilicia, and Lycaonia. At Lystra, being joined by the young Timothy, he traveled with his two companions over the whole of Phrygia, Galatia, and Mysia. It was then, probably, that the churches of Colossae, Laodicea, and Hierapolis were founded by our Apostle. At Troas, he met with Luke the physician, whom he had converted, and who from this time was his inseparable companion in his missionary labors. By a vision, in which a Macedonian appeared calling on him for aid in behalf of his nation, Paul was invited to pass over to Europe, which he was now to see for the first time. (Acts xvi.)

50. Sailing from Troas, he came with his three companions to Neapolis in Macedonia. Thence they went to Philippi, where he baptized Lydia, together with her household, and converted also the keeper of the prison with his whole family. Paul and Silas, after they had been publicly scourged, were cast into prison for curing a slave who was possessed by an evil spirit, but were honorably released the next day. From Philippi Paul proceeded to Thessalonica, the largest city of Macedonia. He dwelt there with a citizen named Jason, who is reported as the first bishop of Tarsus in Cilicia, the native city of the Apostle. Paul labored at Thessalonica for the most part among the Gentiles, of whom a great number were converted to the faith ; but the fanatical opposition of the Jews caused him to leave the place, when he proceeded to Berea, not far distant. Here also a great number of both Jews and Gentiles received the faith. (Acts xvi. & xviii.)

51. A tumult raised by Jews from Thessalonica forced Paul to leave Berea almost immediately, when he directed his course to Athens, the parent city of Grecian culture and philosophy. Seeing among the many altars and temples of the gods, one which was erected to an "unknown God," Paul took occasion to announce to the Athenians the true God. A few only embraced the faith, among them the celebrated Dionysius, the Areopagite, who afterwards became the first bishop of Athens, and who, in all probability, was the same that Pope Clement I. sent to Gaul, and was the first bishop of Lutetia (Paris). (Acts xvii. 15-34.)

52. From Athens Paul traveled to Corinth, the voluptuous metropolis of Achaia. Here, with the assistance of Silas and Timothy, he formed a community of believers, which became one of the most flourishing churches. Our Apostle there, too, had much to suffer from the Jews. They accused him before the Proconsul Gallio, a brother of Seneca, the philosopher, of teaching a religion prohibited by law. But the proconsul, a man of mild disposition, dismissed them, saying that he was no judge of religious controversies. It was from Corinth that Paul, in the year 54, wrote his two Epistles to the Thessalonians. He remained at Corinth eighteen months, when he resolved to revisit Jerusalem. He then returned to Antioch. This second voyage of St. Paul continued about two years, from A. D. 53 to 55, extending over an area of more than 4,000 miles. (Acts xviii).

53. After a short stay at Antioch, St. Paul entered upon his *third great journey*. He visited once more the churches in Phrygia and Galatia, and then proceeded to Ephesus, where he had previously promised to go. Owing to its favorable situation, he resolved to fix his permanent abode at Ephesus, making it the starting-point of his labors for the spreading of the Gospel. According to his custom, our Apostle preached first to the Jews, and then to the Gentiles. Many of both nations were converted to Christianity; among them were several magicians, who, seeing the folly of their superstitions, burned their books of magic, valued at 50,000 silver drachmas (Acts xix. 1-19).

54. During his sojourn at Ephesus, Paul wrote, A. D. 55, his "Epistle to the Galatians," and on hearing of the dissensions in the church of Corinth, he sent thither Timothy and Erastus with his "First Epistle to the Corinthians," A. D. 56. In consequence of a tumult excited by the silver-smith Demetrius, the Apostle left Ephesus after having appointed Timothy bishop of that city. He again visited the churches in Macedonia whence he addressed to the Corinthians his "Second Epistle," and his "First to Timothy." From Macedonia, by way of Illyria, he went to Corinth. From this city he wrote his admirable "Epistle to the Romans," sending it by the deaconess Phebe, who was going to Rome, A. D. 58.

55. After laboring for three months in Greece, Paul prepared to return to Syria. At Miletus he was met by the bishops of Ephesus and the neighboring churches, to whom he communicated his parting instructions. He embarked by way of Rhodes and Tyre for Cæsarea; thence, he proceeded to Jerusalem, notwithstanding the warning of the prophet Agabus foretelling him many afflictions. By this visit to Jerusalem, Paul concluded his third and last mission recorded in the Acts, which lasted from A. D. 55 to 58.

56. In order to conciliate the Jews and to refute practically their accusation that he was an enemy of their nation and their religion, the Apostle consented to put himself under the Nazarite vow,—an observance which was highly esteemed by pious Jews. While performing the customary rites in the temple, he was recognized, and a violent tumult instantly arose. He was rescued from the enraged multitude only by the intervention of the Roman tribune Lysias, who, upon discovering a conspiracy against the life of the Apostle, sent him under a strong-guard to the Procurator Felix at Caesarea. (Acts xxiii. 12–32.)

Although satisfied of the Apostle's innocence, still, to please the Jews, and hoping to extort money from Paul for his release, Felix retained him in custody for two years, from A. D. 59. to 61. At the expiration of this time, Paul was sent to Rome by Portius Festus, the successor of Felix, the Apostle having himself appealed to the emperor. At Rome, though under constant military guard, he was allowed to receive visits, and to preach the Gospel without hindrance. Among his converts he counted even members of the imperial family. Here, St. Luke ends his history of the "Acts of the Apostles," and says nothing of the subsequent career of the Apostle of the Gentiles.

57. There is a well founded and widely accepted tradition that St. Paul, after a two years imprisonment at Rome, from A. D. 61 to 63, regained his freedom, and engaged in a *fourth missionary journey*, proceeding as far as Spain, whither he had longed to go. (Rom. xv. 24, 28.) St. Clement of Rome, who must have known our Apostle personally, says that his apostolic career extended as far as the extreme limits of the "West," which words seem to refer to Spain. St. Paul's mission in Spain is expressly asserted in the *Muratorian Canon*, whose origin is traced to the year 165.

58. At this time, Paul also visited Crete, and there left as bishop of that island his disciple Titus. He again repaired to Ephesus, and thence, after visiting Troas and Miletus, to Macedonia. At Corinth he met the prince of the Apostles, St. Peter, with whom he returned to Rome to comfort the faithful, who were then suffering all the horrors of Nero's persecution. Here Paul was again sent to prison, and at the end of nine months suffered death by decapitation, A. D. 67 or 68.

59. During his first imprisonment at Rome, Paul wrote his Epistles to Philemon, to the Colossians, to the Ephesians and to the Philip-
pians. In all these Epistles he represents himself as a prisoner. About this time, A. D. 63 or 64, he also probably wrote his "Epistle to the Hebrews," addressed to the Jews in Palestine, and his "Epistles to

Titus," while the "Second Epistle to Timothy," in which he distinctly states the expectation of his impending martyrdom, was written from the Mamertine prison.

SECTION VIII—LABORS OF THE OTHER APOSTLES—DISCIPLES OF APOSTLES.

St. James, the Less—His Martyrdom—St. John—His Disciples—The Apocalypse—St. Andrew—St. Philip—St. Bartholomew—St. Thomas—St. Matthew—St. Jude—St. Simon—St. Matthias—St. Barnabas—St. Mark—St. Luke—SS. Timothy and Titus—Other Co-laborers of the Apostles—The Mother of Jesus—Mary Magdalen.

60. Whilst the other Apostles were laboring to advance the cause of Christ among the Gentiles, James the Less, cousin of our Lord and son of Alphaeus and Mary, the sister of the Blessed Virgin, was left alone to direct the Christian communities in Palestine, and particularly the Church in Jerusalem, which city he probably never left. On account of his eminent sanctity and austerity of life, he was called the "Just," and was held in universal esteem by both Jews and Christians. According to Josephus Flavius, James, with some other Christians, was stoned by order of the high-priest Ananus, A. D., 62 or 63; while Hegesippus tells us that he was cast down from the pinnacle of the temple and struck dead with a fuller's club about the year 69. Ananus continued to persecute the Christians until he was deposed by Herod Agrippa II. St. James, called by St. Paul one of the "Pillars of the Church," has left a canonical Epistle, which he addressed shortly before his death, "To the twelve tribes which are dispersed." James was succeeded in the bishopric of Jerusalem by his brother Simeon, who occupied that See until the year 107, when he suffered martyrdom under Trajan. The commonly received opinion holds James the Apostle, son of Alphaeus, and James the brother of our Lord, i. e. a sister's son of the Mother of Jesus, a son of Cleophas and first bishop of Jerusalem, to be identical.

61. John, the youngest of the Apostles, son of Zebedee and Salome, and brother of James the Great, labored first in Judea and Samaria. Shortly after the feast of Pentecost, we find him in the temple with Peter curing the lame man; and later on in Samaria, imposing hands on the new converts. He seems to have remained in Palestine probably until the death of the Blessed Virgin. He assisted at the Council of Jerusalem, after which he is reported to have preached the Christian faith to the Parthians. About the year 58, he

went to Asia Minor to assume the government of the churches founded in that country by St. Paul. He abode in Ephesus, where he made many disciples, among whom were Papias, Ignatius Martyr and Polycarp.

62. According to a widely spread tradition, the Apostle St. John was brought to Rome under Domitian in the year 95, and cast into a caldron of boiling oil, whence he came forth unhurt. He was subsequently banished to the island of Patmos in the Grecian Archipelago, where about A. D. 96, he wrote the Apocalypse. Returning to Ephesus, he wrote, at the request of the Asiatic bishops, his Gospel, to oppose the errors of Cerinthus and Ebion, about A. D. 97. His three Epistles were written at a later period. John, who survived all the other Apostles, died, A. D. 100 or 101, at a very advanced age.

63. Of the missionary labors of the other Apostles, excepting those already mentioned, nothing is related in the Acts. St. Andrew, the brother of St. Peter, and the first whom Christ called to the apostleship, is said to have preached in Cappadocia, Galatia, and Bithynia. According to Origen, he also evangelized Scythia, that is, the country north of the Euxine Sea; and probably, after the imprisonment of St. Paul, passed south into Greece, and finally was crucified by order of the Proconsul Aegeas at Patrae, in Achaia or Greece proper. He died on a cross of the form of an X, hence called St. Andrew's cross.

64. St. Philip, a townsman of SS. Peter and Andrew, is mentioned in the Gospel as the fourth called by our Lord to the apostleship. He preached the faith in Scythia, and also in Phrygia where he suffered martyrdom by crucifixion at Hierapolis. Papias, and Polycrates of Ephesus who lived toward the close of the second century, tell us that Philip was married before being called by Christ, and had three daughters who were distinguished for their great sanctity. On this account, this Apostle is sometimes confounded with Philip, the deacon, also called the Evangelist. (Acts xxi. 8-9).

65. St. Bartholomew, who is generally supposed to be identical with Nathanael, carried the Gospel into India, that is, Arabia Felix or modern Yemen. A century later, traces of Christianity were found in those countries by Pantaenus of Alexandria, who also discovered a copy of St. Matthew's Gospel in Hebrew which had been left there by St. Bartholomew. Armenian writers inform us that he afterwards traversed Persia, Babylonia, Mesopotamia, Assyria and Asia Minor. Thence he passed into Greater Armenia, and there, after making numerous conversions, suffered a cruel martyrdom at Albanopolis. By order of King Astyages, whose predecessor and brother Polymius had been converted by him, the Apostle was flayed alive and beheaded.

66. St. Thomas, also called Didymus, is rarely mentioned in the New Testament. According to Origen and Sophronius, he preached in Parthia, Media, Persia, Carmania, Hyrcania, and Bactria, extending his missionary labors as far as India. The Persian Magi, who adored Christ our Lord in Bethlehem, are also numbered among those who were baptized by this Apostle. The Roman martyrology represents him as suffering martyrdom by a lance at Calamina, near Madras in India. The "Christians of St. Thomas" in East India claim the Apostle Thomas for their founder.

67. St. Matthew the Evangelist is the same as Levi, mentioned in the Gospel of St. Luke. (v. 27.) Tradition relates that he labored for some time in Palestine, after the Ascension of Christ, and then preached the Gospel in Syria, Persia, Parthia, and Ethiopia. In the last named country he is said to have ended his course by martyrdom. Matthew was the first of the Evangelists who wrote a Gospel, which appeared between the years 64 and 67, or, according to others, in the year 42, about the time of the dispersion of the Apostles. He wrote in Hebrew or Syro-Chaldaic, the language spoken in Palestine at that time. The original is no longer extant, but the Greek version, even in the time of the Apostles, was of equal authority.

68. St. Jude, also called Thaddeus, was the brother of James the Less and one of the "Brethren," or cousins of Jesus. His name occurs only once in the Gospel of St. John (xiv. 22.) Nothing certain is known of the later history of this Apostle. Nicephorus tells us, that, after preaching in Judea, Galilee, Samaria, and Idumea, Jude labored in Arabia, Syria, Mesopotamia, and Persia. According to the Bollandists, he also preached the Gospel in Great Armenia. The Armenians, at least, claim him and St. Bartholomew as their first Apostles. He is said to have suffered martyrdom in Phœnicia, either at Beyruth or Arad. General tradition regards this Apostle as the author of the "Catholic Epistle of St. Jude" in the New Testament.

69. St. Simon of Cana, surnamed the Zealot, was most probably a brother of St. James the Less and St. Jude. (Matt. xiii. 55; Mark vii. 13.) He has been confounded by some writers with St. Simeon, who became bishop of Jerusalem after the death of his brother James the Less. According to Nicephorus, he planted the faith in Egypt, Cyrene, Lybia, Mauritania, and even in Britain. Other accounts represent him as laboring with St. Jude in Persia and Babylonia. He is said to have suffered death by crucifixion at Suanir, in Persia.

70. The Apostle St. Matthias, who was elected to fill the place of the traitor Judas, according to Nicephorus, after having preached in

Judea, evangelized Ethiopia where he ended his apostolic career on the cross. According to another tradition, he returned to Judea and there was stoned and beheaded.

71. Of the apostolic labors of St. Barnabas, beyond what is contained in the Acts of the Apostles, nothing certain is known. He was early a follower of Christ, having been one of the seventy-two disciples. He accompanied St. Paul on his first missionary journey to Cyprus and Asia Minor, A. D. 45-48. In the year 53, Barnabas and Paul proposed another missionary expedition. Barnabas wished to take with him his nephew John, surnamed Mark, to which Paul objected. The two Apostles thereupon parted, and Barnabas taking Mark with him, sailed to Cyprus, his native island. Here the Acts say nothing further about him. He is reported to have finished his life by martyrdom between A. D. 55 and 57.

72. St. Mark the Evangelist, was probably the same as John Mark, mentioned in the Acts (xii. 25). He was the nephew or cousin of St. Barnabas. Mark afterward became the favorite companion and disciple of St. Peter at Rome. Sent on a mission to Egypt by St. Peter, Mark there founded the Church of Alexandria, which he governed till the year 62 when he appointed Annianus his successor. He ended his life by martyrdom in the year 68. Mark wrote his Gospel in Greek, which, as St. Irenæus tells us, appeared after the death of the Apostles Peter and Paul, and which he is said to have compiled from the preaching of St. Peter, who also gave it his sanction. Hence, ancient writers call him the "Interpreter" of that Apostle.

73. St. Luke was the disciple of St. Paul, whom he joined at Troas in the year 53. He was a native of Antioch in Syria, a physician by profession, and a painter of no mean skill. St. Luke shared the travels and trials of St. Paul, and attended him also in his second imprisonment. He afterwards returned to Macedonia and Achaja, and died a martyr at Patrae, at the age of seventy-four. Luke is the author of the third Gospel and of the "Acts of the Apostles." Both works he wrote in Greek; his Gospel was written some time after the Gospels of St. Matthew and Mark.

74. St. Timothy and Titus were among the other disciples and co-laborers of St. Paul. Timothy was sent by that Apostle to Ephesus of which city he became the first bishop. He died a martyr in a popular outbreak under Nerva. St. Titus, who was a Greek by birth and the son of gentile parents, accompanied St. Paul to Jerusalem to the council, and on his various extensive journeys, and was finally established by him Bishop of Crete. He died at the advanced age of ninety-four years.

75. The other co-laborers of the Apostles were: Philip, the deacon, who abode at Cæsarea; Joseph Barsabas, proposed with Matthias as worthy to fill the place in the Apostolic college from which Judas Iscariot had fallen; Silas, the companion of St. Paul on his second journey to Asia Minor and Greece; Apollo, an Alexandrian Jew of Ephesus, a learned and eloquent man, who, through the Scriptures and the ministry of John the Baptist, became a Christian; Sosthenes, who, before embracing the Christian faith, was ruler of a synagogue; Philemon, Archippus, Epaphroditus and others.

76. Nothing certain is known respecting the holy women, Mary Magdalen and others, who are recorded among the Disciples of Jesus. Sacred Scripture makes no further mention of them after the Ascension of our Lord. Even his blessed Mother is passed over in silence after the Descent of the Holy Ghost. St. Luke mentions her for the last time, when he states that she remained at Jerusalem, with the Apostles awaiting the coming of the Holy Ghost. There are two different accounts concerning the place of her death. One tradition makes her journey with St. John to Ephesus, and there die in extreme old age; but according to another more probable account, she spent the rest of her life in Jerusalem, where she died surrounded by the Apostles, on Mount Sion, between the years 45 and 50. At this day her tomb is shown at Jerusalem, in the valley of Josaphat.

SECTION IX—OVERTHROW OF JUDAISM AND TRIUMPH OF THE INFANT CHURCH.

Obstinacy and Rebellion of the Jews—Their Punishment—Siege and Destruction of Jerusalem—Second Revolt of the Jews under Hadrian—Aelia Capitolina—Consequences of the Downfall of Judaism—Subsequent History of the Church of Jerusalem—Sad Fate of Persecutors.

77. Whilst the Gospel was carried by the Apostles to all nations, and Christ's Church was steadily growing and strengthening, the Jews, in senseless blindness, were advancing with rapid strides toward their own destruction. The time was come when the terrible judgments foretold them by the Prophets, and to which Christ Himself addressing them with tears of compassion, had so strongly adverted, should be accomplished against the City and Temple of Jerusalem. Misinterpreting the predictions of the ancient Prophets, the Jews looked every day for the appearance of a conquering Messiah, who was not merely to deliver them from bondage, but make them lords and rulers of all nations. False prophets were also continually appearing and leading

the people into destruction. From these causes insurrections were frequent in Judea, which finally brought about the ruin of the whole nation.

78. The yoke of the Romans, which the Jews had always detested, became extremely oppressive under Nero, owing to the cruelty and extortions of Gessius Florus, the last procurator. In the year 66, the general discontent burst out into open rebellion. Under the leadership of Eleazar and Simon of Gergesa, the Jews expelled the Romans from Jerusalem, took possession of the castle Antonia and defeated the Roman army, commanded by Cestius Gallus. This was the beginning of a disastrous war, which ended in the entire overthrow of the Jews, and in the demolition of their city and temple. The Christians, mindful of the warning of their Divine Lord, left the doomed city, and under Simeon, their bishop, migrated to Pella, a city of the Decapolis, beyond the Jordan.

79. On hearing of the defeat of Cestius Gallus, Nero sent Vespasian, his bravest general, to quell the Jewish revolt by force. In 67, Vespasian entered Galilee with a strong army, and within a short time subdued nearly the whole of Galilee and Judea. The fall of Gotopata, the strongest of the Galilean cities, was followed by the massacre of 40,000 Jews. Josephus Flavius, who wrote the "History of the Jewish War," succeeded in escaping the slaughter.

80. Vespasian, in the meantime having been proclaimed emperor, entrusted his son Titus with the prosecution of the war. Titus encamped before the unhappy city of Jerusalem, about Easter, in the year 70, when numberless Jews from all countries were shut up within its walls. The siege, which lasted about six months, entailed a tribulation "such as hath not been from the beginning of the world until now, neither shall be." (Matt. xxiv. 21). Titus, who had repeatedly, but vainly, offered pardon on condition of surrender, resolved upon conquering by famine, and this brought pestilence to his assistance. The castle Antonia, and with it the second wall were finally taken by the Romans. On the 17th of July, the daily sacrifice ceased to be offered, and on the 10th of August the temple was stormed, and notwithstanding the strict command of Titus, that it should be saved, it became a prey to the flames. In September the upper city on Mount Sion also fell into the hands of the Romans. Jerusalem was razed to the ground, and as Christ had foretold, "not a stone was left upon a stone." A few towers alone were left standing, as memorials of the great siege. According to Josephus, over one million Jews perished during the siege, and about ninety-seven thousand were sold as slaves or reserved for the amphitheatres. The

seven-branched golden candlestick, the golden table of the shewbread, the rolls of the law, together with the robes of the high-priest, were saved from the general destruction and adorned the triumph of Titus into Rome.¹ Josephus concludes his narration of this calamitous war with the following remarkable reflection: "The unhappy people then allowed themselves to be only deluded by deceivers who dared to lie in the name of God. But they paid no regard to the clear miracles which announced impending destruction, and believed them not, but like men utterly confounded, and as if they had neither eyes nor understanding, they heard nothing which God himself proclaimed."

81. The unfortunate Jews, having lost their national independence, and being now without sacrifice or altar, were forced to disperse among the nations of the earth. Yet their spirit was unsubdued. The scattered people continued in rebellion against the Romans. Furious risings occurred in the reign of Trajan in Cyrenaica, Egypt, and Cyprus. In 131, when the Emperor Hadrian prohibited circumcision and resolved to rebuild Jerusalem as a heathen city, the Jews of Palestine again revolted. The insurrection was headed by the impostor Simon Bar-Cochba, who calling himself "Son of the Star," claimed to be the Messiah, and was acknowledged as such by the celebrated Rabbi Akiba.

82. The Romans, exasperated by these repeated rebellions, devastated the whole country, destroying over one thousand villages and fifty cities, with 480 synagogues. Over half a million Jews perished in this war, which lasted about five years, from A. D. 131 to 135. The ruin of the Jewish nation, with its expulsion from its own country and capital, was to be yet far more complete and final. On the grounds of the Holy city, rose Hadrian's "Aelia Capitolina," which the Jews, under pain of death, were forbidden to enter. Even those sacred spots venerated by the Christians were desecrated. Over the Sepulchre of Our Lord was erected a Statue of Jupiter, and on Mount Calvary, a fane of Venus. The very name of Jerusalem fell into oblivion until Constantine restored it.

83. The destruction of Jerusalem and its temple became an event of vast importance to the Christian Church. For: 1. It afforded a striking proof of the Divinity of her Founder who had predicted it; 2. It completed the final separation between Christianity and the Mosaic Law, thus accomplishing the enfranchisement of the Church from the bonds of the Synagogue; 3. In its necessarily concomitant

1. The triumphal arch of Titus still exists in Rome, as if a special providence watched over it, to remind posterity of the terrible accomplishment of God's judgments against Jerusalem and the Jewish nation.

abolition of the Jewish sacrifices and rites, it entailed and assured the abrogation of all distinction between Jewish and Gentile Christians. The Judaic Christians now disappeared as a distinct element in the Church; they were absorbed into the universal community of believers.

84. When the Jewish war was over, Simeon, and part of his flock returned from Pella to the ruins of Jerusalem. The first thirteen bishops who succeeded him were all Jews, and probably all martyrs, for they followed one another in rapid succession. Their names are mentioned by Eusebius. The congregation over which they presided continued to observe the Mosaic Law. When Hadrian excluded all Jews from his Aelia Capitolina, the Gentile Christians, who were allowed to remain, elected Marcus for their bishop. He, as well as his immediate successors were of gentile origin, and under the jurisdiction of Cæsarea, which was then the Christian metropolis of Palestine. Eight months before the fall of Jerusalem, the temple of Jupiter Capitolinus at Rome, with the shrines of Juno and Minerva, had also been destroyed by fire. This strange coincidence seemed to predict the final triumph of Christianity over both Judaism and Paganism.

85. The Church by this time had already triumphed over her persecutors, who perished miserably. Herod the Great, who had thirsted for the blood of the infant Jesus, was consumed by a most painful disease; Pilate is said to have been banished by Caligula to Gaul, and there, after spending years in remorse and despair, to have died by his own hand. The year after, Herod Antipas, the murderer of St. John the Baptist, who derided and mocked Jesus, was deposed and exiled to Gaul; and Herod Agrippa I., who had beheaded St. James and persecuted the infant Church, died miserably, "eaten up by worms," A. D. 44 (Acts. vii.). The Emperor Nero, in order to evade a seemingly more disgraceful death, ended his scandalous life by his own hands.

SECTION X.—RAPID PROPAGATION OF CHRISTIANITY.—ITS CAUSES.

Rapid and universal Diffusion of Christianity—Testimony of early writers
—The Gospel embraced by men of all classes—Causes of the rapid Spread of the Gospel.

86. Most wonderful success crowned the labors of the Apostles, for the Lord was with them. Even during their lifetime, the Church of Christ became firmly established; and at the close of the first century, Christian congregations were to be found in well nigh all the countries bordering on the Mediterranean, especially in Palestine,

Syria, Asia Minor, Greece, Macedonia, Illyricum, Italy and Egypt. The Fathers and Christian writers of the early ages, such as Justin, Origen, Tertullian and Lactantius, in their apologetical works refer to the universal diffusion of Christianity, and to the countless number of Christians in nearly all the cities of the Roman Empire, as to a well-known fact. Tertullian, for instance, in his Apology, represents the faithful as very numerous among all nations and classes of society, and in all positions—even in the palace, the Senate, the Forum and the camps of the Empire—"except the temples."

87. The same is attested by Tacitus, Celsus, Lucian, Pliny and other pagan writers, who relate that in their time Christians were to be found in all the provinces of the Roman Empire. Tacitus, for example, informs us that those alone who were put to death by Nero, formed an immense multitude—"ingens multitudo." That the number of believers was keeping pace with the march of the Church into every land, is also evident from the multitude of bishops we find laboring in the second and third centuries; and from the many heresies that sprang up in those times, as well as from the protracted persecutions which could not even weaken, much less destroy, the Christian Church.

88. And Christianity was not confined to the cities or towns. We know from Pliny's report to Trajan, and from the accounts of Clemens Romanus and Justinus Martyr, that in many country-districts Christian communities were formed very early. The numerous country bishops in isolated spots are also a proof of this. And not the poor and humble only, but the noble, and members of patrician families, of senatorial rank, even high officials of the "household of Cæsar," St. Paul says, "professed the Christian faith." Such were: the chamberlain of the Ethiopian queen; Manahen, foster-brother of King Herod; Sergius Paulus, the governor of Cyprus; the Senator Pudens, and the Centurion Cornelius. Again, Dionysius, a member of the Athenian Areopagus, Crispus, ruler of the synagogue at Corinth, and Erastus, treasurer of that city; even a nephew of the Emperor Vespasian—the Consul Flavius Clemens, with his wife and niece, Domitilla, the elder and younger—became converts to the faith. As the humble faith of Christ diffused itself through all classes, it was embraced even by philosophers and men of learning, such as Aristides of Athens, Justinus Martyr, Tertullian, Clement of Alexandria, and Julius Africanus.

89. The wondrous growth of the Church cannot be regarded as the result of human efforts. It was not by natural means that the Christian faith obtained so remarkable a victory over the established religious systems of the earth. External circumstances, such as the

vast extent of the Roman Empire, the almost universal usage of the Greek language, the active trade carried on between the different nations, greatly favored indeed, and assisted the spread of Christianity; but, in themselves, they were utterly inefficient to produce so marvelous a result. The rapid and universal diffusion of Christianity therefore, must be attributed to other than merely natural agents.

90. The causes of this standing marvel, according to the Fathers and Christian writers of the early ages, were: 1. The divine institution of the Church, which at once proved itself to men as the work of God; 2. The convincing evidence of the Christian doctrine itself, recommending itself as a divinely revealed religion which fully satisfied the religious cravings of all mankind, the poor and ignorant as well as the wealthy and learned; 3. The miraculous powers with which the Apostles and many of the early Christians were gifted. "If the Apostles had not wrought miracles," says Origen, "the world would never have believed on the strength of their word." 4. The admirable results which Christianity produced among its followers, particularly the pure and holy life of the early Christians, so much in contrast with the tendencies and practices of heathenism, was one standing miracle; their benevolence and charity, which embraced all men, even the heathen and their very enemies; their earnestness and inflexible zeal in spreading the doctrine of Christ; their patience and fortitude in enduring every conceivable loss and torture, even death, for their faith. Truly, the conversion of the world is in itself the greatest miracle, and the best proof that the Church of Christ is the true kingdom of God upon earth.

SECTION XI—PROPAGATION OF CHRISTIANITY IN PARTICULAR COUNTRIES.

Christianity in Palestine—Cæsarea—Churches in Phœnicia—In Syria—In Mesopotamia—In Asia Minor—Ephesus—In Armenia—In Cyprus—Christianity in Africa—St. Mark, the founder of the Patriarchal see of Alexandria—Churches in Lybia, Cyrenaica, Nubia, Lower and Upper Egypt, and Ethiopia—Christianity in Northern Africa—St. Peter the First to preach the Gospel in Europe—Rome the Chief Center for the spreading of the Gospel throughout Italy, Gaul, and Spain—Churches founded by St. Peter and his Disciples—Christianity in Britain and Germany.

91. The marvelous growth of the Church will appear more clearly, if we survey the many episcopal sees founded during this epoch in the three then known continents—Asia, Africa, and Europe.

In Asia. In Palestine and Syria Christianity achieved its first conquests; but after the complete destruction of Jerusalem under Had-

rian, it became almost ignored in the place of its birth, and the church of *Ælia Capitolina* sunk to a condition of utter insignificance. Instead of Jerusalem, Cæsarea became the Christian metropolis of Palestine. In Phœnicia, flourishing churches existed at Tyre, Sidon, Ptolemais, Berytus, Byblos, and Tripolis. Gaza also, in the country of the ancient Philistines, was a bishopric. The most influential church in Syria was Antioch, the first see of St. Peter. There were, besides, flourishing churches at Bercea or Aleppo, Seleucia, Samosata, and Cyrus.

92. At Edessa, the capital of Osrhœne, in Mesopotamia, where the reigning dynasty of the Adgars had embraced the Christian faith as early as the year 160, a magnificent church was erected in 228. Besides, there existed in Mesopotamia the churches of Amida, Cascar, and Nisibis. Maris, who is said to have been a disciple of Thaddeus the Apostle, was the first bishop of Seleucia (Ktesiphon), in Chaldea. Bozra became the metropolitan see of Arabia, where as early as the third century councils were held. In 244, at a Synod of Bozra, the great Origen refuted the errors of Beryllus, bishop of that city.

93. Asia Minor, particularly that part which had been evangelized by the Apostles SS. Peter, Paul, Barnabas, and John, abounded in flourishing churches. Of these, the churches in Cilicia, Lycaonia, Isauria, Pisidia, and those in Asia Proconsularis, which included Mysia, Lydia, Caria, and Phrygia, were of apostolic origin (*Ecclesiae Apostolicae*). Ephesus, which had been rendered famous by the preaching of St. Paul and the residence of St. John, was the centre of Christianity for all Asia Minor.

94. Other prominent churches existed: 1. In Ionia, Miletus, and Smyrna, famously known as the see of St. Polycarp; 2. In Mysia, Pergamum, and Cyzicus; 3. In Lydia, Sardes, the see of the holy and learned bishop Melito; 4. In Bithynia, the sees of Nicomedia, Cæsarea, Nicæa, Prusa, and Apollonias; 5. In Phrygia were the churches of Laodicea, Colossae, and Hierapolis, over which Papias, and later on St. Apollinaris, the apologist, presided. Philemon, a disciple of St. Paul is said to have been the first bishop of Colossae. 6. In Lycia we find the churches of Patara, Olympus, and Myra. 7. Besides, there are recorded in the annals of the Church the bishoprics of Gangra in Paphlagonia, Ancyra in Galatia, Cæsarea in Cappadocia, and Neo-Cæsarea, the see of the celebrated Gregory Thaumaturgus, and Amasea in Pontus. Tarsus, the native city of St. Paul, in Cilicia, was a metropolitan see, and Iconium, in Lycaonia, is famous for the Synod, held there in the year 235, which declared the baptism of heretics valid. To these are to be added the churches of Sinope and Sebaste in Lesser Armenia, and Salamis in Cyprus.

95. *In Africa.* St. Mark the Evangelist, as Eusebius informs us, was sent by St. Peter to establish the Church in Egypt. He was the founder and first bishop of the patriarchal see of Alexandria, which became the Christian metropolis of all Egypt and the neighboring countries. Many other churches are said to have been founded by St. Mark. According to Nicephorus, he preached in Lybia and Cyrenaica. In the third century the bishoprics of Pelusium, Thmuis, Arsinoe and Nilopolis were known to exist in Lower Egypt; and those of Lykopolis and Hermopolis in the Thebaid or Upper Egypt. And many more must have existed, for in 235 a Council was held there, attended by twenty bishops. From Alexandria Christianity spread chiefly south to Nubia and Ethiopia, and east to Arabia, in all directions except West.

96. The precise epoch when Christianity was first introduced into Northern Africa, including Proconsular Africa, Numidia and Mauritania, cannot be determined. It is, however, certain that the Christianization of this part of Africa came from Rome, and it is believed that the first missionaries were sent thither by St. Peter himself. About the year 202, as Tertullian informs us, the Christians constituted nearly the majority in every city. In 256, we see seventy-one, and again eighty-seven bishops meeting in council at Carthage; whilst a previous Council at Lambesa in Numidia consisted of ninety bishops.

97. *In Europe.* The first Apostle who preached the Gospel in Europe was the Prince of the Apostles, St. Peter himself, who came to Italy about the year 42 and founded the Church of Rome. From Rome the faith was carried by disciples of St. Peter or missionaries sent by him to other parts of Italy, to Gaul, Spain, Northern and Western Africa. The foundation of the more prominent churches of Italy is ascribed to disciples of St. Peter. Thus Paulinus, sent by that Apostle to preach in Tuscia, founded the see of Lucca. St. Romulus and St. Apollinaris, likewise disciples of St. Peter, are called the founders, the former of the church of Fiesole, the latter of Ravenna, whilst St. Anathalon, a contemporary of the Apostles, founded the church of Milan. The church of Aquileja claims to have received the divine faith from St. Mark, calling her first bishop St. Hermagoras, a disciple of the Evangelist.

98. Several churches of Lower Italy also claim an apostolic origin, and the claim is supported by the fact that St. Paul, upon his arrival in Italy, A. D. 61, found a congregation already established at Puteoli in Campania, whose first bishop is said to have been Patrobas, mentioned in the Epistle to the Romans (xvi. 14). The church of Bari in Apulia believes to have received its first bishop, Maurus, a martyr under Domitian,

from St. Peter, who is said to have appointed also the bishops Photinus of Benevento, Priscus of Capua, Aspren of Naples, as well as to have sent into Sicily Philip of Agyrium, who founded the church of Palermo, and St. Marcianus, first bishop of Syracuse. The churches of Pavia, Urbino, Mantua, Verona, Pisa, Florence and Sienna point to similar traditions.

99. Gaul likewise traces the origin of many of its churches to the very time of the Apostles; its first missionaries certainly came from Rome and in all probability were sent by St. Peter himself. These were: Crescens, whom St. Paul mentions in his Second Epistle to Timothy (iv. 10); Trophimus, first bishop of Arles, and Martialis, first bishop of Limoges. The two last named are mentioned among the seven missionary bishops who, according to a generally received tradition in France, had been sent thither by St. Peter or, according to others, by Pope Fabian. An ancient tradition affirms that St. Lazarus, and St. Maximin, one of the seventy-two Disciples, with Martha and Mary Magdalen, came to Southern Gaul and evangelized Marseilles and Aix; and that St. Denys the Areopagite, sent by St. Clement I., founded the church of Lutetia (Paris). Even in the time of St. Cyprian there were many bishops in Gaul; and the Council of Arles, in 314, was attended by thirty-three bishops of that country.

100. St. Paul was, as it is thought, the first that preached the Gospel in ancient Spain comprising then also what is now Portugal. Historians of the third century make mention of seven missionary bishops whom St. Peter, probably after the supposed visit of St. Paul to that country, sent to establish the faith in Spain. The more prominent of the early bishoprics were: Leon, Saragossa, Merida and Tarracona. In the time of the persecutions, Spain furnished a great number of martyrs. The Council of Elvira, in 305, was attended by nineteen bishops; and when Constantine gave peace to the Church, Spain was found to contain vast multitudes of Christians.

101. Tertullian informs us that Christian communities existed throughout Britain; some writers even claim for them an apostolic origin. The Venerable Bede states that at the request of the British King Lucius, Christian teachers were sent by Pope Eleutherius to Britain. St. Alban became England's first martyr under Diocletian. The bishops of York, London and Lincoln were present at the Council of Arles, in 314. In Germany along the Rhine, Christianity began to spread at an early date, and among the early churches established in that country were Treves, Cologne, Mentz, Spire, Metz, Tangres and Strassburg. The bishops Maternus of Cologne and Angrociscus of Treves were at the Council of Arles, in 303. St. Victorinus, bishop of

Pettau in Pannonia, died a martyr, A. D. 303 ; and in the fourth century flourished the church of Sirmium. Andronicus, mentioned in the Epistle to the Romans (xvi. 7), is believed to have been its first bishop. The Apostles of Noricum were Maximilian, and St. Florian, who died a martyr in the Diocletian persecution.

CHAPTER III.

RELATION OF THE CHRISTIAN CHURCH TO THE HEATHEN WORLD.

SECTION XII.—HEATHEN OPPOSITION TO THE CHRISTIAN CHURCH.— PERSECUTION OF THE FAITHFUL.

Persecution of the Christians—Their Causes—Number of Persecutions.

102. The Church of Christ had already suffered greatly from the persecutions by the Jews, who hated her as intensely as they had hated her Divine Founder. But a more formidable foe now arose that sought to crush her ere she could have time to gain a sure foot-hold on earth. For two hundred and fifty years Paganism assaulted the Christian Church with fire and sword and every conceivable instrument of torture ; the blood of her children flowed in torrents, and her martyrs fell by the thousands. With only a few exceptions, the Roman emperors of that period were all, more or less, fierce persecutors of the Christians. But the Church had received the solemn promise that “the gates of hell should not prevail against her.” By endurance and patience, armed with the weapons of prayer, sacrifice and deeds of heroic charity, she triumphed over all her powerful enemies ; and the blood of her martyrs served only to fertilize the earth that it might produce her new hosts of children.

103. That persecutions would arise against the Church was foretold by her Divine Founder. “Behold I send you,” Christ said to His Disciples, “as lambs among wolves. If they have persecuted Me, they will also persecute you.” (John xv. 20). The first and also the chief cause of the hatred that the world would bear His followers, and consequently the secret of all persecutions against His Church, He showed them in these words : “If you had been of the world, the world

would love its own; but because you are not of the world, therefore the world hateth you." (John xv. 19). As long as the human race is composed of the children of God and the children of this world, that is to say, of the reprobate portion of mankind, so long will the former be attacked and persecuted by the latter.

104. The proximate causes of these persecutions were: 1. The enmity of the Jews, who in their jealous anger at the credited advent of the Messiah, and at the inauguration of a spiritual kingdom which was not to their liking, sought by shameless lies and calumnies to counteract the progress of Christian faith and to cause the heaviest afflictions to its followers. "Since the days of the Apostles," says Tertullian, "the Synagogue has always been a torrent of persecution." 2. The intimate connection existing between the Roman Empire and Roman idolatry. The whole fabric of the Roman State rested on polytheism. Religion was a state matter; and the laws which related to religion being a part of the general civil code, any violation of them was considered a violation of the latter. 3. Because Christianity not only opposed the superstitions of Paganism, but also asserted an independent and absolute authority and enticed many Roman citizens from the religion of the state, to the observance of which they were bound by the laws, it was regarded as subversive of civil order. Hence it was that Christians were persecuted by even moderate and humane emperors, such as Antoninus Pius and Marcus Aurelius, who regarded the Christian faith as dangerous to the very existence of the Roman Empire, and the Christians as a secret society undermining the political constitution of the State. 4. The repudiation of the national gods by the Christians, who openly declared the pagan deities to be demons, appeared as a revolt against an ancient national religion. Malice and prejudice concurred in charging the Christians with the grossest impiety; they were denounced as a society of atheists, who, by the most daring attacks on the religious constitution of the empire, well merited the severest penalties. To Christian ungodliness, as it was called, that is, to their refusal to acknowledge the Roman gods, was ascribed every public disaster. "If the empire," observes Tertullian, "is afflicted by a famine or a plague; if the Tiber overflows or the Nile rises not beyond its banks; if the earth is shaken or the heavens stand unmoved—the general cry is: "The Christians to the lions!"

105. 5. The refusal of the Christians to accept certain public offices and to take part in the idolatrous worship paid to emperors. Since they could not acknowledge the emperor as *Pontifex Maximus*, nor swear by his genius, they were accused of impiety and high

treason (*majestas et impietas in principes*), an imputation which of course rendered them particularly obnoxious to the heathen rulers. They were called "irreligiosi in Caesares, hostes Caesarum et Populi Romani." 6. Besides, Christians as such professed a religion not allowed by the laws of the state (*religio nova et illicita*), and thereby became arraignable for a capital crime. One of the most ancient laws of the Roman Empire forbade the introduction of a new religion and the worship of a god not approved by the Senate.¹ By virtue of this law, the offenders were to be punished with death. Even senators were not exempt from this severity, as we see in the case of Apollonius, who suffered martyrdom under Commodus.

106. 7. To these we must add a host of the most scandalous slanders which in later times could never have gained credence, but then found widespread belief. Christians were said to adore the wood of the cross and were ridiculed as worshippers of an ass. They were charged with sedition and conspiracy, and accused of incest and other unnatural crimes. Their nocturnal meetings, which were the result of persecution and a necessary precaution for the safe performance of their religious duties, were under the ban of the laws (*Hetaeriae* or *collegia illicita*). Most horrid tales were invented describing the Disciples of Christ as the most wicked of mankind, who practised every kind of abomination. Ghastly feasts, resembling the abominable banquets of Thyestes, it was alleged, took place in their secret assemblies, at which innocent children were killed and devoured. 8. Lastly, the general dislike of the heathens to the Christians and their ways. The Disciples of Christ abhorred everything relating to pagan worship; and because all business of importance was transacted amid heathen ceremonies, and all feasts, civic and domestic, were accompanied by sacrificial homage and invocation of the gods, the Christians were necessarily obliged to keep aloof from all affairs that would compromise their conscience. Hence it happened that they were regarded as haters of the gods and of mankind, as contemners of the state and enemies of the emperors (*Hostes publici deorum, imperatorum, legum, morum, naturae totius inimici*).

107. The Christians were often the victims of popular fury. Not unfrequently the heathen populace tumultuously demanded the blood of these enemies of the gods and of men, as they had been taught to regard the Christians. The acts of the martyrdom of St. Polycarp exhibit a graphic picture of the tumults which were usually fomented

1. An exception was made in favor of the Jews, the Roman law securing to them the free and undisturbed exercise of their religion. The Jews, although detested, were not only tolerated but protected in the observance of the Mosaic Law; they were exempt from services incompatible with their religion.

by the malice of the Jews. The pure and blameless conduct of the Christians, instead of inspiring respect, excited among the corrupt and degraded people only bitter envy, deep hatred and fierce persecution. The heathen priests, too, the sooth-sayers, magicians and jugglers, who saw their professions and profits in danger, did everything in their power to fan the flame of popular animosity.

108. All these causes combined gave rise to a series of bloody persecutions, in which pagan malice and prejudice exhausted all their resources to exterminate, if possible, the Church of God. Ecclesiastical historians reckon ten general persecutions, under ten emperors, not including the partial persecutions in various countries and provinces. According to the enumeration of St. Augustine, which is commonly followed, the first persecution occurred under Nero; the second under Domitian; the third under Trajan; the fourth under Marcus Aurelius; the fifth under Septimius Severus; the sixth under Maximin the Thracian; the seventh under Decius; the eighth under Valerian; the ninth under Aurelian; while Diocletian with his colleagues Maximian and Galerius raised the tenth, the most cruel of all the persecutions. These persecutions against the Christians were inaugurated and carried on, sometimes by the command of the emperors, sometimes by solemn decrees of the Roman Senate, and sometimes by an insurrection of the heathen populace, thirsting for the blood of the Christians. *De Civitate Dei*, xviii. 52.

SECTION XIII—PERSECUTIONS DURING THE FIRST CENTURY.

Christians banished from Rome by Claudius—First Persecution under Nero—Burning of Rome—Martyrdom of SS. Peter and Paul—Other Martyrs—Vespasian and Titus—St. Apollinaris—Second Persecution under Domitian—Distinguished Martyrs—St. John, the Apostle—Repose under Nerva—Martyrdom of St. Timothy—Flavian Family.

109. The immediate successors of Augustus, Tiberius and Caligula, left the Christians unmolested. The former, as Tertullian relates, conceived the design of even enrolling Christ among the gods of Rome, but was resisted by the Senate. The same emperor is said to have threatened severe punishments against any who should accuse Christians merely as Christians. The edict of Claudius, A. D. 49 or 50, banishing the Jews from Rome, extended also to the Christians, but only because they were then looked upon as a sect of Jews, and no distinction was as yet made between the two religions.

110. The first persecution took place under Nero. His second wife, the intriguing Poppaea, who is said to have been a Jew-

ish proselyte, was the first who singled out the Christians from the Jews. The first five years of the reign of Nero, A. D. 54-68, were distinguished for justice and prosperity, which was owing principally to the wise and honest administration of Seneca and Burrhus, to whom the management of affairs was entrusted. The imperial profligate, however, soon displayed his real character. This tyrant, whose hands were stained with the blood of his brother, his mother and his wife, and who also put to death his tutor Seneca and the faithful Burrhus, together with many senators, commanded, in the year 64, a general persecution against the Christians.

111. The destruction of a large part of Rome by fire had brought great odium upon Nero, whom the popular voice loudly accused of being the incendiary. To divert a suspicion which even the power of despotism was unable to suppress, the tyrant fastened the charge on the much hated Christians, on whom he inflicted the most exquisite tortures. According to Tacitus, a great multitude of Christians died in exquisite torments; some on the cross, some sewn up in the skins of wild beasts and exposed to the fury of dogs, while others, covered over with inflammable matter, were used as torches to illuminate the imperial gardens during the night. By the light of these human torches public races were held, and Nero himself habited as a charioteer, mingled with the gaping crowd.

112. Whether this first persecution under Nero was confined to Rome or extended to the provinces, and whether it was interrupted or unremitting from A. D. 64 to 68, cannot now be decided with perfect historical certainty. Christian writers, such as Sulpicius Severus and Orosius, inform us, however, that it raged throughout the whole empire, and lasted till the death of Nero, and that the Christians were not only charged with incendiarism, but, as it further appears from Tacitus, they were also persecuted for their faith. Among the countless martyrs who suffered under Nero were the Princes of the Apostles, SS. Peter and Paul, and SS. Processus and Martinian, the keepers of the Mamertine prison.

113. After the brief reigns of Galba, Otho, and Vitellius, who succeeded one another within a year, A. D. 68-69, Vespasian, employed at the time in Judea in suppressing the insurrection of the Jews, was proclaimed emperor, A. D. 69-79. His reign, as also that of his son Titus, A. D. 79-81, was marked by justice and clemency towards the Christians. The Disciples of Christ, though still exposed to persecution on the part of the Jews and to outbreaks of popular fury, were allowed by the Roman authorities to remain unmolested. But as the Christians professed a religion forbidden by the statutes, magis-

trates could readily find occasion for exiling them or delivering them to death. Public calamities also, such as the eruption of Mount Vesuvius in A. D. 79, which buried the cities of Pompeii and Herculaneum beneath its ashes and lava, incited the heathen populace against the Christians. Thus St. Apollinaris, a disciple of St. Peter and first bishop of Ravenna, fell a victim to a popular tumult, A. D. 75.

114. Domitian, A. D. 81-96, was the second emperor who raised a persecution against the Church, A. D. 95. This cruel and suspicious tyrant, who assumed the presumptuous title of "Lord and God," (*Dominus ac Deus noster sic fieri jubet*), not only doomed to death, for being Christians, his cousins, the consul Flavius Clemens, and Acilius Glabrio, who had been consul together with Trajan, but, as is attested by Dion Cassius, he also ordered the execution of a great many others in Rome. The guilt imputed to the Christians was "atheism" and "Jewish superstitions!" The two Domitillas, one the wife and the other the niece of the consul and martyr Clemens, were exiled to the isles of Pandataria and Pontia respectively. It was in this persecution that the Apostle St. John was banished to Patmos. Domitian also summoned before him two descendants of David, grandsons of St. Jude the Apostle, fearing them as rivals. But when they showed him their hands hardened by daily toil and declared that Christ's kingdom was purely spiritual and heavenly, he dismissed them.

115. The assassination of Domitian put an end to this persecution. The memory of the tyrant was condemned by the Senate; his acts were rescinded and the exiled Christians permitted to return. Under the gentle administration of Nerva, A. D. 96-98, the Church suffered no persecution. The accusations of "atheism" and "Jewish superstitions," which it was usual to level at the Christians, were prohibited. Nevertheless popular outbreaks continued making martyrs, even under the beneficent Nerva. Thus St. Timothy, the beloved disciple of St. Paul and bishop of Ephesus, was slain, A. D. 97, by an infuriated mob.

116. After Domitian, a Christian came near ascending the imperial throne. The consul and martyr, St. Clement, had by his wife Domitilla two sons, the younger Vespasian and Domitian, whom the Emperor Domitian destined for his successors. The father of St. Clement, Titus Flavius Sabinus, a brother of the Emperor Vespasian, was most probably a Christian. For Tacitus not only described him as a man of great virtue, but also records that he was accused of withdrawing himself from heathen festivities, a charge which at that time was commonly made against Christians. He was Prefect of Rome in

the year 88. Peter and Paul suffered martyrdom. Pomponia Graecina was likewise a member of the Flavian family and, as we must infer from Tacitus, professed Christianity. She was the wife of Plautius who, under Claudius, had subdued Britain. According to unquestionably reliable accounts, Pope Clement I. also belonged to this family.

SECTION XIV.—PERSECUTIONS DURING THE SECOND CENTURY.

Third Persecution under Trajan—Report of Pliny—Trajan's Answer—Martyrs—Condition of the Christians under Hadrian and Antoninus Pius—Many Christians victims of popular fury—The Apologists Quadratus, Aristides and Justin Martyr—Fourth Persecution under Marcus Aurelius—Repose under Commodus—Numerous Conversions.

117. The reign of Trajan, who succeeded Nerva, A. D. 98–117, is reputed one of the most brilliant in the annals of the Roman Empire. In history, he is celebrated for his wisdom and bravery; but injustice and cruelty towards the Christians disgraced his otherwise glorious reign. Trajan was the author of the third great Persecution. He published an edict against nocturnal or secret meetings (*hæcæriæ*), which was aimed chiefly at the Christians, who, being under public ban, could have no other time than night for the undisturbed celebration of their sacred mysteries. The imperial order gave a welcome pretext to provincial governors for renewing the horrors of persecution.

118. The correspondence of Trajan with Pliny the Younger displays a singular policy and mode of dealing out justice, truly worthy of a Pagan. Pliny, whilst governor of Bithynia and Pontus, asked the emperor as to the course of conduct he should pursue with regard to the Christians, whom he found to be very numerous in his provinces and in whom he could discover no grave crime except “a perverse and extravagant superstition.” In his reply to Pliny, Trajan says: “The Christians are not to be sought out; but if brought before you and convicted, they must be punished; yet if any one denies he is a Christian and proves his denial by acts, namely, by worshipping our gods, he, though in the past suspected of being a Christian, shall nevertheless be pardoned.”

119. This incoherent declaration placed the Christians at the mercy of the magistrates and heathen populace, and the consequence was that many were doomed to die solely on account of their faith. In some instances, Trajan himself pronounced sentence upon Christians, as in the case of St. Ignatius of Antioch, whom he condemned to be thrown to the wild beasts in the Roman amphitheatre. This heroic bishop,

who in a special letter requested the Roman Christians not to oppose his martyrdom, suffered death at the instigation of the Jews, with Zosimus and Rufinus, two priests from Antioch, A. D. 107. In the year following, St. Simeon, second bishop of Jerusalem, was crucified at the age of 120. At Rome, the younger Domitilla and her two chamberlains, SS. Nereus and Achilleus, were put to death. Pope Clement I., according to a very ancient tradition, was exiled to the Tauric Chersonesus (the Crimea), and by command of Trajan drowned in the sea.

120. The Emperor Hadrian, A. D. 117–138, published no new edicts against the Christians; but as the decrees of Trajan remained in force, the persecution was unabated during the first years of his reign. Public hatred against the Christians ran so high at this time that at public spectacles the raging multitudes compelled the magistrates by tumultuous clamors to apprehend Christians and to consign them to death without trial. Many suffered death in this manner, whose only fault was found in their Christian name. Serennius Granianus, pro-consul of Asia, represented to the emperor the monstrous injustice of such proceedings; and when Hadrian was at Athens, in the year 124, Quadratus, bishop of that city and a disciple of the Apostles, and Aristides, a distinguished convert from heathenism, presented to him each an apology in defence of the Christians and their faith. This moved Hadrian to put a stop to these singular executions. By rescript to Minucius Fundanus, successor of Granianus, he strictly forbade the punishment of Christians without previous trial.

121. Notwithstanding this, the inconsistent emperor in his later years allowed the persecutions to be renewed. He himself condemned to death St. Symphorosa and her seven sons. Among those who suffered martyrdom under Hadrian, we find St. Sabina, the two brothers Faustinus and Jovita, and St. Eustachius, an illustrious captain of the imperial army, with his wife and children. Under Hadrian's government the Christians suffered a severe persecution in another quarter. When Bar-Cochba, whom the Jews believed to be the Messiah, and under whose leadership they revolted from the Romans, could not induce the Christians in Palestine to deny their faith and take part in the revolt, he executed all who fell into his hands by cruel and painful deaths.

122. Antoninus Pius, A. D. 138–161, who distinguished himself by his moderation and love of justice, was favorably disposed towards the Christians. Yet, while this gentle emperor did not raise a new persecution, the faithful during his reign had not a little to suffer from popular hatred. They were cruelly persecuted in Asia and

other parts of the Roman Empire, on account of the many public calamities which the superstitious Pagans ascribed to the impiety of the Christians towards the gods. This caused Justin Martyr to address to the emperor his first Apology, which appears to have had its desired effect. For, as Melito of Sardes informs us, Antoninus by two rescripts to the cities of Greece and the states of Asia, forbade that the Christians should be any longer persecuted for their faith, and commanded that their accusers should be punished. Nevertheless the faithful continued to be persecuted by the heathen populace, and not a few were crowned with martyrdom, among whom were St. Felicitas and her seven sons.

123. With the accession of Marcus Aurelius, A. D. 161-180, a greater severity was again shown to the Christians. This prince, on account of his love of study and his many noble qualities surnamed the philosopher, is eulogized in history as the most virtuous of heathen rulers. But in spite of his virtues the imperial philosopher, who was at the same time a most superstitious idolater, commenced a cruel persecution—the fourth general Persecution—against the Church, in which, as Eusebius asserts, innumerable martyrs suffered for the faith throughout the empire.

124. The philosophical bigotry of this emperor looked upon the Christians as a sect of impious fanatics and as enemies of the Roman State, whom he was bound to suppress. Not only were magistrates free to persecute those who professed the Christian faith, but they were urged to do so by pagan philosophers, such as Celsus and Crescens. Marcus Aurelius commanded the Christians everywhere to be seized and tortured. The excellent apologies which the holy and learned bishops, Melito of Sardes and Claudius Apollinaris of Hierapolis, and the Athenian philosophers, Justin Martyr and Athenagoras, addressed to Marcus Aurelius in behalf of the misrepresented Christians, seem to have made no impression on the stoical emperor.

125. The persecution was most violent at Rome and in Asia Minor. Among the many martyrs who suffered at Rome were Ptolemy, Lucius, Justin the Apologist and the illustrious St. Cecilia. Polycarp, the saintly bishop of Smyrna, a disciple of St. John and the last of the Apostolic Fathers, refusing to “deny Christ his Master, Whom he had faithfully served for eighty-six years,” was burned alive in the year 167. According to another account, this saint suffered in the year 155 under Antoninus Pius. The persecution raged with extraordinary virulence in Gaul, principally at Lyons and Vienne, where the magistrates and the people combined against the Christians. It was no longer safe for Christians to be seen in

public. Every sort of contumely and cruelty could be openly perpetrated against them. The aged bishop Pothinus of Lyons; the deacon Sanctus of Vienne, the slave Blandina, are a few of the many heroic martyrs that suffered for their faith in Gaul. A detailed narrative of the horrors of this persecution is given in a letter of the churches of Lyons and Vienne to the churches of Asia. In the year 174, the Romans, through the medium of the *Legio fulminatrix* which was composed chiefly of Christians, gained a remarkable victory over the Marcomanni. The miracle, however, which is attested by even pagan writers, though attributed by them to Jupiter Pluvius, failed to moderate the severity of the emperor towards the Christians.

126. Under the reign of Commodus, A.D. 180-192, who inherited all the vices of his licentious mother Faustina without any of the virtues of his father, the Church was granted a welcome respite. The emperor even showed great favor to the Christians, which, according to Dion Cassius, was mainly due to the influence of the Empress Marcia who, if not a Christian, was at least favorably disposed towards those professing Christianity. This unexpected change of affairs produced numerous conversions. At Rome many persons of distinction, together with their families, embraced the Christian faith. However, some governors continued to persecute the faithful, as for instance, Arrius Antoninus, proconsul of Asia. In Rome the Senator Apollonius was condemned to death by the Senate.

SECTION XV.—PERSECUTIONS DURING THE THIRD CENTURY.

✓ Fifth Persecution under Septimius Severus—The Empress Domna—Martyrs—St. Irenaeus—Repose under Caracalla and his Successors—Alexander Severus favors the Christians—Julia Mamaea and Origen—Sixth Persecution under Maximus Thrax—Repose under Philip.

127. The political storms which followed the murder of Commodus and Pertinax, and the civil war between Septimius and Severus (193-211) and his rivals, like all other public calamities, could not be favorable to the Christians. In these political convulsions the fury of the populace or the malice of individual governors had many opportunities of wreaking their vengeance on the Christians. Clement of Alexandria, referring to this period, says: "We see daily many martyrs burnt, crucified, and beheaded before our eyes." From personal and political motives Severus was at first favorable to the Christians. He had been cured of a painful malady by a Christian named Proculus, who resided in the imperial palace. On several occasions the emperor even protected the Christians against the fury of the heathens. The edicts against them, however, remained in force, and they had to suf-

fer much from the fury of the people and the cruelty of governors, principally in the civil wars between Severus and his rivals. The Empress Domna was particularly hostile to the Christians. From hatred to the religion of Christ she caused the rhetorician Flavius Philostratus to write the pretended miraculous life of the impostor Apollonius of Tyana. Her influence and the increasing number of the Christians seem at length to have alienated Severus from his kindly course toward them.

128. In A. D. 202, Severus published an edict forbidding any to embrace either the Christian or the Jewish religion, and forthwith a persecution raged throughout Italy, Egypt, Northern Africa, and Gaul, so severe and terrible that many thought the time of Antichrist was come. Africa then witnessed the martyrdom of Perpetua and Felicitas and the twelve Scyllitan martyrs. Then it was that Origen, a youth of seventeen years, desired to share the martyrdom of his father Leonidas, and, as Eusebius tells us, seven of Origen's disciples suffered for the faith. In Gaul the Church was glorified by the martyrdom of St. Irenæus and of a multitude of other Christians. This state of suffering continued for nine years during the life of Severus, and splendid examples of Christian championship were everywhere manifested in the Church.

129. With the accession of Caracalla, A. D. 211-217, a time of peace returned for the much-persecuted Christians, which continued during the succeeding reigns till the year 235. But as the imperial mandates against the Christian faith still remained in force, local persecutions occurred, in which Christians fell victims to the fanaticism of the heathen rabble and magistrates. Caracalla, notwithstanding his cruelty, did not revive the edicts of persecution. His successor, Macrinus, A. D. 217-218, forbade any one to be persecuted on the charge of contemning the gods; and Heliogabalus, A. D. 218-222, attempting to unite all religions into one—that of the Syro-Phoenician Sun-god—tolerated every kind of worship.

130. Of all the heathen emperors of Rome, none showed greater favor to the Christians than the noble and virtuous Alexander Severus, A. D. 222-235. He had a high regard for the Christian religion and its Divine Founder. In his lararium, or private oratory, he placed beside the statues of his household gods the image of Christ, and would have erected a temple to him, but he was prevented, because it was objected that the temples of the gods would soon be deserted. The words of the Lord: "As ye would that men should do to you, so do ye also to them" (Luke vi. 1-31), he had engraven on the walls of his palace. These sentiments, as well as the elevated character of Alex-

ander in the midst of so much corruption, are attributed to the care of his mother Mammaea. When passing through Antioch, this noble lady whom Eusebius calls "a woman distinguished for her piety and religion," sent for Origen in order to consult him on questions of religion.

131. The seizure of the empire by Maximin the Thracian, A. D. 235-238, the assassin of the virtuous Alexander, was accompanied by a violent persecution of the Christians. This imperial barbarian looked upon them as the adherents of his unfortunate predecessor. This persecution, directed chiefly against the bishops and priests, was unusually violent in Cappadocia under Proconsul Serenian. Among the martyrs of this period were two friends of Origen, Ambrose, a deacon, and Protocetus, a presbyter of Cæsarea. For their consolation Origen wrote his book "On Martyrdom." Maximin, after reigning three years with extraordinary cruelty, was slain by his own soldiers.

132. After the nominal reign of the Gordians, father and son, and their successors Pupienus and Balbinus, Gordian III was proclaimed Augustus, A. D. 238-244. He was supplanted by Philip the Arab, A. D. 244-249. Like all the emperors of Asiatic extraction, Philip showed himself so favorable to the Christians that he was believed by some to be a Christian in secret; but this does not appear to be sufficiently authenticated. Yet, under this emperor also the blood of martyrs flowed. Thus, at Alexandria, besides many others, St. Appolonia suffered martyrdom during an uprising of the heathen populace

SECTION XVI—PERSECUTIONS DURING THE THIRD CENTURY, CONTINUED.

Relaxation among Christians—Seventh Persecution under Decius—Martyrs—Apostates—Libellatici and Acta facientes—Eighth Persecution under Valerian—Martyrs—Pope Sixtus—St. Lawrence—St. Cyprian—Edict of Gallienus—Ninth Persecution under Aurelian—Martyrs.

133. From the death of the Emperor Septimius Severus in the year 211 to that of the Emperor Philip, A. D. 249, there had been, with the exception of the passing outburst under Maximin, no grievous persecutions of the Christians. During this peaceful interval of nearly thirty-eight years, many of the worst prejudices against the Christian religion had disappeared, and the Church witnessed a wonderful increase of the faithful. But the favor which the Christians had gained during this prolonged interval of peace relaxed the zeal and fervor of many, as we learn from Cyprian's works; and many worldly-

minded men, who afforded little edification, entered the Church. But, as Eusebius remarks, "Divine Providence sent a fresh persecution to chasten and try His Church."

134. It is with the accession of Decius, A. D. 249-251, that the severest trials of the Church commenced in a series of most cruel and systematic assaults, the aim of which was the utter extirpation of the Christian name. Convinced that Christianity was in direct contradiction to the heathen manner of living and the general polity of the Roman Empire, which he desired to restore to its former glory, Decius immediately ordered a most violent persecution against the Church, which in extent and severity surpassed all preceding persecutions. He published an edict, commanding all Christians throughout the empire to abandon their religion and to offer sacrifices to the gods. The most exquisite tortures were devised against the Christians in order to induce them to apostatize. The property of those who fled was confiscated, and they themselves were obliged to remain in exile. By the imperial decree, bishops were to suffer death at once.

135. Among the glorious sufferers in this persecution were Pope Fabian and the bishops Babylas of Antioch, Alexander of Jerusalem, and Achatius of Syria. Other bishops, Dionysius of Alexandria, Gregory of Neo-Cæsarea, Cyprian of Carthage, and Maximus of Nola, fled, not through fear of death, but to preserve themselves for the service of their flocks. The other distinguished martyrs under Decius were the holy virgins Victoria of Rome and Agatha of Catania in Sicily, and the priests Felix of Nola, and Pionius of Smyrna. Origen was also imprisoned at Tyre and subjected to acute and gradually increasing tortures, in consequence of which he soon after died in the seventieth year of his age. Numerous Christians fled to the mountains and deserts, where many perished by hunger, cold, disease or wild beasts. It was in this persecution that Paul the Hermit, then a young man of twenty-two years of age, retired into the deserts of Egypt, where he remained until his death.

136. This persecution which assaulted the faithful with such violence was the occasion of apostasy to some, of glorious martyrdom to others. The Church in these times of trial had to mourn numerous defections; many of her children basely yielding to the fear of torture renounced the faith. Whilst some renounced their faith entirely (*lapsi, apostates*) and sacrificed to the idols (*sacrificati, thurificati*—sacrificers or offerers of incense), others procured testimonials (*libelli*) that they had sacrificed, whence they were called "*libellatici*" (procurers of billets), or caused their names to be entered in the offi-

cial lists of such as had obeyed the edicts (*acta facientes*.) Even some bishops were found among the lapsed, as for instance, the two Spanish bishops, Basilides and Martialis, who to evade martyrdom procured bills or certificates of safety.

137. Decius, it is true, was slain in battle by the Goths, but the persecution continued under Gallus and Volusianus, A. D. 251-253, which, however, was confined principally to the confiscation of property and the banishment of the clergy. The Popes Cornelius and Lucius, with many others, were sent into exile, where they died as martyrs. The Emperor Valerian, A. D. 253-260, for a period of four years, was more kindly disposed toward the Christians than any previous emperor and even allowed them to live in his palace. But listening to his favorite, the Egyptian magician Macrianus, he commenced in the year 257 the eighth general persecution. His first edict ordained the banishment of priests and bishops and prohibited, under pain of death, the assembling of Christians in the catacombs. Seeing these measures of no avail, Valerian by a second edict in the year 258 commanded the immediate execution of bishops and presbyters, the degradation of Christian senators and knights, also the confiscation of their property and even their death, if they persisted in the profession of their faith. By the same edict, Christian ladies of rank were exiled and members of the imperial household condemned to slavery in mines for remaining steadfast in their religion.

138. Among the first who suffered in this persecution were Pope Stephen I. and the great Cyprian of Carthage; these were followed by Sixtus I., the illustrious deacon Lawrence and by Fructuosus, bishop of Tarragona. Dionysius of Alexandria escaped martyrdom but was sent into exile. At Utica in Africa, the Proconsul Galerius Maximus had one hundred and fifty Christians thrown into a pit filled with quicklime, whence they were called "*Massa Candida*." The persecution, which raged during three years with great fierceness, especially in Egypt, ended with the capture of Valerian by the Persian king Sapor, who treated the unfortunate emperor with the utmost indignity.

139. The accession of Gallienus, A. D. 260-268, increased the calamities of the empire, but gave peace to the Church. By an edict addressed to the bishops, Gallienus granted them the free exercise of their office and restored to the Christians their places of worship and burial. The imperial edict seemed to acknowledge the office and public character of bishops and granted to the Christians the right of corporate bodies (*collegia licita*), though the religion itself was not yet declared to be according to the laws of the state a "*licit religion*" (*religio licita*). Notwithstanding the imperial mandate not to disturb

the Christians, Macrianus, one of the so-called "thirty tyrants," continued the persecution in the Orient and in Egypt until the year 261.

140. The peace which the Church enjoyed under Gallienus lasted during the brief reigns of Claudius I. and his brother Quintillus, A. D. 268-270, and during nearly the whole reign of Aurelian, A. D. 270-275. The ancient laws against the Christians, without being formally repealed, fell into disuse, and the existence, the property and internal policy of the Church were acknowledged, if not by the laws, at least by the magistrates of the empire, as is shown in the case of Paul of Samosata. This proud and pompous prelate, by order of the Emperor Aurelian, was compelled to relinquish his bishopric, from which, by the decision of the Roman See and a Council, he had been deposed. "Such," says Eusebius, "was the disposition of Aurelian at this time, but in the progress of his reign he began to cherish different sentiments in regard to us. Influenced by certain advisers, he proceeded to raise a persecution against us."

141. In the year 275, Aurelian published the edict of the ninth persecution. But the death of this emperor "who," as Lactantius observes, "was murdered in the very beginning of his fury," prevented the persecution from becoming universal. Nevertheless, the hostile intentions of Aurelian towards the Christians did not fail to make martyrs in some places, as for example, St. Columba at Sens, St. Conon and his son in Lycaonia, besides a number at Rome. Pope Felix I. is said to have suffered in this persecution. It is remarkable that all the persecutions within the previous forty years by Maximin, Decius, Gallus, Valerian and Aurelian, were of comparatively short duration; none continuing for more than three years.

SECTION XVII.—THE GREAT PERSECUTION UNDER DIOCLETIAN AND HIS IMPERIAL COLLEAGUES.

Tranquility and increase of the Church during thirty years—Decline of Piety among Christians—Political Condition and Division of the Empire—Diocletian at first favorable to the Christians—Maximian not so tolerant—The Theban Legion—Galerius the Instigator of a new Persecution—Cruel Edicts against the Christians—Traditores—Frightful Sufferings of the Christians—Distinguished Martyrs—Constantius Chlorus favorable to the Christians—Heathenism appears to triumph.

142. Under the immediate successors of Aurelian, the Emperors Tacitus, A. D. 275-276, Probus, A. D. 276-282, Carus, A. D. 282-284, and for a time even under Diocletian, the Church enjoyed peace and prosperity for thirty years. With the exception of some cruelties

perpetrated in their own name by a few governors, the Christians were left undisturbed. Many of them, Eusebius tells us, held posts of trust; and some Christians, as, Dorotheus, Lucius, and Gorgonius, were appointed officers of the imperial palace, and others again governors of provinces. The bishops were treated with distinction and respect, not only by the people but also by the magistrates. During this period of tranquillity the number of Christians greatly increased and counted daily accessions from the higher ranks of society. The ancient churches were everywhere found insufficient to contain the increasing multitudes of neophytes, and in their places arose more stately and capacious edifices for the public worship of the faithful.

143. But among the multitude of those who embraced Christianity at a time when it required no struggle to be and to remain a Christian, there entered into the Church many counterfeit Christians who brought with them heathenish crimes. The consequence of this was a general decay of piety and the corruption of manners, so forcibly described by Eusebius. To chastise the irregularities of the faithful and to arouse them from their supine indifference, Divine Providence permitted a new persecution, more violent than any the Church had yet endured.

144. After the death of Numerian, in 285, Diocletian, a native of Dalmatia, was proclaimed emperor by the army, A. D. 284-305. The Roman Empire was then besieged with enemies from without and torn by factions from within. To provide for the better administration and defence of this colossal state, Diocletian, in 286, associated with himself as "Augustus" Maximian Herculus, a rough barbarian. In 292, he once more divided his unwieldy government by raising Galerius and Constantius Chlorus to the purple, conferring upon them the inferior title of Cæsar. To strengthen the bands of political by those of domestic union, Galerius married Valeria, the daughter of Diocletian, and Constantius, after repudiating the virtuous Helena, mother of Constantine the Great, took in marriage Theodora, the step-daughter of Maximian. Britain, Gaul, and Spain were assigned to Constantius; the Illyrian and Danubian provinces to Galerius; Italy and Africa were held by Maximian, with Milan as his capital, while Diocletian, whom the three revered as their master, reserved to himself Thrace, Egypt and Asia, establishing his capital at Nicomedia in Bithynia.

145. Diocletian sought to uphold Paganism without, however, resorting to violence. From motives of policy he left for eighteen years the Christians unmolested in the exercise of their religion, which his wife and daughter are said to have embraced secretly. Maximian,

the other Augustus, following the policy of Diocletian, also tolerated them; yet on certain occasions, especially in the army, he put many to death simply on account of their faith. Thus by his orders, in 286, the *Theban legion* consisting principally of Christians from the Thebaid (Upper Egypt), after suffering two decimations, was finally massacred to the last man. The place where they suffered took the name of St. Maurice, after their gallant leader, and the abbey of St. Maurice, to this day, bears witness to the constancy of this brave band of martyrs. While the gentle Constantius spared the Christians in his dominion, Galerius, the other Cæsar, began to persecute them in the provinces under his jurisdiction. This rude soldier, inspired by his mother Romula and by the philosopher Porphyry, entertained the most implacable hatred against the religion and the Disciples of Christ. In 298, he obtained a decree that every soldier in the imperial armies must offer sacrifice, in consequence of which many Christians gave up their military rank. He finally succeeded also in stirring up the reluctant Diocletian to a general persecution against the Christians.

146. The persecution began with the demolition of the church at Nicomedia, A. D. 303. In a series of cruel edicts Diocletian declared his intention of obliterating the Christian name. "It was," says Eusebius, "the nineteenth year of Diocletian's reign, that imperial edicts were everywhere published, ordering the churches to be leveled, the Scriptures to be burned, Christians of rank to be degraded, and the common people, if they remained faithful, to be reduced to slavery." A Christian who, from an impulse of zeal, dared to tear down the edict when it first appeared, was seized and slowly roasted alive. Insurrections in Syria and Armenia, and the burning of the imperial palace at Nicomedia, which, as is admitted, was kindled by the malice of Galerius himself, afforded a very specious pretext for claiming that the Christians were the cause of these troubles.

147. A second edict thereupon appeared, enjoining that all priests and bishops should first be imprisoned and then, by every method of severity, be compelled to sacrifice to the gods; a third edict offered them to choose between apostacy and a cruel death. This rigorous order was, in the year 304, extended by a fourth edict to the whole body of Christians. A countless multitude of Christians, in consequence of these edicts, obtained the crown of martyrdom. The number of martyrs in the first month of persecution is said to have been from 15,000 to 17,000. But there were likewise many who purchased immunity from suffering by denying their faith, or by delivering the Holy Scriptures into the hands of the Pagans. Bishops and presbyters that proved thus treacherous acquired by their criminal compli-

ance the opprobrious epithet of "*Traditores*," and their offence was productive of much scandal and discord, particularly in the African Church.

148. The rigorous edicts of Diocletian were strictly and cheerfully executed by his imperial associates, Constantius excepted. "Three blood-thirsty beasts" (*tres acerbissimae bestiae*), Lactantius writes, "raged from sunrise to sunset, everywhere, except in Gaul, against the Church." The governors of other districts vied with one another in their efforts to destroy the Christian religion, and every imaginable torture was practised against its adherents. What those tortures were, Eusebius describes: "Some having been first tormented with scraping, with the rack and the most dreadful scourgings, besides other innumerable agonies, the very thought of which is enough to make one shudder, were finally committed to the flames; some were drowned in the sea; others beheaded; some wasted away by famine, while others were affixed to the cross; some of them with their heads downward were kept alive until they expired by starvation." Speaking of the martyrs of the Thebaid, the same author says, that "for a series of years, ten, twenty, sixty and even a hundred men, with their wives and little children, were slain in a single day with ever increasing cruelty." He himself had beheld in one day numbers delivered to the flames, others beheaded, till the murderous weapons were blunted or broken to pieces; and the executioners themselves, wearied with slaughter, were obliged to relieve one another." In Phrygia, the soldiers surrounded a town entirely Christian and burnt it with all its inhabitants.

149. A great number of persons, distinguished either by the offices which they filled, or the favors which they enjoyed, cheerfully gave their life for Christ. Among them were Diocletian's most trusted chamberlains, Dorotheus and Gorgonius, who were strangled; another, named Peter, was broiled over a slow fire; Sebastian, a captain of the imperial guards, was shot with arrows. The two empresses, Prisca and Valeria, wife and daughter of Diocletian, basely complied with worshipping the gods; but they afterwards miserably perished in exile. Anthimus, bishop of Nicomedia, with many others that thronged around him, was beheaded. The other prominent martyrs were SS. Pancratius and Adauctus at Rome; SS. Nabor and Felix at Milan; St. Januarius at Benevent; the noble Roman lady, St. Anastasia, in Illyria; the two physicians, SS. Cosmas and Damian, in Cilicia; and St. Vitus and his nurse St. Crescentia, with her husband, St. Modestus in Lucania. In this persecution especially, a great number of holy virgins cheerfully suffered for their faith, among

whom were St. Agnes of Rome; St. Dorothea of Cæsarea; St. Lucia of Syracuse; St. Theodora of Antioch; St. Christina in Tuscany; St. Leocadia of Toledo; SS. Justina and Rufina of Seville; St. Eulalia of Barcelona and another Eulalia of Merida, and many others.

150. The humane Constantius Chlorus did not participate in this cruel persecution, but contented himself with the destruction of a few churches. Yet it was not always in his power to restrain his magistrates from executing the cruel edicts of Diocletian. Thus, in Britain we find St. Alban dying for the faith. In Spain, the cruel governor Dacian put to death the two children, Justus and Pastor, and the deacon St. Vincent, who repeated the trial of St. Lawrence at Rome. The persecution raged everywhere with such violence, and the measures taken to accomplish the destruction of Christianity were of such a nature, that success seemed beyond doubt. Already, "the destruction of the name of Christians (*nomine Christianorum deletio*)," "the universal extirpation of Christian superstition (*superstitione Christiana ubique deleta*)," and "the victory of Paganism (*cultu deorum propagatio*)" were announced by inscriptions and triumphal pillars.

SECTION XVIII—CONTINUATION OF THE PERSECUTION UNDER GALERIUS AND MAXIMIN DAJA.

Abdication of Diocletian—Persecution continued with renewed Violence—Distinguished Martyrs—End of the Persecution—Remarkable Edict of Galerius—Edict of Toleration by Constantine and Licinius—Victory of Constantine over Maxentius—Miserable Death of the Imperial Persecutors—Triumph of Christianity.

151. In the year 305, Diocletian and Maximian divested themselves of the purple. Of the two Cæsars who were raised to the dignity of "Augusti," Constantius remained restricted to his original dominion, while Galerius obtained all the remaining provinces of the empire; he also appointed two new Cæsars, his nephew Daja or Maximin II. for Asia, and Severus for Italy and Africa, rejecting the higher claims of Maxentius, son of Maximian, and Constantine, whose father in the mean time had died. But in 306, the two last mentioned were proclaimed emperors by their troops. Galerius, having obtained the supreme and independent power of Augustus, indulged to the fullest extent his animosity and cruelty against the Christians, not only in the provinces under his immediate jurisdiction, but also in those of Asia where the violent and superstitious Maximin rivaled him in persecuting the Christians.

152. Among the more prominent who died at this period for the faith were the bishops Peter of Alexandria, Phileus of Thmuis Blasius of Sebaste, Tyrannis and Methodius of Tyre, Sylvanus of Emesa, and the Egyptian bishops Hesychius, Pachymius and Theodore; the priests Pamphilus of Cæsarea, Lucian of Antioch and Zenobius of Sidon; the holy virgins Barbara of Heliopolis in Phœnicia, Catharina of Alexandria and Margaretha of Pisidia. Even in Italy and Africa, where, with the accession of Severus the persecution had ceased, the Christians were exposed to the implacable resentment of his imperial master Galerius. Maximin Daja, who was bent upon exterminating Christianity, ordered, in A. D. 308, all meats offered for sale in market places to be sprinkled with wine or water used in the idolatrous sacrifices. He also, in A. D. 311, declared war against Tiridates, king of Armenia, who had embraced the Christian faith. The licentious and tyrannical Maxentius, A. D. 306–312, from motives of policy desisted from persecuting the Christians, and having by his assassination of Severus become Master of Africa, extended the same toleration to that country.

153. After this bloody conflict had raged with unabated energy for eight years, A. D. 303–311, it was at last terminated by Galerius himself, the first and principal author of the persecution. Being struck with a painful and mortal disease, he, acknowledging the chastising hand of the God of the Christians, withdrew his edicts of persecution, and in the year 311 published in his name and in those of Licinius and Constantine a general decree permitting the Christians to profess their religion and rebuild their churches, engaging them at the same time to offer up prayers to their God for the safety and prosperity of the emperors and the empire. Shortly after the publication of this edict, Galerius died, consumed by worms and putrefaction. Maximin, too, was forced to adopt the edict of his predecessor. Sabinus, his Praetorian Prefect, addressed a circular to all the magistrates to cease the ineffectual persecution. In consequence of these orders the Christians were released from prison and returned to their homes. Those who had yielded to the violence of the temptation, solicited with tears of repentance their re-admission into the bosom of the Church.

154. Constantine, inheriting his father's justice towards the Christians, preserved them from persecution in his own territory and gradually appeared as their champion. In the spring of the year 312, Constantine, together with Licinius, published a general edict of toleration, granting to every one the right to follow the religion of his choice, after which he marched into Italy against Maxentius. It

was when marching against this tyrant that Constantine and his army saw a cross of light appear in the heavens bearing the inscription: "In this conquer." Emblazoning it on his banner, the celebrated Labarum, he gained, in sight of Rome, a complete victory over Maxentius, who was drowned in the Tiber while attempting to retreat into the city over the Milvian bridge A. D. 312. To perpetuate the memory of their signal deliverance, the Romans erected a magnificent triumphal arch, which still remains, and a statue representing the conqueror with a cross in his hands and bearing the following inscription: "By this salutary sign, the mark of true valor, I have delivered your city from the yoke of the tyrant."

155. The persecuting emperors were taken away one after another by a miserable death. Another victory won by Licinius at Heraclea cost the brutal Maximin his power and life. He expired in excessive pain and rage A. D. 313. Maximian, the colleague of Diocletian, oppressed by remorse for his repeated crimes, strangled himself with his own hands A. D. 310. Diocletian, who after his abdication had retired to Salona in Dalmatia, lived in continual alarm and anguish of mind till A. D. 313—long enough to see the triumph of Christianity over all its persecutors. It has been affirmed that, seeing himself loaded with crime and misfortune, he ended his life by suicide.

156. After the defeat of Maximin Daja, the Roman world was once more divided between two rulers: Constantine for the West, and Licinius, who had married Constantia, the sister of Constantine, for the East. In the beginning of the year 313, the two emperors met at Milan, and by a new decree assured all Christians the free exercise of their religion and the restitution of their churches and property. Thus, after a fierce and bloody struggle of three centuries, Christianity at length triumphed over Paganism. The cross, against which the Roman emperors had so long waged war, adorned henceforth the imperial diadem and was honored as the glorious sign of salvation. The promise of Christ was realized: "In the world you shall have distress, but have confidence; I have overcome the world," and "the gates of hell shall not prevail against it," that is, the Church.¹

1. It is impossible to fix the exact number of Christian Martyrs that died for the faith during this epoch. Dodwell, an Anglican writer of the seventeenth century, and Gibbon endeavored to prove that it was insignificant, but this opinion is not shared by more unprejudiced writers. The computations of Bosio, who is justly styled the "Columbus of the Catacombs," and of other learned men have led to estimate that at least five million Christians—men, women and children—were put to death for the faith during the first three centuries of the Church. Some even believe the total number of Christians martyred during this period to be between nine and ten millions. Nor ought this to appear exaggerated, especially when the millions of graves as well as the inscriptions found in the Catacombs about Rome, show that in the capital of the empire alone there must have been about two and a half million martyrs.

SECTION XIX — HEATHEN PHILOSOPHY IN OPPOSITION TO CHRISTIANITY.

Christian Religion assailed by heathen Philosophers—Celsus—His Work Lucian, the Blasphemer—Crescens—Attempts of Neo-Platonic Philosophy to regenerate declining Paganism—Epictetus, Plutarch and other Platonists—Ammonius Saccas — Photinus — Porphyrius — Jamblichus—Proclus—The Impostor Apollonius of Tyana—His life by Flavius Philostratus—Hierocles.

157. During the preceding centuries the Church had not only to encounter the rude forces of the Roman Empire, but also to sustain a fierce conflict with heathen philosophy. The pagan sophists and philosophers contributed not a little towards exciting the hatred of the emperors and governors, as well as the fury of the people against the Christians. This contest of heathen philosophy with Christianity was carried on: 1. Directly, by vulgarly assailing the Christian religion, distorting and misrepresenting its doctrines and mysteries, and grossly maligning its Divine Founder, His Apostles and adherents; 2. Indirectly, by endeavoring to sustain and defend Paganism against the claims of Christianity, introducing into the former Christian ideas and elements, and giving to the heathenish myths an allegorical interpretation.

158. Celsus, an eclectic philosopher, who flourished in the latter part of the second century, was the first heathen that attempted to oppose the advancing Christian faith with the arms of science. His work entitled "The Word of Truth" is replete with vulgar and blasphemous assertions against Christ, His religion and His followers. The strength of Celsus' arguments lies in shameless slanders and cowardly insults. He introduces a Jew in whose mouth he puts the vilest calumnies against the person of Christ and His Apostles. Then again, acting as arbitrator, he attacks both the Christian and the Jewish religion. Christ himself is represented as an impostor, justly crucified by the Jews for calling himself God; His reputed birth of a virgin as well as his miracles, prophecies and resurrection are described as mere fictions, and the Christians are set down as a credulous class for believing these fictions. The charges which Celsus brings against the Christians are full of contradictions. From the statements he makes, it is evident he had but an imperfect knowledge of the teachings of the Old and the New Testaments; in fact, the book of Genesis and one of the Gospels excepted, he had never even read the Sacred Scriptures. The work of Celsus is not extant, but is sufficiently well known from its masterly refutation in eight books, written by Origen about a century later.

159. Lucian of Samosata, A. D. 120–180, in his satire derides alike heathen mythology and Christianity. His mockery of the gods and of everything supernatural procured for him the name of “*Blasphemer*.” His principal work against the Christians, entitled “*De Morte Peregrini*,” is more of an overt derision than an attempted refutation of Christian practices and doctrines. He represents the Christians as good-natured but silly, and ridicules their fortitude in suffering, their great charity towards one another, their contempt for death and their hope in a future reward—thus giving, contrary to his intention, a glorious testimony of the grandeur of the Christian religion, the heroism and charity of its followers.

160. The cynic philosopher, Crescens, of whom Tatian affirms that he was surpassed by none in avarice and unnatural lusts, harangued the Christians denouncing them as atheists. Justin Martyr, who calls Crescens his unphilosophical opponent and a mountebank of a philosopher, exposed his secret vices, fraud and ignorance. Irritated by this exposure, the cynic denounced Justin to the prefect Rusticus, who condemned the fearless champion to be beheaded. Crescens left no writings.

161. With a much better prospect of success, Christianity was opposed in the third century by Neo-Platonic Philosophy. Since the preaching of the Christian faith by the Apostles, the tone and temper of heathen philosophy had undergone a complete change. It was no longer unbelieving, but religious, and henceforth appeared as the friend and supporter of the polytheistic worship. It took up the defence of the ancient gods and of heathen rites and customs. The myths which disfigured pagan worship were explained and purified by a moral interpretation. There was a tendency among philosophers to unite and blend together the different systems of philosophy as well as those of religion. Infidelity among the cultured classes gradually disappeared and was replaced by a religious syncretism which was not altogether inimical, but so much the more dangerous to Christianity.

162. This revival of heathen philosophy, known in history as Neo-Platonism, had been prepared by such men as Epictetus, Plutarch of Chæronea in Bœotia (died about A. D. 125), Maximus of Tyre, and Apolejus of Madaura, who were devoted to philosophy and literature, but still more to the religion of their countries. Their chief aim was a regeneration of declining Paganism. The new tendency which philosophy had taken in the Neo-Platonic school, worked at first indirectly and silently, but for this reason more effectually, against the aim and progress of Christianity.

163. Ammonius surnamed Saccas (Sack Carrier) is regarded as

the founder of the Neo-Platonic school at Alexandria. Porphyrius tells us that he was of Christian parentage and had been brought up a Christian; but when he began to study philosophy he apostatized to heathenism. This is denied by Eusebius who asserts that Ammonius remained a Christian to the last. He died about the year 243, and numbered among his pupils Herennius, Longinus, Plotinus and the celebrated Origen. As the writings of Ammonius have all disappeared, it is from the treatises of his disciple Plotinus that we learn the Neo-platonic system.

164. Plotinus, who was born at Lykopolis in Egypt, A. D. 205, and died in Campania about A. D. 261, is praised for the severity of his life and his noble and blameless character. His treatises were collected by his disciple Porphyrius and arranged in six "Enneads," containing fifty-four books on various subjects. Neither Ammonius nor Plotinus who, no doubt, were well acquainted with the Christian belief, directly attacked its followers. Their philosophy, however, which was essentially religious, was the scientific ground upon which declining heathenism took its stand, to fight its last and desperate battle against the rapid progress of Christianity. The system of these philosophers was intended to meet and encounter on a heathen basis the Christian Church, to wage war with it at all points for the possession of human hearts, and to satisfy the mind and heart of man with regard to the objects which the religion of Christ had shown to be of prime importance.

165. Porphyrius of Tyre, the disciple of Plotinus, did not add to his master's philosophy, but labored to make it clear and practical, and by its aid to work a reform in the heathen religion. St. Augustine and other Christian writers state that he was originally a Christian, but on account of a rebuke which he received, fell away to heathenism. He wrote "Fifteen Books against the Christians," an elaborate work which the chief defenders of the faith, St. Methodius of Tyre, Apollinaris of Laodicea, Eusebius of Caesarea and others thought worthy of a refutation. Both the work of Porphyrius and the refutations by these bishops are lost; extant copies of the former were destroyed in 449, by order of the Emperor Theodosius II.

166. Porphyrius, the bitterest enemy of Christianity, denied the Messianic mission and the divinity of Christ, the resurrection of the body and eternal punishment, which he declared to be irreconcilable with divine justice, and maintained that the prophecies contained in the Old Testament were written after the events. The miracles of the Apostles were attributed by him to arts of magic, and those occurring at the tombs of the martyrs he declared to be the work of de-

mons. Furthermore, he defended heathen mythology by endeavoring, through allegorical and physical interpretations, to reconcile its teachings with reason and to prove that the answers of oracles were in harmony with sound philosophy.

167. When Porphyrius died at Rome, A. D. 304, his pupil, Jamblichus of Chalcis in Coele-Syria, became the head of the Neo-Platonic School. His pupils gave him the title of "Wonderful" and "Divine," declaring him the equal of Plato. Miraculous acts and a knowledge of future things and also the inmost thoughts of men were ascribed to him, which show a tendency of the Neo-Platonic School to combine the thaumaturgus with the philosopher. Jamblichus, who died about A. D. 333, like his master applied the Neo-Platonic philosophy to the support of Paganism. Among his disciples was the Emperor Julian the Apostate. This attempt to overthrow Christianity and to revive Paganism failed as signally in its object as the persecutions that have just been reviewed. Proclus, who died in the year 485, was the last exponent of the Neo-Platonic philosophy, which, without doubt, was the grandest system that ancient heathenism had ever opposed to Christianity.

168. In order to counteract the influence of the simple, yet wonderful and divine, life of Christ, pagan writers pointed to the life of the pretender Apollonius Tyaneus. This Apollonius, a Neo-Pythagorean philosopher, born at Tyana in Cappadocia, may be called the heathen counterfeit of Christ, just as the Neo-Platonic system was the caricature of Christianity. Of the real Apollonius, who lived in the first century and died at an old age in Nerva's reign, hardly anything is known; little notice was taken of him in his time. Origen calls him both magician and philosopher, and Dion-Cassius terms him a skillful wizard.

169. His biographer, Flavius Philostratus, describes him as a great religious and moral reformer and represents him as a god. But the work of Philostratus, which he compiled at the bidding of the Empress Domna, wife of Septimius Severus, and from the materials collected by her and Damis, a disciple of Apollonius, has no claim whatsoever to historic truth. This life of the pretender Apollonius, furnishes many striking points of resemblance to the life of Christ, and the design of its author seems to have been to give to heathenism a standard bearer and representative in the same manner as Christianity had such a standard bearer and representative in Christ. Carefully abstaining from every mention of Christ or his religion, Philostratus tacitly imitates both; he makes his hero depart from the earth

in a miraculous manner, ascribes to him the power of working miracles and the knowledge of not only absent and secret, but also of future things, and portrays him as equal to Christ in wisdom, power and in the practice of every virtue. Thus his work reveals an intense inward antagonism to Christ and the Christian Church.

170. On the other hand, Hierocles, governor of Bithynia, and later on of Egypt, openly defended the superiority of the pretender, Apollonius of Tyana over Christ. Hierocles, who caused Christian matrons and consecrated virgins to be exposed in brothels, wrote a work entitled "Address to the Christians from a Friend of Truth," in which he repeated all the slanders of Celsus and Porphyrius against the Christians. Drawing a parallel between Christ and Apollonius, he asserts that the latter by his miracles far surpassed the Founder of the Christian religion, and nevertheless laid no claim to divine honors. Of the work of Hierocles, which has been lost, Eusebius made an ample refutation.

CHAPTER IV.

EARLY CATHOLIC LITERATURE.

SECTION XX.—THE APOSTOLIC FATHERS.

The Apostolic Fathers—Why so called—Writings of the Fathers—Importance of their Writings.

171. The next ecclesiastical writers who come after the Apostles are the Apostolic Fathers (*Patres Apostolici*), so called because they came from the Apostolic Age and were the immediate disciples of the Apostles. Although the Apostolic Fathers have left us no elaborate works on the doctrine of Christ, but only a few epistles or short treatises written for certain casual purposes, yet their writings are the more precious, as their authors were associated with, and learned the

Christian doctrine from some Apostle. They are, on that account, the most trustworthy and important witnesses of the teachings of their masters, the Apostles; and their writings form the proper link between the Canonical Scriptures and the Church Fathers of the ages succeeding them. Tradition numbers among the Apostolic Fathers: 1. St. Barnabas, the companion and co-laborer of St. Paul; 2. St. Clement of Rome, the disciple and third successor of St. Peter; 3. St. Ignatius Martyr, bishop of Antioch; 4. St. Polycarp, bishop of Smyrna; 5. The anonymous author of an apologetic "Epistle to Diognetus;" 6. Hermas, a prominent Roman Christian; 7. Papias, bishop of Hierapolis, "the hearer of St. John and the friend of Polycarp," as Eusebius calls him.

172. To these Fathers are assigned, respectively, the following writings: 1. The Catholic Epistle of St. Barnabas, which at least is quoted as the undisputed work of that Apostle by Clement of Alexandria and Origen, though some deny it to be his production; 2. The two Epistles of St. Clement to the Corinthians. The authenticity of St. Clement's First Epistle to the Corinthians is now generally acknowledged, but his Second Epistle to the same church, as also his two letters "To Virgins," are considered by some as doubtful. These are the only writings out of the many others (for instance, five *Epistolae Decretales*, eighty-five *Canones Apostolorum*, *Constitutiones Apostolorum*, *Recognitiones*), ascribed to St. Clement which have any claim to be regarded as his; 3. The seven Letters of St. Ignatius, which he wrote on his way to martyrdom, five of them to various Christian congregations in Asia Minor, one to Polycarp, and one to the Christians of Rome. Eight other epistles bear the name of the same Father, which, however, must be ranked as unauthentic; 4. The Epistle of St. Polycarp to the Philippians; 5. The Epistle to Diognetus, a most important literary monument of the Apostolic Age; 6. The work "Pastor" by Hermas, who is falsely supposed by some to be the person named by St. Paul (Rom. xvi. 14). He was a Greek by birth and lived in Italy about the middle of the second century; but the date of his death is not known. According to another opinion the author of that work was the brother of Pope Pius I.; 7. The "Explanation of Our Lord's Discourse" by Papias, bishop of Hierapolis in Phrygia. The work originally consisted of five books, of which only a few fragments are preserved by St. Irenæus and Eusebius. To this collection of the Apostolic Fathers are usually added the Acts of the martyrdom of St. Ignatius and the Circular Letter of the church

of Smyrna on the martyrdom of St. Polycarp. All the above writings originally appeared in Greek; but the Letter of St. Polycarp and the work of Hermas at present exist entire only in a Latin version.

SECTION XXI—THE CHRISTIAN APOLOGISTS.

Occasion of the Defence of the Christians—Letter to Diognetus—Its Author unknown—Aristo of Pella—His Work—The Apologies of Aristides—Quadratus, Melito, Claudius, Apollinaris and Miltiades—Justin Martyr—His Apologies—His Dialogue with Trypho—Tatian—Athenagoras—His Apology—Theophilus—Hermias—Clement of Alexandria and Origen—Their Apologetical Works—Lactantius—His *Apologeticus*—Minucius Felix—His *Octavius*—Arnobius—His *Disputations*—St. Cyprian.

173. The persecutions to which the Christians were exposed during this period, and the attacks upon their religion by pagan writers called forth a number of learned works—Apologies, whose object was to vindicate the Christian faith and its followers. The Apologists, as the authors of such works are termed, bringing the keenest intellectual acumen to the defence of the Christian doctrine, ably refuted the dishonest misrepresentations and base calumnies which had been invented by malice, and boldly exposed the emptiness and depravity of the heathen worship. Their words had the greater weight, in as much as they were, for the most part, men of extensive learning, who had themselves been brought up in Paganism, and were thus well acquainted both with heathen philosophy and with the shameful excesses of idol worship.

174. As first of the Christian Apologies, is mentioned the "Letter to Diognetus." It is believed to have been written in the reign of Trajan, but its author is unknown. Some ascribe it to Aristides of Athens; others to Justin Martyr. The author who calls himself a disciple of the Apostles first shows the folly of idolatry and the imperfections of the Jewish worship; he then refutes the false charges imputed to the Christians, whose moral lives, are contrasted with those of the Pagans, and who are distinguished as one body and one people, though spread in all directions. Somewhat later, about the middle of the second century, Aristo of Pella, a Christian Jew, wrote his "*Disputatio Jasonis et Papisci*," a dialogue on the Christian religion between Jason, a converted, and Papiscus, an unconverted Jew. It was written in Greek and translated into Latin; both the original and the translation are lost. Its object was to show the fulfilment of the ancient prophecies in Jesus Christ.

175. The Apologies presented by the Athenian philosopher Aris-
tides, and Quadratus, bishop of the same city, to the Emperor Had-
rian in A. D. 126, with the exception of some fragments lately discovered,
have been lost, as well as three others addressed to the Emperor Mar-
cus Aurelius by Melito, bishop of Sardis in Lydia, St. Claudius
Apollinaris, bishop of Hierapolis in Phrygia, and Miltiades, a Christian
philosopher of Asia Minor. Miltiades wrote a work also against the
Montanists.

176. The most remarkable of the earlier Apologies are the two
written by Justin Martyr. Justin was born of Greek parents at Fla-
via Neapolis (ancient Sichem, now Nablus) in Samaria, about the year
100. He was brought up in Paganism and studied successively un-
der a Stoic, a Peripatetic, and a Pythagorean, when he finally embraced
the Platonic philosophy, in which he flattered himself he would find
true wisdom. The objections raised by an aged Christian or, as some say,
by an angel under the appearance of an old man, regarding all pagan
philosophy, led him to read the books of the Old Testament, especially
the Prophets. This, as well as the heroism of the Christian martyrs,
induced him to embrace Christianity between A. D. 133 and 137. He
continued to wear the philosopher's mantle after his conversion, and
henceforth devoted himself by word and writing to the defence of
Christianity against Pagans, Jews and Heretics. His boldness in
pleading the Christian cause and especially his zeal in unmasking the
hypocrisy of the cynic philosopher Crescens, is said by Eusebius to
have caused his imprisonment and death. With six other Christians,
Justin was beheaded at Rome in the year 166 under the Prefect
Rusticus.

177. In his first Apology, which he addressed to Antoninus Pius
in 139, Justin boldly advocated the cause of the basely misrepresented
Christians, entreating the emperor to judge them not by their name,
but by their actions. He shows that they are not atheists, and proves
their loyalty to the emperor and the state. To reply to the slanders
concerning Christian assemblies, Justin, contrary to the then existing
custom (*disciplina arcana*), explains in detail the ceremonies of the
sacraments of Baptism and Holy Eucharist. His second Apology he
addressed, about A. D. 162, to the Emperor Marcus Aurelius on ac-
count of one Ptolemy and two other Christians, whom the Prefect
Rusticus had put to death. The writer undertakes to prove the injus-
tice of persecuting the Christians merely for their faith, predicting, at
the same time, his own death as the recompense of his bold plea in
support of Christianity. About A. D. 150, Justin published his famous
"Dialogue with Tryphon," a learned Jew of Ephesus, according to

some, of Corinth. The Saint showed that, according to the prophets, the Old Law was local and temporary and was to be abrogated by the New, and that Jesus was the true Messiah and the true God.

178. Tatian, a disciple of Justin, is also reckoned among the early Apologists. He was born in Assyria, about A. D. 130, had received a heathen education and had been a teacher in pagan schools, when by reading the Holy Scriptures he was converted to Christianity. After the death of Justin he returned to the East, adopted Gnostic views and became the founder of a sect known as "Tatianists." Of his many writings only his "Discourse to the Greeks" has been preserved, in which he contrasts Christianity with Paganism, censures the Greeks for rejecting the Christian religion and criticises the morals, religion and philosophy of the Pagans. Tatian died in 170.

179. About A.D. 177 Athenagoras a Christian philosopher of Athens presented his Apology, entitled "*Legatio seu Supplicatio pro Christianis*" to Marcus Aurelius and his son Commodus, in which the author refutes in a temperate but dignified tone and masterly manner, the gross charges of atheism, incest, and the eating of human flesh, levelled at the Christians by the heathens. The same author wrote a book in defence of the "Resurrection of the Dead," which doctrine was particularly offensive to the Pagans. Both of these works, which were known to Eusebius and St. Jerome, are still extant, and, on account of the methodical, elegant, and erudite manner in which they teach their subject, are reckoned among the best of their kind in Christian antiquity.

180. Of the works which St. Theophilus, bishop of Antioch, wrote in defence of the Christian faith, we have entire, only his "Three Books to Antolycus," which contain an apology for the Christian religion and which appeared during the reign of Commodus. In the first book, the author treats of God, the immortality of the soul, and the resurrection; in the second, of the folly and contradictions of heathenism; and in the third, he shows the antiquity of the Holy Scriptures and refutes the base calumnies against the Christians. Theophilus also composed a commentary on Holy Scripture. The philosopher Hermias, of whom we know nothing but his name, left a polemical work entitled "*Irrisio gentilium philosophorum*," in which he ridicules the pagan philosophers by exposing their errors and contradictions, but without seriously refuting them. The work was written in the second century; according to some, in the third.

181. Clement of Alexandria, and his celebrated disciple, the learned Origen, likewise composed works laying bare the fallacies and emptiness of idolatry and refuting the numberless attacks made

on Christianity. In his "Exhortation to the Gentiles," which he wrote as head of the Catechetical School of Alexandria, between A. D. 180-200, Clement laid open the absurdity of idolatry by giving an historical account of its mythology; contrasting Christianity with Paganism, he invites the heathens to exchange the worship of creatures and idols for that of the Creator and true God.

182. The most complete defence of Christianity of this period is contained in the eight books of Origen "Against Celsus." Origen wrote this work at the special request of his friend Ambrosius to refute the work of Celsus entitled "The Word of Truth," which had great credit among the heathens. He follows his adversary step by step, answers his objections regarding the person of Christ, the base misrepresentations of Christian doctrines, and establishes the truth of Christianity by the evidence of facts and the testimony of history. As Eusebius observes, "all objections that ever were or can be made against the Christian belief, will find an answer in this work." To these may be added the work "Against Hierocles" by Eusebius, in which he confutes the pretended life and miracles of the imposter Apollonius Tyannaëus. All the preceding apologies appeared in the East and were written in Greek.

183. The first Christian apology published in the West and composed in Latin, was the "Apologeticus" of Tertullian, which is one of the best defences of the Christians against their pagan adversaries. In this work, which he addressed to the Roman Senate, between A. D. 197 and 199, Tertullian shows the injustice of punishing the Christians merely for their name, and exposes the gross ignorance of the Pagans regarding the Christian religion, "who," he says, "condemn what they do not know nor desire to know, so that they may not be prevented from condemning it." He then proceeds to confute idolatry and to show that Christianity fully satisfies the cravings of the human soul, in some sense so "naturally Christian." *Anima humana naturaliter Christiana*. He closes his plea with the remark that persecutions serve no other purpose than to increase the number of Christians. "The blood of Christians," he says, "is their seed. We multiply when we are slaughtered by you." (*Sanguis martyrum semen Christianorum, plures efficimur quoties metimur a vobis.*)

184. Of Minucius Felix nothing certain is known, but that he was distinguished "causidicus," or advocate, at Rome, which occupation he pursued even after his conversion to Christianity. He was a native of Africa, some say of Asia, and flourished in the first half of the third century. His Apology entitled "Octavius" is a dialogue demonstrating the existence of one God only, and defending the Christians from

calumnies then in circulation against them. St. Jerome mentions another work, now lost, entitled "*De Fato vel Contra Mathematicos*," which was at the time ascribed to Minucius.

185. St. Cyprian, the great bishop of Carthage, wrote several polemical works in defence of Christianity. Of these, his treatise "*On the Vanity of Idols*" and the two books entitled "*Testimonies Against the Jews*," are the best known. In the former Cyprian confutes heathen polytheism; in the latter he shows that the Old Law was to be superseded by the New, and explains the doctrines regarding the person of Christ.

186. Arnobius, a distinguished rhetorician, was a native of Sicca in Africa and flourished in the beginning of the fourth century. He was a zealous advocate of Paganism until, as St. Jerome relates, he was warned by heavenly admonitions to embrace Christianity. To give some public proof of the sincerity of his conversion, Arnobius, about 304, wrote, probably at the bidding of the bishop to whom he applied for admission into the Church, his seven books of "*Disputations against the Gentiles*," in which he exposes the fallacies of heathenism and the immorality of idolatry. He dwells in particular on the reproach made by the Pagans that the Christians, by despising the ancient gods, were the cause of all the calamities that befell the empire. As he wrote this work while a novice in the faith, his expressions are somewhat inaccurate regarding certain doctrines of the Gospel. Arnobius died in 325.

187. A pupil of Arnobius was the celebrated Lactantius Firmianus. He was born, probably in Italy of heathen parents about the middle of the third century. He attained to great eminence as a teacher of rhetoric. Having in the meantime embraced Christianity, Constantine called him to become the preceptor of his eldest son Crispus. Lactantius has been held in high esteem as well for the subject matter of his writings, as especially for the elegance and purity of his style, which procured for him the title of the "*Christian Cicero*." He died about the year 330. His chief works were his "*Institutiones Divinæ*" in seven books, written in defence of Christianity, and "*De Mortibus Persecutorum*." The latter work is a history of the persecutors of the Church from the time of Nero down to his own, in which the author dwells with special emphasis on the exemplary punishments with which all the emperors who persecuted the Christians were visited by an avenging providence.

SECTION XXII.—THE FATHERS AFTER THE APOSTOLIC AGE.

Justin Martyr—His Writings—St. Irenaeus—His Chief Work against the Gnostics—St. Cyprian—His Writings—Dionysius of Alexandria—His Writings—St. Gregory Thaumaturgus—His Writings.

188. When the Fathers who had conversed with the Apostles had passed away, they were succeeded by those well-known Christian writers who, preserving the apostolic traditions, became in turn the authentic witnesses of the doctrine that had been taught by Christ. Of these, St. Justin Martyr, St. Irenaeus, St. Cyprian, Dionysius of Alexandria and St. Gregory Thaumaturgus are numbered among the Fathers of the Church, both on account of the orthodoxy of their teachings and the sanctity of their lives. St. Justin Martyr is the earliest of the Fathers after the apostolic age. Besides the two "Apologies" and the "Dialogue with Tryphon," three other works are attributed to him, an "Address to the Greeks" (*Oratio ad Graecos*) and an "Exhortatory Discourse to the Greeks" (*Cohortatio ad Graecos*), in which works he urges the absurdity of idolatry and shows from the writings of the ancient Greek authors that they professed the Oneness of the Deity. His book "On Monarchy" was written expressly to prove the unity of God from the testimony and reasonings of the heathen poets and philosophers themselves.

189. St. Irenaeus, the faithful disciple of St. Polycarp and also of St. Papias, according to St. Jerome, was born in Asia Minor and was a presbyter of the church of Lyons in the time of Marcus Aurelius. He succeeded St. Photinus, A. D. 178, as bishop of Lyons, where he was martyred about the year 202. St. Irenaeus is regarded as one of the most eminent of the early Fathers. Of his writings only fragments remain, with the exception of the work "Against Heresies" (*Adversus hereses*) in five books, which he wrote principally to refute the Gnostic heresies. The existing Latin version is very ancient and accurate and was used even by Tertullian. In this work the author discusses nearly all the Catholic dogmas; among others, Tradition, the Primacy of the Roman See, the Incarnation, the Holy Eucharist, the Sacrifice of the Mass and the Resurrection.

190. St. Cyprian, born in the beginning of the third century of a wealthy senatorial family, had been an esteemed and successful rhetorician at Carthage, his native city. His station as well as his abilities had made him the pride of his pagan fellow-citizens. He was converted to Christianity about the year 246 by Caecilius, a presbyter of Carthage, whose name he henceforth added to his own; soon after

he was raised to the priesthood and, on the death of bishop Donatus in 248, he was chosen to succeed that prelate. During the persecution under Decius in 250, Cyprian concealed himself maintaining, however, from his place of concealment a constant correspondence with his flock. After the fanatical frenzy had abated, he returned to Carthage where, between the years 251 and 256, he held several Councils to determine the validity of baptism by heretics and the manner to be observed in re-admitting the schismatics and those who had apostatized in the time of persecution. Cyprian ended his noble episcopate by martyrdom under Valerian in 258. We have his life written by Pontius, his deacon.

191. The writings of Cyprian, whom St. Augustine calls "the Catholic bishop and Catholic martyr," are the reflex of his great and divinely inspired soul. Besides eighty-one letters, he wrote thirteen other works on various subjects. His letters exhibit an interesting picture of his times, and contain much valuable information regarding the usages, institutions and doctrines of the early Church. Very important is his admirable treatise "On the Unity of the Church" (*De Unitate Ecclesiæ*), in which he gives a clear statement of the Church's organic unity, which, he proves, is founded on the Primacy of St. Peter.

192. Dionysius, born of a noble and wealthy pagan family at Alexandria, was a pupil of Origen, who converted him to Christianity. He succeeded Heraclas as chief of the Catechetical School in the year 232, and upon the death of the latter, in 247, as bishop of Alexandria, which he continued to be until his death in 264. Under Decius he had been condemned to death, but was rescued by Christian peasants; in the reign of Valerian he had been exiled from his see. With much success Dionysius defended the orthodox faith against the heresies of Sabellius, Paul of Samosata, and Nepos, an Egyptian bishop; and opposed with vigor the Schism of Novatian.

193. The writings of Dionysius, according to St. Jerome, were numerous, but most of them have been lost; as it is, only detached sections can now be read. His principal works were his "Apology to Pope Dionysius" in four books, and two books refuting the millennial theory of Nepos. His eminent learning, strict orthodoxy and valuable services rendered to the Church, acquired for him, even during his lifetime, the title of "Great." St. Athanasius called him "the Teacher of the entire Church."

194. St. Gregory, from his extraordinary miracles surnamed *Thaumaturgus* (wonder-worker), was a contemporary of Dionysius of Alexandria, and, like him, a pupil and great admirer of Origen.

He was born in Neo-Caesarea in Pontus, and was educated a Pagan until he came to Caesarea, Palestine, where he and his brother Athenodorus were converted to the faith by Origen. He passed five years in the school of Origen and three at Alexandria during the persecution of Maximian. By Phaedimus, the metropolitan of Pontus, Gregory was made bishop of his native city, which then numbered only seventeen Christians; but at his death in 270, only seventeen Pagans remained. Athenodorus, also, became a bishop in Pontus and suffered much for the faith. The works of Gregory contain "A Panegyric Oration" on Origen, a Symbolum or "Exposition of the Faith," especially on the doctrine of the Holy Trinity, a Paraphrase on the Book of Ecclesiastes and a Canonical Epistle, containing the penances to be enjoined on penitents.

SECTION XXIII.—CLEMENT OF ALEXANDRIA, ORIGEN, AND TERTULLIAN.

Clement of Alexandria, Successor of Pantænus—His extant Writings—His Hypotyposis—Origen—His Biography—Origen at Caesarea—His Hexapla—The Rest of his Writings—His Orthodoxy—Tertullian—His Characteristics—His Apostasy to Montanism—Whether he remained a Montanist—His Writings.

195. The first great master of the Alexandrian Catechetical School was Titus Flavius Clement, surnamed Alexandrinus. He was born at Athens and was a disciple of Pantaenus, through whose influence he embraced Christianity. In search of knowledge, he had visited different countries and had made himself familiar with Greek literature and all the religious and philosophic systems of his age. When Pantaenus went as a missionary to India, A. D. 180, Clement, who in the meantime had been ordained priest, succeeded his master as the head of the Catechetical School. He had many illustrious pupils, among whom were Origen and St. Alexander, bishop of Jerusalem. The persecution under Severus compelled him to withdraw first to Cappadocia and afterwards to Jerusalem, where he is said to have opened another school. Little is known of the later years of his life. He died, A. D. 217.

196. Clement, whom St. Jerome calls "the most learned of the writers of the Church," was distinctively the Philosopher of the early Church. Esteeming philosophy a divine work, he spoke of it as a preparation for Christian theology and called it the handmaid of the latter (*ancilla theologiae*). His principal works extant, are: 1. "The Exhortation to the Heathen;" 2. "The Instructor" (*Paedagogus*), a treatise on the moral law of Christianity; 3. "The Miscellanies"

(Stromata), containing an exposition of Christianity as the true philosophy; 4. A discourse entitled, "Who is the rich man that is saved?" Of Clement's lost works, the principal was his "Hypotyposis," a commentary on all the books of Sacred Scripture. His works are not altogether free from errors, hence their author is not reckoned among the Saints and Fathers of the Church.

197. Origen, who far surpassed his masters both as teacher and writer, was born in Alexandria about A. D. 185. His father Leonidas, being a man of great piety and culture, gave him an excellent education; under his tuition and that of Pantænus and Clement, Origen applied himself to the study of philosophy and theology. While a catechist, he attended the lectures of the Neo-Platonist Ammonius Saccas. His father having died a martyr in 202, when Origen was not yet eighteen years of age, he supported his mother, his brothers and sisters by teaching. Soon after, bishop Demetrius appointed him head of the Catechetical School which, by the flight of Clement, was left without a teacher. His fame attracted a crowd of students including several distinguished pagan philosophers and heretics, many of whom he converted to the faith. Of his pupils, many suffered martyrdom. The number of his scholars having greatly increased, Origen relinquished part of his duties to his disciple Heraclas and devoted himself to instructing the more advanced students.

198. At the age of twenty-five, Origen applied himself to the study of Hebrew and then commenced his great Biblical work, the "Hexapla." The munificence of his wealthy friend Ambrose, whom he had converted from Gnosticism, and who furnished him with rare manuscripts, with scribes and copyists, enabled him to carry on his learned researches and publish a really marvelous number of works; St. Epiphanius declared that they exceeded 6,000. In 212 Origen visited Rome, and in A. D. 215 he went to Arabia to instruct a governor of that country. To his prodigious learning and labors, Origen united great austerity and sanctity of life. He was called the "Adamantine" and "Brazen-brained," both on account of his unwearied diligence and asceticism. Interpreting too literally the passage in Matthew xix. 12, he secretly emasculated himself, though, afterwards, in his commentary on St. Matthew, he condemned so false an interpretation. This act as well as his ordination which he received at Caesarea, A. D. 228, at the hands of his friends the bishops Theoctistus of Caesarea and Alexander of Jerusalem, but without the consent of his ordinary, caused Demetrius to convene a synod, which, in 231, deposed and excommunicated Origen. The great scholar, therefore, withdrew to Caesarea of Palestine, where the most of his after life

was spent and where he opened a second school, which became the centre of a learned circle. It was at Caesarea that Origen completed his most famous works, his commentaries and homilies, his Hexapla and the work against Celsus. Having suffered cruel treatment in the Decian persecution, Origen died, A. D. 254, at Tyre, where his grave was yet to be seen in the time of the crusades.

199. The writings of Origen were of many kinds, philosophical, exegetical, polemical and practical. Most of them are lost. Of his works that have survived the most important are: 1. The work "On Principles," which, as handed down to us, confessedly contains many erroneous assertions; 2. His book "Against Celsus"; 3. Numerous commentaries and homilies on the Sacred Scriptures; 4. Fragments of his famous "Hexapla," which was a critical edition of the Old Testament, giving in six parallel columns as many different texts in Greek and Hebrew. This gigantic work of fifty volumes perished in the capture of Caesarea by the Saracens, A. D. 653. A smaller edition, the "Tetrapla," contained only four versions. For these works, as well as his homilies and learned commentaries, Origen is deservedly called the "Father of Biblical Exegesis." The condemnation of Origen by Demetrius gave rise to a controversy in the Church, in which the bishops of Achaia, Palestine, Phoenicia and Arabia sided with Origen; while Rome and Alexandria were arrayed against him.

200. Although serious errors are pointed out in the works of Origen, yet it must be remembered that in his letter to Pope Fabian he regretted having written them and, besides, complained that his writings had been tampered with and interpolated. Indeed, in the first ages of the Church it was no uncommon thing for great men, that, not only their own works were interpolated, but entire books circulated in their names. The works of Origen particularly were to a great extent corrupted at the close of the fourth century, and this explains why the great scholar was called by some the father of Arianism. It cannot be proved that Origen was knowingly in the wrong, much less that he was formally heretical. It should likewise be borne in mind that this gifted scholar was one of the first builders of Theological Science, and that some of the erroneous opinions which he advanced treated of points which as yet had not been defined by the Church. That Origen and his writings were ever condemned, either by any Pope or by the Fifth General Council, is, at least, very doubtful; the supposed documents in evidence of his condemnation many think, are spurious.

201. Tertullian, the first writer of the Latin Church, was born in Carthage, A. D. 160, and brought up a Pagan. He was an advocate by

profession, a man of great learning and of remarkably strong intellect and character. His conversion took place in mature life, about the year 190, being ordained priest soon after. He was a zealous and valiant champion of Catholicity against all forms of infidelity and heresy until the year 203, when, captivated by the exaggerated austerity and severe morality of the Montanists, he was drawn into their heresy. That he afterwards became reconciled with the Church, is surmised by some, but cannot be ascertained. He died in 240, or, according to some authorities, even as early as 220.

202. As a writer, Tertullian was profound and fruitful and showed great acuteness and dialectic dexterity; but the style, resembling the asperity of his mind, is inelegant and intricate. He first used the terms, "substantia," "trinitas," "satisfactio," "sacramentum," etc. His numerous writings relate to the most varied points of Christian doctrine and of Christian life; they were well known and highly appreciated in the early Church. St. Cyprian, who read them daily, in asking for them was accustomed to say: "Da magistrum"—"Give me my master." His most important works are, "The Apology," "On the Praescription of Heretics," and "On Penance," which were written before the author became a Montanist. Yet even the works which Tertullian wrote after his apostasy are highly valuable, because of the testimony they contain as to the faith and practices of the early Church. Among these are the works: "Against Valentinian;" "Against Marcion;" "On the Body of Christ;" "On the Resurrection" of the body, and a number of other treatises.

SECTION XXIV.—OTHER CHRISTIAN WRITERS.

Controversial Works by the Apologists—Agrippa Castor—Rhodon—Apollonius—Cajus—Asterius Urbanus—Archelaus—Alexander of Lycopolis—Hegesippus—His Church-History—Julius Africanus—His Chronography—Hippolytus—His Writings—Anatolius—Commodianus—His "Instructions"—St. Pamphylus—St. Methodius—St. Dionysius of Corinth and others—Writings of Dionysius the Areopagite—Apostolical Constitutions—Apostolical Canons.

203. The Church, as we have seen, in this period possessed a learned body of apologetical and controversial writers. The early apologists contended with vigor not only against Pagans, but also against heretics. Thus Justin Martyr and Theophilus of Antioch wrote against the Marcionites; Miltiades against the Montanists; Apollinaris of Hierapolis, besides various other works, wrote against

the Montanists and the Enkratites. We have much to regret in the loss of the numerous works of Melito, the learned bishop of Sardes, "On the Church," "On Baptism," "On the Lord's Day," etc.

204. The other champions of the orthodox faith against heresy were: Agrippa Castor who under Hadrian published a learned refutation against the Gnostic Basilides; Rhodon, disciple and successor of Tatian in the Roman Catechetical School under Pope Soter, who wrote several works against heretics, particularly the Marcionites; Apollonius, the author of an extensive and celebrated work against the Montanists of which a few passages are found in Eusebius; the learned Roman priest Cajus early in the third century, who held a disputation with the Montanist leader Proclus, which he afterwards published in the form of a controversial dialogue; Asterius Urbanus, a presbyter or bishop in Asia Minor in the first half of the third century, who published a treatise against the Montanists, in which he gives an account of the tragic end of their founder, and Archelaus, bishop of Caschar in Mesopotamia about A. D. 278, who left an account of the origin of Mani and of the disputation which he held with that heresiarch. Another writer upon Manicheism whose work has reached us, was Alexander, bishop of Lycopolis, who lived toward the end of the third century, and who before his conversion had himself been a Manichean.

205. Besides the fathers and writers already named, a few others deserve to be mentioned. Hegessipus, a Jewish convert, who is called the first church historian, lived during the reigns of Hadrian and the Antonines. Desirous of learning the doctrines handed down by the Apostles, he made a journey from Jerusalem to Rome, visiting many churches on the way. The result of his enquiries and collections was his "Five Books of Ecclesiastical Events," of which nothing remains but the paragraphs quoted by Eusebius. Julius Africanus, who died about the year 232, was the author of a "Chronography" in five books, containing a history of the world from the creation to the year 221; only disjointed parts of it are extant. We have from him also two letters, the one to Origen questioning the scriptural authority of the story of Susanna, and the other to Aristides on the genealogies of Matthew and Luke. Of the letters of St. Alexander of Jerusalem, the founder of the library which Eusebius consulted at Jerusalem, only a few scattered pieces are collected in the writings of the latter. He died a martyr in the Decian Persecution.

206. Hippolytus, a Roman presbyter, who flourished in the first half of the third century, was a pupil of St. Irenaeus and the head of a learned school at Rome. He was a valiant champion of orthodoxy

against the Patripassians, but afterwards fell into the opposite heresy, maintaining the inferiority of the Son to the Father. He became the bitter opponent of Popes Zephyrinus and Calixtus, and, when the latter ascended the papal chair, he figured as an anti-pope. He was, however, reconciled with the Church and died a martyr about A. D. 235 under Maximin. In 1557, a statue of St. Hippolytus—the most ancient of the kind—was unearthed at Rome, which represents him as bishop of Portus, an unknown see, and is inscribed with the titles of some of his works. As a writer, Hippolytus was, after Origen, perhaps the most prominent of his age. His writings comprised exegetical, historical, doctrinal and controversial treatises. His great work entitled “Philosophumena” or “Refutation of all Heresies” in ten books, which was discovered in a monastery at Mount Athos in 1842, has thrown light on many important questions relating to the early Church. In it, however, the author basely misrepresents the character of Pope Calixtus and his predecessor Zephyrinus. His other works extant are “On Antichrist,” “Against the Noetian Heresy,” “Address to the Jews,” “On Gifts,” etc.

207. St. Anatolius, an Alexandrian by birth, was one of the most learned of his age. He was made bishop of Laodicea in Syria in 270. Of his works, which were not numerous but very valuable, only meagre portions have been preserved. The year of his death is not known. Commodianus, about the end of the third century, was the writer of “Instructions in favor of Christian Discipline.” St. Pamphylus, born in Berytus and a presbyter of Caesarea in Palestine, wrote an “Apology for Origen” in six books, of which only a portion remains in a translation by Rufinus. He was the founder of the celebrated library at Caesarea. To him also is ascribed the division of the Acts of the Apostles into chapters. He suffered martyrdom at Caesarea, A. D. 309.

208. Contemporary with him and an opponent of Origen, was St. Methodius, bishop of Tyre. We have of him a treatise on virginity entitled “The Banquet of the Ten Virgins.” Of his other works against Origen, “On the Resurrection,” against the Valentini-ans, etc., we have only extracts. He died a martyr about A. D. 311. To these should be added the names of St. Dionysius of Corinth, and of Appion, both flourishing in the second century and noted as writers, the former of eight epistles, the other of a work on the Hexaemeron; Serapion, bishop of Antioch, A. D. 190–199, who wrote against the Montanists and on other subjects; the Popes Cornelius, Stephen, and Dionysius, who were the authors of the doctrinal letters, which they addressed on various matters to St. Cyprian, to the bishops Fa-

bian and Firmilian, and Dionysius of Alexandria. Victorinus, bishop of Petau, who died a martyr under Diocletian, wrote comments on the Holy Scriptures, which with the exception of a few fragments are all lost.

209. What are known as the writings of Dionysius the Areopagite are not genuine, as they were written not earlier than the fourth or fifth century. The collection of the so-called "Apostolical Constitutions" in eight books, and that of the eighty-five "Apostolical Canons" were made, at least partly, in the second and third centuries. Though not coming from the Apostles, yet they are very ancient, and faithfully represent the discipline of the Church in that period, as well as clearly demonstrate the mind of Churchmen to be the same, then as now.

SECTION XXV.—THE EARLY CHRISTIAN SCHOOLS OR LYCEUMS—
VERSIONS AND CANON OF THE SACRED SCRIPTURES.

Catechetical Schools of Alexandria—Pantænus—His Successors in the Office of Catechist—Justin Martyr founds a Catechetical School at Rome—His Successors in the Office of Catechist—Schools in Gaul and Cæsarea—Explanation of the Sacred Scriptures, the principal Part of Instruction—The Septuagint Version generally used in the early Church—Other Versions of the Old Testament—Various Editions of the Septuagint—The Peshito—The Itala or Ancient Vulgate—Canon of the New Testament already firmly established—The Muratorian Fragment.

210. The reader has observed that frequent mention is made in our reference to ancient documents of grand centres for Doctrinal Exposition, styled Christian Schools, which were established in various places as early as the middle of the second century. Of these schools none is better known than the Catechetical School of Alexandria, which is said to have been founded by St. Mark himself for the instruction of converts. The first of its masters, of whom history has left any account, was Pantænus. Born, probably, in Sicily, he was converted by one of the disciples of the Apostles and was appointed master of the Catechetical School by Bishop Julian, about the year 179. The school, which was originally intended solely for converts, was, under Pantænus, developed on a wider basis and open to all. It henceforth assumed an importance which no other school of those times ever attained. Besides expounding the Sacred Scriptures, Pantænus also lectured on philosophy. His teachings were chiefly oral. He wrote valued commentaries on the Holy Scriptures, of which only a few scanty specimens remain. Pantænus, who died about the year

212, was succeeded in the school by his pupil Clement of Alexandria, A. D. 191-202, whose successors again were Origen, Heraclas, Dionysius the Great, Pierius, Origen, surnamed the Younger, Achilles, Theognostus, Serapion, Peter the Martyr, Makarius, Didymus, and Rhodon.

211. Justin Martyr, according to Eusebius and St. Jerome, was the founder of a school at Rome, which, like that of Alexandria, was intended for the instruction of catechumens and to oppose the heresies, particularly the Gnostics. After the death of Justin, his disciple Tatian conducted the Roman School till about the year 172, when Rhodon, his disciple, assumed its leadership. Rhodon was succeeded, probably by Cajus and the latter by Hippolytus. We read of similar institutions in Gaul under the direction of St. Irenæus, whose pupils were the above-named Cajus and Hippolytus, and at Jerusalem, which Clement of Alexandria opened after his flight in the time of the Decian persecution. The school opened by Origen at Cæsarea, after leaving Alexandria in 231, and especially the Syrian School founded at Antioch by the presbyters Dorotheus and Lucian, who died martyrs in 311, became important centres of learning in the following period.

212. In all these schools, the reading and explanation of the Sacred Scriptures formed the principal part of instruction. The Scriptures of both the Old and the New Testament were read in Greek, the Latins being even then well acquainted with that language. In the reading of the Old Testament, the early Christians generally used the Septuagint version, which was considered divinely inspired. This version was held in high veneration even by the Jews until the Christians quoted it against them, when the Rabbins affected to condemn it. Three new Greek versions were produced, which were intended to supersede the Septuagint. The first by Aquila, a Jewish proselyte of Sinope in Pontus, under Hadrian; a second by Symmachus, an Ebionite of Ephesus, under Severus; and a third by Theodotion, another Ebionite, who lived in the reign of Commodus. These versions Origen republished in his famous Hexapla, which contained, besides the original Hebrew, the same in Greek characters, and the Septuagint. Of the Hexaplarian Septuagint, a new edition, published by Pamphylus and Eusebius, was adopted in the churches of Palestine. Other editions of the Septuagint appeared, one by Lucian of Antioch and another by Hesychius, an Egyptian bishop; the former being used in the churches of Asia Minor and Constantinople, the latter in those of Egypt.

213. One of the oldest and most important renditions of the Bible, the Syriac version, called the Peshito or "Simple," appeared

probably at Edessa about the middle of the second century; some refer it even to the time of St. Jude Thaddaeus, the Apostle. The Peshito, which was made from the original text, that is, the Old Testament from the Hebrew, and the New from the Greek, was held in high repute by all the Christians of Syria. Latin versions are known to have existed in the earliest ages of Christianity. Of these the most famous was the ancient Vulgate, also called *Italic*, although it is believed to have been made in Africa. It was made, if not in the age of the Apostles, at least in the second century, and was translated from the Greek copy (*Septuagint*) of the Old Testament and from Greek copies of books of the Old Testament not found in the *Septuagint*, as well as from the Greek copies of the books of the New Testament. This version was used in the Latin churches till the sixth century, when it was superseded by the New Vulgate of St. Jerome.

214. If we except a few of the Apostolical Epistles, the Canon of the New Testament was firmly established as early as the middle of the second century. Even the Apostolic Fathers quote reverentially the four Gospels, the Acts, the Apocalypse and nearly all of the Apostolical Letters. St. Jerome, Clement of Alexandria and Tertullian likewise quote all the Scriptures of the New Testament as divine, excepting only the second Epistle of Peter and the third of St. John; the Muratorian fragment, enumerating the same books, omits only four of the Apostolical Letters. This important document, which certainly belongs to the second century, may be called the earliest Canon or list extant of the books of the New Testament. The Peshito, or Syriac version, likewise contains all the books comprising afterwards the New Testament, with the exception of the Apocalypse and four of the Epistles.

215. The Canon of the New Testament as presented by Origen is nearly the same as that which the Church determined and decreed later. He gives the actual names of twenty-seven books of the New Testament as integral parts of the Scripture, adding that five books (five Apostolical letters) were not yet generally admitted. Later on, Eusebius, in his catalogue of the New Testament Scriptures, classifies them into such as were universally acknowledged and those that were not generally recognized. Among the disputed books, he mentions the Epistles of St. James and of St. Jude, the second Epistle of St. Peter, and the second and third of St. John. The divergencies of early Christian Fathers with regard to the Canon of the New Testament consist merely in this, that the authenticity of a few books, though conceded by a majority of the churches, was yet doubtful to the minds of some ecclesiastical writers.

CHAPTER V.

HISTORY OF HERESIES AND SCHISMS.

I. HERESIES.

SECTION XXVI—HERESIES DURING THE APOSTOLIC AGE.

Division among Judaic Christians—Schism of the Judaists under Thebutis—Ebionites and Docetæ—Difference in their Christology—Church of Ælia Capitolina—Nazarenes—Cerinthus—His Doctrines—His View of the Millennium—Simon Magus—Simonians—Dositheus and Menander—Nicolaitans.

216. Heresies began even in the time of the Apostles, for in their epistles they strongly reprehend heretics, especially the Judaizing teachers. The Judaic Christians, who after the example of Our Lord and the Apostles continued to observe the Mosaical ceremonies, soon separated into two distinct classes. The more moderate ones, called "Petrines," though following the Mosaic law, did not insist upon its observance as a condition of salvation. The rigid Judaists, on the contrary, held that the keeping of the law was obligatory on all, and were desirous of imposing it also on the Gentile Christians. They would not acknowledge St. Paul, who opposed their influence so strongly, as an Apostle. These turbulent Judaists gave no little trouble at Antioch about the year 50, and later on at Corinth and in Galatia, their importunity causing the holding of the Council of Jerusalem. The virgin purity of the Church, as Hegesippus remarks, was first disturbed by the Judaists of Jerusalem. When, after the death of St. James, his brother St. Simeon was elected to succeed him, the discontented Judaists chose a certain Thebutis for their bishop. They continued the schism even after their migration to Pella, and, adopting the ascetic discipline of the Essenes, who lived on the western side of the Dead Sea, founded the sect known as the Ebionites.

217. The teaching of the Ebionites was an odd mixture of Christianity and Judaism. They accepted only the "Gospel of the He-

brews," adhered to the Mosaic Law, and condemned the Apostle Paul as an apostate from the Law. They, indeed, acknowledged Jesus as the Messiah, but denied His divinity. Concerning the birth of Christ they were divided; some admitted His supernatural birth of a virgin; others held that Christ was only man and the son of Joseph and Mary.

218. The Docetae wandered into the opposite extreme. While they asserted the Divinity of Jesus Christ, they denied the reality of His human form and nature, and consequently the mystery of His Incarnation. The Docetae, or Phantasiasts, as they were also called, granted to Christ only a seeming body and maintained that His sufferings and death were only apparent. These two clashing heresies St. John undertook to refute in his Gospel and Epistles. While the Ebionites, who were classed with the Jews, were forbidden to enter Hadrian's Aelia Capitolina, the Petrines, having renounced Judaism, were allowed to return from their exile under Marcus, their first gentile bishop, and more firmly cemented their union with the Church.

219. An obscure remnant of the Petrines, however, clinging tenaciously to their Jewish practices, remained excluded from the Holy City and formed a schismatical party called Nazarenes. The Nazarenes held to the law of Moses, but did not insist on its observance as essential to salvation. They believed the divinity of Christ, His Incarnation, and supernatural birth of the Virgin Mary, and also recognized St. Paul as the Apostle of the Gentiles. The Nazarenes and the Ebionites, who both had their seat in the Decapolis beyond the Jordan, disappeared from history about the middle of the fifth century.

220. Cerinthus also considered the observance of the Mosaic Law necessary for salvation. This heretic, coming from Alexandria, resided at Ephesus while St. John the Apostle dwelt in that city. He denied the identity of Jesus with Christ, and maintained that Jesus, "the son of Joseph and Mary," was but a mere man, who in baptism received the Holy Ghost, i. e., the Christ; and that Christ withdrew from the man Jesus at the crucifixion. God, being immaterial, could not, he said, be the Creator of the material world, which was made by an angel called Demiurge. Cerinthus believed in the coming of the millennium on the earth, when Christ would found an earthly kingdom, which would consist in the enjoyment of sensual pleasures.

221. Simon Magus, who was called "the father of all heresies," was a native of Gitton, in Samaria. By his skill in magic he attained great influence among his countrymen and gained many followers. He received baptism from the deacon Philip. When Peter and John

came to Samaria, Simon, seeing the miraculous gifts bestowed by these Apostles, offered money to them to obtain the power of conferring the Holy Spirit, for which he was severely rebuked. He became the founder of a sect named after him Simonians. He pretended to be the Messiah who appeared in Samaria as the Father, in Judea as the Son, and among the Gentiles as the Holy Ghost. A certain Helen, a public prostitute from Tyre, became a follower of Simon, who called her Ennoia, *i.e.*, "the first thought that proceeded from him." This magician is said to have met a tragic end in attempting to imitate the Ascension of Our Lord. Another account has it that he perished while, wishing to rival Christ in His Resurrection, he had himself buried alive.¹ The Simonians, also called Helenians, were accused of the vilest debauchery, and worshipped their founder as Jupiter, and Helen as Minerva. They soon split into several parties, of which the Dositheans and Menandrians were the most notorious.

222. Dositheus, the companion of Simon Magus, claimed to be the great prophet announced by Moses. He had thirty disciples; among them was a woman whom he termed Luna. He asserted the existence of the world from eternity and the necessity of observing the Mosaic Law. He led a very austere life and is said to have died of famine. Menander was a disciple of Simon Magus. Like his master, he practised magical arts and adopted essentially the same system. He claimed to be the Messiah, taught the creation of the world by angels, and asserted that his baptism imparted perpetual youth and immortality.

223. The Nicolaitans, at Ephesus and other cities of Asia Minor, were a sect remarkable for their licentious principles. They held that the eating of meats sacrificed to idols, adultery, and lewdness were not sinful. Nicholas, one of the seven deacons, is falsely claimed by them as their founder. Cerinthus, Simon Magus, and the other Samaritan sectaries are usually mentioned as the precursors of Gnosticism.

¹ Justin Martyr informs us that Simon Magus came to Rome, where by his skill in magic he acquired so great celebrity, that a statue was erected to him on the Isle of the Tiber with the inscription: "Simoni Deo Sancto." Arnobius describes the circumstances of the magician's tragical end at Rome. Having attempted to show his divinity by flying in the air, he fell to the earth at the prayer of St. Peter and perished miserably.—In 1574, a statue was discovered in Rome on the island of the Tiber, mentioned by Justin Martyr, bearing the inscription, "Semoni Sanco Deo fidio sacrum." Sancus was the demi-god of the Sabines. From this some have inferred that a statue erected to the Sabine deity misled Justin Martyr, who, being a Greek and but imperfectly acquainted with Latin and the Roman mythology, could easily mistake the words "Semoni Sanco" for "Simoni Sancto," and the Sabine God for Simon Magus. But it is to be observed that the testimony of Justin Martyr is confirmed by Tertullian and St. Irenæus, who, being intimately acquainted with the Roman paganism, cannot be supposed to have fallen into so great an error. Hence, from the alleged mistake of Justin Martyr no argument can be deduced against St. Peter's presence in Rome and his Roman episcopate, which are facts attested by numerous early writers and the constant tradition of the Church. See Jungmann, *Dissert.* I. 71-76.

SECTION XXVII.—HERESIES AFTER THE APOSTOLIC AGE—THE GNOSTIC SECTS—VARIOUS GNOSTIC SCHOOLS.

Origin of Gnosticism—Chief Doctrines—Dualism—Theory of Emanation—Idea of Aeons—Origin of Evil—Chief Gnostic Ideas—Differences between Egyptian and Syrian Gnostics concerning the Person of Christ—Idea of Redemption—Classification of Men—Ethical Differences between Gnostics—Carpocrates—Character of his Doctrines—Basilides—His Doctrines concerning Christ—Valentinus and his School—Ophites—Sethites and Cainites—Syrian Gnostics—Saturninus—His Religious System—Bardesanes—Tatian, the Founder of the Enkratites—Marcion and his Disciple Mark—The Gnostic Sect of the Elkesaites—Their Distinctive Tenet.

224. The name "Gnostics" (from *Gnosis*—knowledge), was given to a variety of sects in the early days of the Church, each claiming a superior knowledge of Christianity and things divine. In their attempt to reconcile Christian dogma with human reason, the Gnostics blended with the faith of Christ many obscure and fantastic theories derived from pagan philosophies and the various religious systems of the Orient. Hence, Gnosticism is viewed as a fusion of Christian ideas with Hellenic philosophy, chiefly that of Plato and Philo, and of Oriental theosophy. Moehler traces its origin to an intense and exaggerated Christian zeal, seeking some practical solutions of the problems of sin and evil. The underlying principles of all Gnostic systems were "Dualism," or the theory which accepts two original principles, the one good, the other evil; and the "Emanation" theory, or development of the two principles into a series of beings of their nature and kind. The questions which Gnosticism undertook to answer regarded the origin of the visible world, of matter and of evil; the union of the Spiritual and Material, or Mind and Matter; the relations between Christianity, Judaism, and Paganism.

225. The chief Gnostic ideas may be summed up under the following heads: 1. The Supreme God, called "Bythos," *i. e.*, Depth, because he dwells in the abyss, is infinitely separated from the material creation; he is opposed by "Hyle," or matter, which is eternal, but a shapeless mass and a positively evil substance, yea, the source of all evil. 2. From Bythos emanated a series of divine spirits, or inferior deities, called "Æons," who compose and inhabit the "Pleroma," *i. e.*, kingdom of light. 3. The maker and ruler of the material world is the "Demiurge," who, according to some of the sect, is a good but limited being, a creature of the Æons, while other Gnostics call him an evil being opposed and hostile to Bythos. 4. The Demiurge, who in the Old Law revealed himself as Jehovah, also created man. Hu-

man souls are spiritual and of divine origin, but their union with material bodies is unnatural and the effect of compulsion. 5. To redeem the enclosed spirits, the Æon Christ was sent by Bythos into the world, who, according to the Egyptian Gnostics, united himself with the man Jesus. The Syrian branch of Gnostics, on the contrary, taught that Christ had no real human body, but only assumed an ethereal body, or phantom of a body. Docetism was the common doctrine of nearly all the Gnostics. 6. The redemption of man consists in his superior knowledge of God, and in making man conscious of his divine origin. The sufferings and death of Christ being only illusory, are of no avail in the work of redemption. 7. Adopting the Platonic *Trichotomy*, which teaches a three-fold nature of man—spirit, soul and body—the Gnostics distinguished three classes of men: the Pneumatics, or Spirituals, are the Gnostics; the Psychites, or animal men, are the Catholics; and the Hylicues, or materials, are the Pagans.

226. These theories had also a practical bearing, which on the one side degenerated into a false asceticism and a repulsive rigorism; and, on the other side, led to a complete *antinomianism*, the theory maintaining that good works are useless, and that the moral law is not binding. The advocates of the ascetic tendency rejected matrimony, the use of meat and wine, and abstained from all legitimate pleasures; while the antinomists gave themselves up to every manner of debauchery for the purpose, as they pretended, of torturing and eventually destroying matter. The Gnostics denied the resurrection of the body, rejected martyrdom for Christ, and the Sacraments as useless, being only material signs. They corrupted and mutilated the Sacred Scriptures, and, claiming to have secret revelations, produced new Gospels and a multitude of histories in which the actions and discourses of Christ and His Apostles were adapted to their respective tenets. The Gnostics came, almost without exception, from the race of the Gentiles, and their principal founders were natives either of Egypt or Syria, where they had their own schools.

227. Of the Egyptian school the principal teachers were: 1. Carpocrates, a native of Alexandria who flourished under the reign of Hadrian. He taught the pre-existence of human souls, the community of property, the indifference of all moral actions and perfect abandonment to an antinomian or lawless life. His son Epiphanes, developing the system of his father, introduced community of wives on the Ionian isle of Cephalonia, where also a temple was erected to his honor. 2. Basilides, a Syrian, taught at Alexandria between the years 125 and 130, and became the founder of a numerous sect, the Basilid-

ians, which existed as late as the fourth century. Basilides and his son Isidore, based their doctrines on the pretended prophecies of certain Oriental prophets and boasted of a secret tradition which they claimed to have from the Apostle Matthias, and a certain Glaucias, the interpreter of St. Peter. Jesus was to Basilides not the Redeemer; he was distinguished from other men only in degree. The Redeemer was the highest Aeon, who was sent down from the Supreme God and united himself with the man Jesus at his baptism in the Jordan, but left him again in his passion. The Basilidians were grossly immoral.

228. 3. The system of a certain Justin, who asserted three uncreated principles, is a strange jumble of Jewish and Hellenic ideas. 4. Valentinus, an Alexandrian by birth, taught in Rome between the years 136 and 140, when he was excommunicated. He died in Cyprus, in 161. Valentinus feigned to trace his conceits to a certain Theudas, the disciple of St. Paul. His system of Gnostic ideas is, of all, the most elaborate and ingenious, and his sect was the most widely spread. He asserted "Gnosis," or knowledge, to be superior to faith and good works, the latter being necessary to the Psychites, or Catholics, but not to the Gnostics. The doctrine of the Valentinians concerning the redemption and the person of Christ was similar to that of the Basilidians. Of the many disciples of Valentinus the most illustrious were Heracleon, Ptolemy, Secundus, Colobarsus, and Marcus, all of whom founded schools.

229. 5. The system of the Ophites, or Naasenes, much resembled that of Valentinus. The serpent was for them a sacred emblem, hence their name. Branches of this abominable sect were (*a.*) the Sethites, who recognized in Seth, the son of Adam, the progenitor of the Pneumatists and chief of their school; (*b.*) the Cainites, so called, because they revered Cain, Cham, the Sodomites, and other persons branded in Holy Scripture. They despised Jesus as the Messiah of the Psychites; Judas Iscariot was to them the only true Apostle. The moral character of all Ophite sects was, beyond all description, repulsively shameless. In their assemblies they practiced the execrable orgies of the Pagans.

230. In the Syrian school the principal teachers were: 1. Saturninus of Antioch, who lived in the reign of Hadrian. He maintained that the visible world was created by the spirits of the seven planets; that men were made, some by the angels and some by Satan, and that Christ appeared in a visible but incorporeal body. Saturninus ascribed the origin of animal food and marriage to Satan, and forbade both to his followers. 2. Bardesanes of Edessa, a man of great learning,

lived in the latter half of the second century. He was a convert from Valentinian Gnosticism, but soon relapsed into Gnostic heresies and became himself the founder of a numerous sect. He and his son Harmonius were noted composers of elegant hymns. 3. Tatian, the apologist and disciple of Justin Martyr, also embraced the Valentinian heresy. He was the founder of a sect called the *Encratites*, because they abstained from wine and meats and used only water for the Holy Eucharist.

231. Of the Gnostics of Asia Minor, the one conspicuous name is that of Marcion, a priest of Sinope in Pontus. Marcion had distinguished himself by his zeal and his ascetical life, but, falling into the crime of incontinence, he was excommunicated by his own father, the bishop of Sinope. He came to Rome about the year 150, to apply for re-admission into the Church, but was rejected. Upon which he joined Cerdo, a Syrian Gnostic, who had come to Rome in the time of Pope Hyginus. Cerdo maintained that the God of the Old Law and the Prophets was not the Father of Jesus Christ. Adopting this heresy, Marcion, whom St. Polycarp had called "the first-born of Satan," taught an absolute distinction between the God of the Christians and the God of the Jews, and asserted that the Church had lapsed into Judaism. He repudiated the Old Testament entire, and of the New he retained only a mutilated copy of the Gospels of St. Luke and the ten Epistles of St. Paul. Marcion is said to have repented of his apostasy, but, if so, his reconciliation with the Church was precluded by his speedy death. The most noisy of his disciples were Mark and Apelles. The Marcionites were very numerous in Italy, Egypt, Palestine, Asia Minor, and even in Persia. The sect had a complete ecclesiastical organization, with priests and bishops, and continued as late as the sixth century. Hermogenes, an African painter, who denied the Creation of the world—*i. e.*, the production of the Universe out of nothing—is also reckoned among the Gnostic chiefs, though he founded no sect.

232. The only Judaist Gnostics were the *Elkesaites*, a branch of the Essenian Ebionites. A certain Elxai, or Elkesai, who lived in the time of Trajan, is supposed to have been their founder. Their distinctive tenet was that the Spirit of God had been incarnate repeatedly,—first in Adam, then successively in Enoch, Noe, Abraham, etc., and lastly in Jesus. They maintained the necessity of a second baptism and observed the ceremonial law of the Jews, but rejected all sacrifice, as also portions of the Old and the New Testament. Their vagaries are embodied in the Clementine Homilies, so called from having been attributed to Pope Clement I., from whom the Elkesaites traced their pretended secret revelations.

SECTION XXVIII—THE MANICHEANS.

History of Manes—Acts of Archelaus of Cascar—Account of Eusebius—Character of Manicheism—Its Principal Doctrines—Spirit of Manichean Morality—Electi and Auditores—Their Hierarchy.

233. The origin of Manicheism is involved in obscurity, Greek and Arabian writers on the subject differing in their accounts. The Greek account is derived from the acts of a disputation said to have been held by Archelaus, bishop of Cascar in Mesopotamia, with Manes, the founder of this sect. The earliest authentic notice we have of Manes is that of Eusebius, where he is described as “a barbarian in life, both in speech and conduct, who attempted to form himself into a Christ, and also proclaimed himself to be the very Paraclete, or the Holy Spirit. Then, as if he were Christ, he selected twelve disciples, his partners in the new religion; and after patching together false and ungodly doctrines collected from a thousand heresies long since extinct, he swept them off like a deadly poison from Persia, upon this part of the world.” All accounts agree that Mani, or Manes, was put to death in 277, by order of the Persian king. He was flayed alive, and his skin stuffed with straw was publicly exhibited as a warning to like offenders. Greek writers state that Manes, whose original name was Cubricus, derived his notions chiefly from the four books of a certain Scythianus, an Arabian merchant and a contemporary of the Apostles. According to Arabian accounts, Manes was the son of a pagan priest and began, at the age of twenty-four years, to broach his system, alleging that he received it from an angel.

234. Manicheism, which by reason of its great resemblance to Gnosticism, is called the “Persian Gnosis,” is but a compound of Parseeism, Buddhism, and Gnosticism tinged with some Christian ideas. Its principal tenets are: 1. Dualism, or the co-existence of two kingdoms from all eternity; the kingdom of Light under the dominion of God, and the kingdom of Darkness, or Hyle, under Satan. The two sovereignties are in constant opposition to each other. 2. To counteract the powers of Darkness, God formed from his own substance the “Soul of the world,” from which emanated the “Primitive man.” 3. To aid the Primitive man in his conflict with Darkness, God sent the “living Spirit,” who made the visible world; of the unmixed elements of Light were made the sun and moon (called *Jesus impatibilis*), and of the imprisoned materials of Light, *i. e.*, those intermixed with matter, the other material creatures (*Jesus patibilis*). 4. Man, who is begotten by “Archon,” the prince of Darkness, is, by his body,

the image of Archon; and by his luminous part, the image of God; he has, accordingly, two natures and also two souls, one rational and the other irrational. 5. To recover the imprisoned souls Christ descended from the sun and assumed a bodily appearance. The Manicheans denied Christ's incarnation and the reality of his sufferings and death. 6. The doctrine of Christ, they said, was not fully understood, even by the Apostles, wherefore Christ promised the Paraclete who appeared in Manes. The Manicheans rejected all the Old Testament and part of the New, opposing to them apocryphal writings, especially those of their founder, which alone they acknowledged as authoritative.

235. The spirit of Manichean morality consisted in the observance of these three seals: 1. The *Signaculum oris*, abstinence from all blasphemous words—especially against the Paraclete—and from carnal food; 2. The *Signaculum manuum*, abstinence from servile work and agriculture; 3. The *Signaculum sinus*, abstinence from marriage, or at least from the procreation of children: this, however, did not exclude gross impurities which characterized their acts of worship and the proceedings of their assemblies. The worship of the Manicheans was very simple; they had neither rites nor altars. Sunday was celebrated by fasting, and the anniversary of Manes' death was commemorated as their highest festival. They administered baptism with oil, and for the Eucharist they used water instead of wine. They were divided into "Auditores," or the hearers, and "Electi," or perfect, and had an organized hierarchy made up of the Supreme Master, the representative of Manes, who was surrounded by twelve Magistri representing the Twelve Apostles; under them seventy-two bishops; under these again, presbyters, deacons and other ministers. This abominable sect was proscribed in an edict by Diocletian, A. D. 296, as dangerous to the state, but reappeared in the succeeding ages under a variety of forms and names.

SECTION XXIX.—THE MONTANISTS AND ALOGI.

Montanus—His Ecstasies—Montanistic Prophetesses—Spirit of Montanism—New Commandments—Montanistic Principles in regard to certain great Sins—Church of the Paraclete—Condemnation of Montanism—Tertullian a Montanist—Opponents of Montanism—Alogi.

236. In contrast with the Gnostics and Manicheans, the Montanists professed an exaggerated strictness of morals, and a firm adherence to revealed doctrines. Montanus' of Ardaban in Mysia, the founder of

1. St. Epiphanius places the appearance of Montanus in the year 157, while Eusebius in his Chronicle assigns the year 171 for the beginning of his prophesying. These conflicting statements are reconciled by supposing 157 to be the date of the conversion of Montanus, and 171 that of his formal condemnation by the Asiatic councils.

this sect, before embracing Christianity is said to have been a priest of the goddess Cybelle. He alleged that he received divine inspiration in the frantic ecstasies to which he was subject, and announced himself as the organ of the Paraclete. From the words of Christ "I have yet many things to say to you, but you cannot hear them now. But the Spirit of Truth shall come and teach you all truth," John xvi. 12-13, Montanus inferred that the existing revelation was not complete and ascribed to the Paraclete the mission of bringing the Church to completion and to her full age; while to himself he arrogated the mission of a reformer. He was joined by Priscilla and Maximilla, two women of distinction, who had the like pretended raptures, and henceforth figured as the prophetesses of the eccentric party.

237. Calling themselves the last prophets, Montanus and his prophetesses announced the near approach of the end of the world, which demanded a more holy and austere life. By the coming of the Paraclete, they said, Christian life and discipline should be improved. This improvement was to consist: 1. In the prohibition of second marriages; 2. In the observing of longer and more rigorous fasts. The Montanists, according to St. Jerome, kept three lents, each of forty days; 3. In forbidding flight from persecution and in prohibiting Christians from following any literary pursuits; 4. In absolutely refusing absolution to all, who, after baptism became guilty of apostasy, murder, unchastity and similar great sins. They denied to the Church the power of remitting such sins.

238. The Montanists, also called Cataphrygians, and Pepuzians, from Pepuza, a little town in Phrygia which they called their "Jerusalem," seem at first to have been only schismatics. But they soon added heresy to their innovations in discipline, which, as they boasted, was carried to perfection by Montanus. They called their sect the "Church of the Paraclete" and assumed the name of "Spirituals," while the Catholics were classed among the "Psychites." The Montanists looked upon themselves alone as the genuine Christians, and upon their adversaries as only imperfect ones, who occupied a lower grade; they believed themselves raised above the rest of the Church.

239. To examine the revelations of the pretended prophets, the bishops of Asia Minor convoked synods, which are the first recorded in history. Having been excommunicated, the sectaries applied to Rome for re-admission into the Church, which Praxeas, a confessor of the faith, who himself had been of their number, prevented, hastening to Rome to expose their hypocrisy and errors. Many of the Montanists were Millenarians; some held Antitrinitarian ideas. Montanism obtained a zealous and gifted advocate in Tertullian, who, between the

years 200 and 202, became himself the author of a new Montanist party, called after him *Tertullianists*. This latter party were reconciled with the Church in the time of St. Augustine, while the main party existed as late as the sixth century.

240. Among the opponents of the Montanists is mentioned Cajus, a Roman priest, who had a disputation with Proclus, one of their leaders, and with a party called by St. Epiphanius the *Alogi*, because of their opposition to the Divinity of the Logos. They denied all prophecy and derided the authenticity of the Gospel of St. John and the Apocalypse, ascribing them to Cerinthus.

SECTION XXX—ANTITRINITARIAN HERESIES.

Classification of Antitrinitarians—Their Doctrine—Heresy of Theodotus—Melchisedechians—Artemon—His Vagaries refuted—Paul of Samosata—Councils of Antioch—Monarchians and Patripassians—Their Doctrine—Praxeas—Noëtian Theory—Sabellius—His Doctrine—Beryllus—Champions of the Orthodox Faith—Orthodoxy of Dionysius of Alexandria.

241. The Antitrinitarians, holding the Unity of God to be irreconcilable with the Trinity of Persons, denied the latter, i. e., the distinction of persons in God. These heretics may be properly divided into two classes: The Ebionetic or subordinative Antitrinitarians, as they may be called, denied the Divinity of the Redeemer, and renewing the heresies of the Ebionites and Cerinthus, taught Christ to be but a mere man endowed with divine power—a being subordinate to the Father. Of this class was Theodotus, a tanner of Byzantium. Having denied Christ in time of persecution, Theodotus, in order to extenuate his guilt, maintained that he had denied only a man and not God. He held Jesus to have been mere man until at his baptism Christ descended upon him. He was excommunicated by Pope Victor. His disciples were Asclepiodotus and the younger Theodotus, surnamed the Banker, who was the author of the Melchisedechian heresy, teaching that Melchisedech was greater than Christ. Natalis, a confessor of the faith, was won over by these sectaries and made bishop of their party, but returned to the communion of the Church under Pope Zephyrinus.

242. Another leader of the sect was Artemon, the founder of the Artemonites, who taught in Rome at the end of the second and the beginning of the third century. He declared the doctrine of the Divinity of Christ to be an innovation, and maintained that the belief of their party with regard to Christ was the primitive one in the Church during the first two centuries, till the faith was perverted by Pope

Zephyrinus. This bold assertion was ably refuted by a Roman presbyter (Cajus or Hippolytus) from (*a.*) the Sacred Scriptures; (*b.*) the writings of the Fathers and the Apologists; (*c.*) by the prayers and hymns of the early Church; (*d.*) by the condemnation of Theodotus the Tanner.

243. The views of Artemon were afterwards more fully developed by Paul of Samosata, the proud bishop of Antioch. He maintained that Christ, though begotten of the Holy Ghost and born of a virgin, was no more than a mere man in whom the Divine Logos, the wisdom of God, dwelt not as a person but as a quality or power. Two Councils held at Antioch examined and condemned his teaching, but owing to various arts and subterfuges and by professing submission the heresiarch managed to escape personal anathema until at last, in a third Council convened A. D. 269 in the same city, his guilt was unmasked by Malchion, a learned priest of Antioch. He was convicted of heresy and deposed and Domnus appointed in his place as bishop of Antioch. Paul, however, retained possession of the episcopal residence until Queen Zenobia of Palmyra, his protectress, was defeated by Aurelian in 272, when he was compelled to withdraw. The *Samosatians*, or *Paulianists*, as his followers were called, continued a distinct sect down to the fourth century. The third Council of Antioch, A. D. 269, prohibited the use of Homoousion in the sense in which it was taken by Paul, who misconstrued it to express that the Son is an immortal but impersonal quality of the Father.

244. The second class of Antitrinitarians, while acknowledging the Divinity of Christ, denied the personal distinction of the Father and the Son. They were called *Monarchians*, because they asserted an absolute Oneness or Personal Unity of God (*monarchiam tenemus*). In support of their view they referred to the words of Christ "I and the Father are one" (John x. 30), which they understood, not of unity in essence only, but of unity of person. This consequently led them to say that the Father assumed flesh in Mary, and suffered and died, whence they were also called *Patripassianists*.

245. The advocates of the Patripassian error were: 1. Praxeas of Asia Minor. He was a distinguished confessor in the persecution of Marcus Aurelius. About the year 192 he went to Rome to oppose the errors of Montanus, but at the same time disseminated his own heretical views regarding the Trinity. Having been compelled to recant, Praxeas went to Africa, where he continued to preach his heresy. He is said to have afterwards retracted. 2. Noëtus of Smyrna, who lived towards the close of the second century. He openly declared: "The same Divine Person, when considered in different rela-

tions, is called Father and Son, begotten and unbegotten, visible and invisible. In Christ the Father was born, suffered and died." The disciples of Noëtus, Epigonus and Cleomenes, disseminated the heresy of their master at Rome, where the latter became the head of the Patripassian party.

246. 3. Sabellius, a priest of Lybia, held the same heresy. Extending the Noëtian doctrine to the Holy Ghost, Sabellius taught a Trinity not of persons but of manifestations or offices. He asserted the identity of the Father with the Son and the Holy Ghost, who were but three different operations or modes of manifestation of the one personal God. Sabellius taught chiefly at Rome when both he and his opponent, the presbyter Hippolytus, who, indeed, asserted the Divinity and personality of the Son, but made Him subordinate to the Father (*Ditheism*), were excommunicated by Pope Calixtus. In a similar manner Beryllus, bishop of Bozra in Arabia, maintained that the Logos previous to his Incarnation did not exist as a distinct person from the Father. Origen, convincing Beryllus of the fallacy of such teaching, caused him to retract, A. D. 244.

247. Prominent among the champions of the orthodox faith against the Antitrinitarian heresy was the great Dionysius of Alexandria. In refutation of the Sabellian errors which then were spreading in the Lybian Pentapolis, St. Dionysius about the year 257 wrote a letter to Euphranor and Ammon, in which he insists particularly on the distinction of the three Divine Persons. Some ambiguous expressions, however, which he made use of, gave offense, and he was accused at Rome of asserting the inequality between the Father and the Son, and of calling the latter a creature. In defence of his orthodoxy he addressed his masterly apology to Pope Dionysius, in which he professes the consubstantiality and co-eternity of the Son with the Father, styling the former the splendor of the Eternal Light.

II. SCHISMS AND CONTROVERSIES.

SECTION XXXI.—SCHISMS—(a.) OF NOVATUS AT CARTHAGE; (b.) OF NOVATIAN AT ROME, AND (c.) OF MELETIUS IN EGYPT.

Distinction between Schism and Heresy—Schism of Novatus and Felicissimus—Its Cause—African Synods—Their Decrees—Schism of Novatian—Reply of Dionysius of Alexandria—Roman Council against the Schismatics—The Novatians turn Heretics—Their Doctrines—Meletian Schism.

248. Schisms must be carefully distinguished from what are properly called heresies, though these words were originally used indis-

criminatingly. Schism (from the Greek *schisma*—division or separation) now signifies a separation from the Catholic Church, or a division of the outward Unity of the Church, without affecting the interior Unity of faith and doctrine. Schism, however, as history shows, commonly leads to heresy. In this period we have to record three remarkable schisms, or divisions in the Church—remarkable both as regards the time in which they arose, and the churches and persons who took part in these schisms, or were the innocent occasion of them.

249. The wise and prudent course which the Church adopted with regard to the treatment of sinners, especially those who had fallen away in the persecutions, occasioned the schisms of Novatus and Felicissimus at Carthage, and of Novatian at Rome. While the former contended that the “lapsed” should be re-admitted into communion with the Church without enforcement of canonical penance, the latter maintained that they could not at all be received again into the Church, as the Church had no power to pardon such an offense. Novatus, with four other priests of Carthage, had opposed the election of St. Cyprian as bishop of Carthage. Taking advantage of the great bishop’s flight during the Decian persecution, they rushed into open schism against him, in which they were materially aided by Felicissimus, a wealthy deacon of Carthage. Some among the lapsed and confessors adhered to them, because of Cyprian’s refusal to re-admit apostates into communion with the Church simply on recommendations obtained from the martyrs. Fortunatus, one of the five seditious priests, was set up by the schismatics as bishop of Carthage in opposition to Cyprian; he was consecrated by five bishops who themselves had been condemned for heresy and various other crimes.

250. On his return to Carthage, A. D. 251, Cyprian assembled a Council which excommunicated the authors of the schism. With regard to the re-admission of the “lapsed,” the Council decreed that the “*libellatici*” should be immediately re-admitted to communion, but the “*sacrificati*” only after undergoing the usual course of penance. The acts of this Council were submitted to Pope Cornelius, who, convening in his own city a Council of sixty bishops, approved the regulations adopted by the African bishops. A second Council of sixty-six bishops, which met at Carthage in 252, confirmed all that had been previously decided and excommunicated the schismatics. They appealed to Pope Cornelius, but were repelled.

251. Novatus now went to Rome, where he became the principal coadjutor of Novatian in the schism which the latter fomented against Pope Cornelius. This Novatian, opposing the election of Cornelius, whom he charged with being a “*libellaticus*” and with holding reli-

gious communion with apostates, set himself up as a rival bishop of Rome. He tried in vain to obtain the fellowship of St. Cyprian and Dionysius of Alexandria. It was then that St. Cyprian wrote his excellent work "On the Unity of the Church." Dionysius in his reply to the antipope said: "If you have been ordained against your wish, as you say, give proof of it by abdicating of your own free will, for you ought to suffer everything rather than to divide the Church of God."

252. The above mentioned Council held by Pope Cornelius excommunicated Novatian, whereupon many of his adherents returned to communion with the lawful pontiff. To avert further desertions, Novatian made his followers swear on the Holy Eucharist that they would not desert him to side with Cornelius. Novatian composed many works, most of which are lost. His writings that remain are "On the Trinity" and "On the Jewish Meats." The "Epistle of the Roman Clergy to Cyprian," is also from his pen. To schism the Novations added heresy. They held 1. That persons who had committed the more grievous sins, and especially those who had denied their faith in the persecutions, could not be received again into the Church; 2. That the Church having compromised itself by receiving such sinners, had ceased to be the pure spouse of Christ and the true Church of God; 3. They denied the validity of Catholic baptism and rebaptized all coming over to them; and 4. They condemned second marriages. Affecting a greater strictness of discipline, they termed themselves "Cathari," or Pure. Novatian communities existed at Carthage, Alexandria in Phrygia, Pontus, Gaul, Spain, and in other places, as well as in Rome. The sect continued as late as the sixth century, when it disappeared.

253. Meletius, bishop of Lycopolis in Upper Egypt, was the author of a schism which for about sixty years was the cause of much confusion and great disturbance in the Egyptian Church. Usurping the authority of his metropolitan, Peter of Alexandria, he set at naught the remonstrances of his fellow bishops, and undertook to exercise full episcopal jurisdiction in their dioceses. He was on this account deposed and excommunicated by a Council held at Alexandria about the year 306; nevertheless, he persisted in ordaining priests and bishops outside of his own diocese. The Meletians, who at the time of the Council of Nice numbered twenty-nine bishops, afterwards united with the Arians. The notorious Arsenius mentioned in the life of St. Athanasius was of this group.

SECTION XXXII.—CONTROVERSIES CONCERNING (a.) THE MILLENNIUM,
(b.) PASCHAL FESTIVAL, AND (c.) THE VALIDITY OF HERETICAL BAPTISM.

Chiliasm—Its Origin—Chiliastic Views of some of the early Fathers—Sensuous Chiliasm of Cerinthus and other Heretics—Antichiliasts—Nepos and Dionysius of Alexandria—Paschal Controversy—Difference of Discipline—Pope Anicetus and St. Polycarp—Quartodecimans—Measures of Pope Victor—Settlement of the Question—Controversy concerning Baptism—Praxis of the Church—African Decree—Pope Stephen and St. Cyprian—Council of Arles.

254. The chief discussions that sprung up in the early Church had reference to Chiliasm, to the time of keeping Easter and the validity of baptism by heretics. The notion of a personal reign of Christ on earth with his elect during the millennium, or a period of one thousand years, was quite rife in the early days of Christianity. This opinion, which has received the name of Chiliasm, is of Jewish origin and has prevailed chiefly among the Jewish Christians, many of whom still clung to the vain hope of the final rule of their nation over all nations under a royal Messiah. The Judaic sectaries, the Ebionites, Nazarenes, Cerinthians, all strongly advocated it; and the Montanists regarded it as a fundamental doctrine of the Christian religion. The idea of a millenarian kingdom of Christ, which was inferred from a mistaken interpretation of certain Scriptural passages, especially Apocalypse (xx. 2-6), found favor also with some of the early Fathers; Papias, Justin, Irenaeus, Tertullian, Methodius and others ventured to propose it, apprehending it, however, in a more dignified sense altogether than the one assumed by the sectaries.

255. While Cerinthus and other heretics understood the millenium to consist in a reign of sensual pleasures, the Christian writers regarded it as a period of spiritual delights, and spoke of it as a preparation for the state of beatitude and the vision of God in Heaven. The Chiliastic theory was from the first opposed by Roman and Alexandrian divines. The Roman priests Cajus and Origen were foremost among its opponents. Nepos, bishop of Arsinoë, sought to propagate it in Egypt; a schism was feared, when Dionysius of Alexandria, A. D. 255, succeeded in inducing him and Coracion, the head of the millenarian party, to disavow their mistaken notion. The Chiliastic error gradually vanished after the persecutions had ceased.

256. A difference of observance regarding the time of celebrating Easter and of keeping the fast preceding it, existed from the beginning between the churches of Asia Minor and those of the West. This gave rise to serious disputes in the second and the third centuries. The churches of Asia Minor, conforming to the Jewish custom, kept the day of our Lord's Crucifixion and that of His Resurrection on the fourteenth and sixteenth of Nisan, or first lunar month after the vernal equinox, on whatever day of the week they might fall. They alleged for this practice the example of Our Lord and the tradition which, through St. Polycarp, was derived from the Apostle St. John. The Western churches commemorated Christ's Death invariably on the Friday, and His Resurrection on the Sunday after the fourteenth of Nisan. This usage, derived from the Apostles SS. Peter and Paul, prevailed also in Greece, Palestine, Phoenicia and Egypt. Another difference existed as to the manner of commemorating the day of our Lord's Death. While the Christians of the West observed it as a day of mourning, those of the East celebrated it as a day of rejoicing.

257. The first attempts to rectify these divergencies in discipline was made by Pope Anicetus. He endeavored to induce St. Polycarp of Smyrna, on occasion of his visit to Rome, A. D. 160-162, to conform to the more general usage; but the venerable bishop was not to be persuaded to abandon a practice which he had observed in common with St. John the Apostle. About the year 170 a great dispute was raised at Laodicea by an heretical party known as the *Ebionite Quartodecimans*, who celebrated the Passover on the fourteenth of Nisan, after the manner of the Jews by eating the Paschal lamb.

258. When the priest Blastus sought to establish at Rome the Jewish customs in celebrating Easter, Pope Victor resolved to procure uniformity, even by having recourse to severe measures, if necessary. In 196 he commanded the bishops of Asia to hold synods for the adoption of the Roman rule respecting the observance of Easter. Accordingly several councils were held which unanimously decreed that the Paschal festival should thenceforth be celebrated on Sunday; but Polycrates, metropolitan of Ephesus, with his suffragans, persisted in defending the ancient usage of his church. The excommunication, which Victor was about to pronounce against the refractory prelates, was only averted by the intervention of St. Irenæus, and a schism was probably thereby prevented. The question was finally settled by the Council of Nice, which confirmed the Roman rule and prescribed it for all Christendom. Such as refused submission were known as "*Quartodecimans*."

259. Another question of great importance which was agitated at this period was that concerning baptism administered by heretics. It had been a custom that those who had received baptism by a heretic—provided it was given in the name of the three Divine Persons—should, when they asked admission into the Church, be received only by the imposition of hands, and not by the iteration of baptism. An exception had been made with the Antitrinitarians only, because of the vitiated formula which they used in baptizing. Exceptions, however, were gradually extending in some parts of Africa and Asia Minor, to converts from all sects, even to such as had been baptized with the prescribed form. This tendency was countenanced by the Councils of Carthage under Agrippinus, A. D. 218–222, and by those of Iconium and Synnada in Phrygia, A. D. 230–235, which declared against the validity of heretical baptism. This ruling, however, was set aside by Rome, and in 253 Pope Stephen was about to excommunicate the Asiatic bishops Helenus of Tarsus and Firmilian of Caesarea for persisting in rebaptizing heretics, but was prevented by the interposition of Dionysius of Alexandria. It appears that, with the exception of Firmilian, the Asiatic bishops submitted to the decree of the Roman Pontiff.

260. Some African prelates still maintaining the censured opinion, eighteen Numidian bishops laid the matter before the Council of Carthage in 255, and thirty-one bishops, assembled under the presidency of St. Cyprian, adjudged baptism administered outside the pale of the Church to be invalid. A second Council of seventy-one bishops held at Carthage in the following year 256, rendered a similar decision. St. Cyprian sent the conciliar acts to Rome. Pope Stephen ignored them—even refused admittance to the African ambassadors, and thus replied to Cyprian: “Let no change be made contrary to what has been handed down.” The Pope’s answer was received with murmurs by Cyprian and the African prelates, who, assembling in Council, September 256, to the number of eighty-seven, with St. Cyprian presiding, are reported to have reaffirmed the usage sanctioned in previous synods. Some authors, however, state that this Council of Carthage was held before the answer of the Pope to Cyprian had arrived. St. Augustine supposes St. Cyprian to have retracted; at all events, the controversy was brought to an abrupt conclusion by the breaking out of the Valerian persecution, A. D. 257, in which both Stephen and Cyprian suffered a glorious martyrdom.¹ The Council of Arles,

1. So much seems to be certain that neither St. Cyprian nor Firmilian were ever excommunicated in any sense; all that can be proved on the part of Pope Stephen, is a threat of excommunication. St. Augustine insists that Cyprian remained with Stephen “in the peace of unity.” See Kenrick, *Primacy* I. ch. X. § 4.

A. D. 314, practically ended the question by condemning the custom of indiscriminate rebaptism and accepting the judgment of Pope Stephen.

CHAPTER VI.

CONSTITUTION WORSHIP AND DISCIPLINE.

SECTION XXXIII.—THE CLERGY—DIFFERENT ORDERS OF CLERGY.

Priesthood twofold—Distinction between Clergy and Laity—Testimony of St. Clement of Rome—Gradation of Clergy—Letter of Pope Cornelius—Clerical Celibacy—Election, Instruction, and Support of Clergy.

261. The priesthood is described in the Sacred Scriptures as twofold, internal and external. The former extends to all the faithful, whom St. Peter calls “a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ” (I. Pet. ii. 5). The external priesthood, however, does not extend to the great body of the faithful, but is appropriated to a certain class of persons who, by the imposition of hands and the solemn rite of ordination, “are set apart for the Gospel of God” and devoted to some particular office of the sacred ministry. Hence appears the distinction in the Church between teacher and people, ruler and subjects, clergy and laity. Such as bore the office of the priesthood were, as St. Jerome says, called “Clergy,” *Clerici*—from *Klerus*, lot or heritage—“either because they are chosen by lot to be the Lord’s, or because the Lord is their lot or heritage.”

262. This distinction was clearly pointed out by Our Lord, when, selecting His Apostles from the crowd, He ordained and authorized them to teach all nations and rule His Church. The discrimination between the clergy and the laity therefore dates from the very beginning of the Church; it was strongly marked even in the time of the Apostles, as appears from the Epistle to the Romans (i. 1), and from the Acts (vi. and xiii.), where there is question of the election of the seven deacons and the appointment of Paul and Barnabas, who by order of the Holy Spirit were set apart for the ministry of the Gospel.

The same truth is manifest from the fact that the power of the priesthood, ever since the time of the Apostles, is conferred in the Church by prayer and the imposition of hands. St. Clement of Rome, speaking of this distinction between the clergy and laity, says: "A bishop has a particular charge laid upon him, and the priest exercises functions special to his office; the levite has his own proper ministry, but laymen have to do only with the laws that pertain to their own order."

263. Next to the bishops ranked the presbyters, or priests, who had the power to preach, to offer up the Holy Sacrifice, and to administer the Sacraments, excepting ordination, to the faithful. They were considered the bishop's vicars, or assistants, and constituted his advisory council (*presbyterium*). After the priests came the deacons, who constantly accompanied the bishops, attended him when preaching, and assisted him at the altar and in the administration of the Sacraments; besides they administered Holy Communion and Baptism. To the deacons was committed the distribution of the goods of the Church. The office of sub-deacons, who are first mentioned by St. Cyprian, was to serve the deacons in their sacred ministrations.

264. The inferior officers of the Church were the acolytes, lectors, exorcists, and ostiaries, or porters. Pope Cornelius enumerates all these grades, or ranks of the hierarchy in his letter to Bishop Fabius of Antioch, stating "that there were at that time, A. D. 250, in Rome forty-six priests, seven deacons and as many subdeacons, forty-two acolytes, fifty-two exorcists, lectors, and ostiaries." The deaconesses, who originated in the time of the Apostles (Rom. xvi. 1; Tim. v. 9,) were entrusted with the instruction of females and with various offices in connection with their baptism. Aged widows were generally selected for this office.

265. Great care was shown in the election of the clergy, particularly of bishops, in which the people and clergy of the episcopal city were also consulted as to the character of the candidates. Bishops, however, especially in the Western Church, were not unfrequently appointed directly by the Roman Pontiffs. Each diocese had but one bishop, who, according to the existing custom, received consecration from the hands of two or three bishops of the same province. Only those of an advanced age, tried virtue, and perfect acquaintance with the Christian doctrine were elected. The unmarried and those living in life of holy continence were chosen in preference to married men for the ministry. The example of Christ and his Apostles, and the advice of St. Paul (1. Cor. vii. 32-33, 35), founded on the most just views, if they did not yet enforce the practice, served at least to establish the principle of the expediency of clerical celibacy. Hence, celibacy

even in the primitive Church was esteemed a holier state than marriage, and the early Fathers enthusiastically extolled the virtue of continence. The clergy, especially, were taught to consider a life of continency as demanded by the sacredness of their functions: to them was supposed more particularly to belong that readiness to forsake parents, wife and children for the love of Christ, which the Saviour of mankind required in the more perfect of his disciples.

266. But because of an imperial law proscribing the celibate state, and for want of fit candidates for the higher offices of the Church, married men also were permitted to enter the sacerdotal state; yet only such as had been married but once. And any person once admitted into holy orders, such as priests and deacons, were not allowed to marry. What in the apostolic age had been voluntarily adopted by the clergy, became later on, when the spirit which had inspired it began to languish, a stringent law. The apostolic Canons and the Councils of Elvira, A. D. 305, and of Arles, A. D. 314, made the observance of celibacy obligatory on all the higher orders of the clergy, i. e. bishops, priests and deacons; sub-deaconship was not then ranked among the higher orders¹.

267. In the first teachers of Christianity the extraordinary gifts of supernatural grace (*charismata*) supplied the deficiency of a thorough theological training. But the Apostles had already collected disciples to instruct them for the holy ministry. Polycarp, Ignatius and Papias were instructed by St. John, and these in turn trained others. The clergy at this period were fitted for their office under the immediate superintendence of the bishop, principally by exercising them in the ecclesiastical functions, which they were required thereafter to perform. In the second century the schools established at Rome, Antioch, Caesarea, and particularly the Catechetical School of Alexandria, afforded the candidates for the priesthood the advantages of a literary education on a Christian basis. In the early ages of the Church no special provision was made for the support of the clergy. Those having no property lived partly, after the example of St. Paul, by the labor of their own hands, or by the offerings and contributions of the faithful.

¹. To quote the sentiments of the early Fathers and ecclesiastical writers on this subject is unnecessary, for they almost unanimously in their writings inculcate a compliance with the counsel of St. Paul. Origen writes: "To him alone belongs to offer the unceasing sacrifice, who has devoted himself to an unceasing and perpetual chastity."—Hom. 83. in Num. St. Epiphanius: "Unless a married man promises to abstain from the society of his wife, he cannot be admitted to the order of deacon, priest or bishop;" and he adds, that "this is custom wherever the canons of the Church are observed." Adv. Hær. LIX. c. 4.

SECTION XXXIV.—THE HIERARCHY OF BISHOPS—METROPOLITANS.

Appointment of Bishops by the Apostles—Episcopacy of Divine Institution—Bishops superior to Priests—Meaning of the names “Bishop” and “Presbyter”—Powers of Bishops—Dioceses—Chorepiscopi—Metropolitans—Chief Metropolitan Churches.

268. The most important ecclesiastical office is that of the bishops, who as successors of the Apostles are constituted by the Holy Ghost to rule and govern the Church of Christ. They hold the first rank in the ecclesiastical hierarchy of which the Bishop of Rome, as successor of St. Peter, is the visible Head. Instructed by their Divine Master the Apostles communicated to others their priestly, pastoral, and teaching office which they themselves had received from Christ. Wherever, therefore, they founded Christian congregations, they also appointed for them spiritual “overseers,” or “bishops.” Paul thus ordained Timothy to be bishop of Ephesus, and Titus bishop of Crete; while Polycarp was made bishop of Smyrna by St. John who, after returning from Patmos, likewise ordained bishops and priests for other churches of Asia Minor. Thus even in the time of the Apostles the Church is shown to be governed by bishops. The uniform organization of even the most ancient churches under the rule of bishops, is an irrefragable proof that the Episcopacy is of divine institution.

269. Bishops have always been regarded as the chief pastors, and as superior to the priests in authority and jurisdiction, as well as in order. This distinction between the episcopate and the simple priesthood, with the superiority of bishops, which is clearly pointed out in the Sacred Scriptures (1. Tim. v. 19; Tit. i. 5), was uniformly taught by the early Fathers. St. Clement of Rome writes: “The Apostles, fore-seeing that contentions would arise regarding the dignity of the episcopacy, appointed bishops, instructing them to appoint others, that when they should die, other approved men would succeed them in their ministry.” St. Ignatius in his letters lays special stress upon the pre-eminent dignity enjoyed by bishops over priests. “Let each of you,” he writes, “obey his bishop as Christ obeyed His Father.” And Tertullian says: “The right of giving Baptism hath the chief pastor, who is the bishop; then the presbyters and deacons, yet not without the authority of the bishop.” St. Irenæus and St. Cyprian affirm the same truth. That this gradation of dignity and authority had existed in the first ages, appears from the fact that the early Fathers, in their controversies with heretics, often appealed to the catalogues of bishops, which existed in nearly all the principal churches, and had come down unbroken from the days of the Apostles. Nor

have the early heretics ever denied either the Apostolic appointment of bishops, or their superiority over priests. In the New Testament indeed, the words "bishop" and "presbyter" are sometimes indifferently applied to the same person. Yet it does not follow, because the names are indifferently used, that there existed no distinction between the episcopacy and the priesthood. St. John, though an Apostle, calls himself a presbyter (2. John 1); and thus also with the bishops of the second and third centuries, whose right to exercise authority over priests, was certainly never called into question at that period. The same name, indeed, passed often for bishops and priests; yet as to the power or dignity, a distinction was always recognized between the two, even from the very beginning of the Church.

270. To bishops only, was assigned a certain portion of the faithful and a special city or district, styled at first "*parœcia*," but afterwards diocese. Thus Crete was assigned to Titus by St. Paul, and Ephesus to Timothy. Dioceses, or episcopal sees, were erected not only by St. Peter, but also by the other Apostles; for all of them, without exception, received from Our Lord universal jurisdiction, including the power of appointing bishops and establishing bishoprics. In these dioceses bishops exercised the full pastoral authority, in preaching the divine word, in administering the sacraments and in governing both the inferior clergy and the faithful; and this they did by their own authority, while priests and other sacred ministers exercised the functions of their respective offices only in the name and by the authority of the bishops. Bishops also presided at synods, decided in the last appeal upon the admission or non-admission of any one into the Church, and gave letters commendatory (*litteræ formatæ or communicatoræ*). The chorepiscopi, or rural bishops, mentioned in the early Councils, were a particular class of ecclesiastical dignitaries. They appear to have been bishops in the full sense of the term, but without sees, yet some of them were but simple priests, exercising episcopal jurisdiction in distant and rural districts.

271. The first bishops, as we have seen, had been appointed and ordained by the Apostles themselves. They were commissioned to preach Christianity in the surrounding cities and country-places either in person or by means of their subordinates, to found new communities, and to create, when needed, new bishops and priests. (Titus i. 5). A natural dependence subsisted between such newly founded sees and the mother churches which founded them—the mother church taking precedence of her daughters. These mother churches, from the third century on, were uniformly called after the Greek "*metropolitan churches*," and their bishops "*metropolitans*." Thus many

hold that Titus and Timothy were created metropolitans by St. Paul, the former of Crete, the latter of Asia Minor.

272. As a rule, this title was applied to the bishop of a civil metropolis, not on account of its political importance, but because, commonly, the Gospel had been preached by the Apostles and their disciples first of all in the provincial capitals. Thus Jerusalem had always been looked upon as the metropolitan, or mother Church, of Judea, Samaria, and Galilee, which dignity, after the destruction of that city, passed over to Cæsarea. In like manner the Syrian churches were presided over by the bishop of Antioch, and those of Egypt by the bishop of Alexandria as their metropolitans. Ephesus and Carthage were likewise looked up to as metropolitan sees. So the bishops of the various churches were not isolated from one another, being all in subjection to the bishops of the metropolitan churches, and all continuing in the doctrines and precepts given to the mother churches by the Apostles.

SECTION XXXV.—THE PRIMACY OF THE ROMAN SEE—AUTHORITY OF THE POPES OVER THE WHOLE CHURCH.

Prerogatives of St. Peter continue in his Successors—Testimonies of the Fathers—St. Ignatius—St. Irenæus—Tertullian—St. Cyprian—Exercise of the Primacy.

273. From the history of the Evangelists we learn that among the Apostles, Peter was particularly distinguished by our Lord. Him did Christ constitute chief pastor and visible head of His Church on earth, making him the fundamental rock of His Church and giving him the keys of the kingdom of Heaven and the solemn commission to feed His lambs and His sheep. And as the other Apostles exercised their respective offices, so did St. Peter exercise his own special office as chief pastor and head over the entire Church. He came to Rome where he established his see, which he retained and governed until his death. Nor did the dignity enjoyed by him expire with his death. The same motives to which its original establishment was owing, pleaded for its continuance; the high prerogatives of Peter were necessarily to descend to the most remote of his successors. Hence the successors of Peter in the episcopal See of Rome, were believed ever to succeed him also in his primatial dignity and power, pertaining to the leadership of the whole Church. The Bishop of Rome was pronounced to be "the first of the Christian bishops, the chief Pontiff and Bishop of bishops; the Church of Rome, the head of all Christian Churches."

274. The Christian Fathers and writers of antiquity speak in no uncertain tone of the primacy and prerogatives of Peter and his successors in the Roman See. St. Ignatius of Antioch, in speaking of the Church of Rome, addresses her as the one "which presides in the place of the country of the Romans, all-godly, all-gracious, all-praised, all-prospering, all-hallowed and presiding in the covenant of love." To her paternal care the Saint confided his own Church then bereft of her shepherd. St. Irenaeus appeals against the Gnostic heretics to the tradition of "the greatest, most ancient, and universally known Church that was founded and constituted at Rome by the two most glorious Apostles, Peter and Paul." He adds: "With this Church (of Rome), on account of her more powerful principality (supremacy), it is necessary that every Church, i. e., the faithful everywhere dispersed, should be in communion." Tertullian also attests the fact that the Roman Bishop was acknowledged as the "Bishop of bishops."

275. St. Cyprian calls the Roman Church, in which is the see of Peter, "the root and matrix of the Catholic Church—the chief or ruling church, whence the unity of the priesthood has its source, to which heresy can have no access." In his admirable treatise "On the Unity of the Church," Cyprian gives a clear statement of the organic unity of the Church, which, he proves, is founded on the Primacy of Peter. As to this, he says: "Upon this one (Peter) He builds His Church, and to him He assigns His sheep to be fed. And although after His resurrection He gives an equal power to all the Apostles and says: As the Father hath sent Me, even so I send you. Receive ye the Holy Ghost: whose sins ye shall remit, they are remitted; and whose sins ye shall retain, they are retained. Yet, in order to manifest unity, He has, by His own authority, so disposed the origin of that same unity as if it began from one. It is true, the other Apostles were also what Peter was, endowed with an equal fellowship both in honor and in power; but the commencement proceeds from unity, and the Primacy is given to Peter, that the Church of Christ may be set forth as one, and the Chair of Peter as one. He, who holds not this unity of the Church, does he think that he holds the faith? He who strives against and resists the Church, he who abandons the Chair of Peter upon whom the Church was founded, does he feel confident that he is within the Church?"

276. Besides, this epoch furnishes many facts and events which bring out more and more the Primacy of St. Peter's See as the power by which the unity of the Church is effected and maintained. Such are the instances of the exercises of this supremacy by the Roman bishops, as we find them in the action taken by Popes Zepherinus and

Calixtus, in the question of penance ; by Pope Victor, in the controversy concerning the time of celebrating Easter ; by Pope Cornelius, in the case of Novatian and Felicitissimus ; by Pope Stephen, on the question of re-baptising heretics, and by Pope Dionysius, in the affair of Paul of Samosata and Dionysius of Alexandria. Again, bishops, as for example, Basilides of Spain and Privatus of Africa, who had been deposed by provincial synods, appealed to the Bishop of Rome for their re-installation.

277. The heretics even of this period are witnesses to the Primacy of the See of Rome. Every effort was made by them to procure from the Bishop of Rome an indirect sanction at least for their errors by the admission of their abettors into communion, after they had been excommunicated by their own bishops. The eminent dignity of the Roman Bishop was implicitly acknowledged, even by the Roman emperors, as for instance, Aurelian in the case of Paul of Samosata, while the Emperor Decius is reported by St. Cyprian to have said that he would much rather endure the appointment of a rival emperor than that of a Bishop of Rome.

SECTION XXXVI.—POPE OF THE FIRST AND SECOND CENTURIES.

Lists of Popes by early Writers—Ancient Catalogues of Popes—Immediate Successors of St. Peter—St. Clement I.—Popes of the Second Century—Anicetus and Polycarp—Eleutherius and King Lucius—Victor I.

278. Concerning the order in which the first Roman Bishops succeeded each other, the early Christian writers who published lists of Popes do not agree. The succession given by St. Irenaeus closes with Pope Eleutherius, A. D. 190; that by Eusebius with Pope Marcellinus, A. D. 304; and that by St. Jerome with Pope Damasus, A. D. 384; whilst the list of Roman Bishops given by Hippolytus in the earlier part of his Chronicle ends with Pope Urban I., A. D. 230. The series of Popes given by St. Epiphanius ends with Pope Anicetus, A. D. 168, and the lists of Popes composed by St. Optatus of Milevi and St. Augustine bring down the succession, the former to Pope Siricius, A. D. 398, the latter to Pope Anastasius, A. D. 402. The most ancient and extant catalogue of Popes is the "Liberian," so called because it ends with Liberius, A. D. 366, which was edited at Rome about the year 354, by Furius Dionysius Philocalus, secretary of Pope Damasus. We have also a so-called "Felician Catalogue," which, ending with Pope Felix IV., A. D. 530, was composed in the fourth century ; and the "Liber Pontificalis," containing the lives of the Roman Pontiffs, from St. Peter to Nicolaus I., A. D. 867.

279. In all these lists or catalogues, St. Linus, of whom St. Paul makes mention in his Epistles to Timothy, is named as the immediate successor of St. Peter, A. D. 67-79. With this agrees the ancient Canon of the Roman Mass, which expresses the earliest traditions of the Roman Church. In the pontificate of St. Linus occurred the destruction of Jerusalem. He excommunicated the Menandrians, who followed Menander, a disciple of Simon Magus. The two books "On the Passion of the Apostles Peter and Paul," which have been attributed to him, are pronounced apocryphal. St. Linus is reported to have died a martyr; he was buried on the Vatican hill, beside his glorious predecessor, St. Peter. He was succeeded by St. Cletus, or Anacletus, A. D. 79-91. Some authors speak of Cletus and Anacletus as two distinct Popes, but the more common opinion holds them to be one and the same person. St. Cletus became a martyr under Domitian in 91. According to the opinion which maintains the distinction of Cletus and Anacletus, the latter suffered martyrdom under Trajan, having succeeded Clement I. as the fifth Bishop of Rome.

280. St. Clement, a disciple and the third successor of St. Peter, A. D. 91-100, is supposed to be the same Clement mentioned by St. Paul (Phil. iv. 3) as one of his fellow-laborers. By another account Clement was the immediate successor of St. Peter, St. Linus and St. Cletus being only the Apostle's vicars at Rome in his absence. During his pontificate a discussion arose among the Christians of Corinth, some of whom presumed to depose their lawful pastors. Though the Apostle St. John was still alive, the appeal was made to the Bishop of Rome, St. Clement, who in 96 wrote to the Corinthians, "in the name of the Roman Church," an excellent epistle, which for a long time continued to be read in the ancient churches. St. Clement, spared in the persecution of Domitian, became a martyr under Trajan. The Roman breviary states that he was exiled, together with two thousand Christians, to the Tauric Chersonesus, the modern Crimea, and finally drowned in the Euxine.

281. The immediate successors of St. Clement I., the Popes, Evaristus, A. D. 101-109, Alexander I., A. D. 109-117, Sixtus I., A. D. 117-127, and Telesphorus, A. D. 128-139, are titled martyrs in all martyrologies, but nothing certain is known as to the manner of their deaths. No authentic accounts of their lives and pontificates were preserved. Evaristus is said to have assigned titles or parishes to the presbyters of Rome, and to have appointed seven deacons to attend the bishop when preaching. The succeeding Popes, Hyginus, A. D. 139-142, Pius I., A. D. 142-157, Anicetus, A. D. 157-168, and Soter, A. D. 168-176, though they suffered much for the faith, particularly

from the Gnostic heretics, appear, strictly speaking, not to have suffered martyrdom. In their reigns, the peace of the Church was greatly disturbed by the impious teachings of the Gnostic heresiarchs, Valentinus, Cerdo, and Marcion, who, coming to Rome, sought to corrupt the faith of the Roman Christians. Pope Anicetus received the visit of St. Polycarp who had come to Rome to consult him, among other questions, on the time and manner of celebrating Easter. Under the same Pope, Hegesippus, a converted Jew, also came to Rome, where he remained till the accession of Eleutherius, writing his history of the Church. Pope Soter vigorously opposed the heresy of the Montanists; he witnessed the defection of Tatian, a disciple of Justin Martyr, to the Gnostics. His excellent letter which he addressed to the Corinthians, long continued, like that of Pope Clement, to be read in their church on Sundays.

282. Eleutherius, who succeeded St. Soter, governed the Church during the persecution of Marcus Aurelius, for fifteen years, A. D. 177-192. It was then that St. Irenæus was sent to Rome by the Church of Lyons to acquaint the Pope with the spread of the Montanistic heresy and the sufferings of the Christians in Gaul. While at Rome, Irenæus began writing his famous work "Against Heresies." At the request of Lucius, a British king, Eleutherius sent the two missionaries, Fugatius and Damianus, to Britain, by whom the king and many of his subjects were baptized. Lucius, who was the first Christian king in Europe, is honored as a saint in the Church. Victor I., A. D. 192-201, a native of Africa, exerted his zeal particularly in the controversy relating to the celebration of Easter. For the settling of this question he held a Synod at Rome, and called upon the bishops everywhere to meet in Councils for the same purpose. He excommunicated Theodotus of Byzantium and decided that common water might in case of necessity be used in baptism.

SECTION XXXVII.—POPE OF THE THIRD CENTURY.

Pontificate of Zephyrinus—Calixtus I.—Hippolytus—Cemetery of St. Calixtus—St. Urban I.—Popes Pontianus and Anterus—Pontificate of Fabian—Gallic Churches founded by Fabian—Vacancy in the See of Rome—Pontificate of Cornelius—Novatian, the Antipope Lucius—Pontificate of Stephen I.—Dispute with St. Cyprian—Sixtus II.—Pontificate of Dionysius—His doctrinal Letter—Felix I.—He deposes Paul of Samosata—Popes Eutychianus and Cajus—Marcellinus—His pretended Fall—Vacancy in the Roman See—Marcellus—Pontificate of Melchiades—Lateran Palace.

283. The successor of Pope Victor was Zephyrinus, A. D. 202-218. He opposed the heresies of the Montanists and of Artemon, a disciple

of Theodotus, and again received Natalis, whom the adherents of Theodotus had elected for their bishop, into the communion of the Church. Zephyrinus had the affliction to see the fall of Tertullian, A. D. 204, who attacked the Papal edict against the rigorous teachings of the Montanists and became the abettor of that heresy. It was under Pope Zephyrinus that Origen went to Rome to visit the "first and most celebrated Church of all Christendom."

284. Calixtus I., born in slavery, governed the Church during the reign of Heliogabalus from A. D. 218 to 222. He condemned the Antitrinitarian heresy of Sabellius, as also the ditheistic doctrine of Hippolytus, who, falling into the opposite extreme, made the Son inferior to the Father. Hippolytus is considered by some as the first antipope. He became involved in a virulent conflict with Pope Calixtus, whose mild treatment of repentant sinners he condemned, and, disclaiming his authority, he set himself up as the lawful Bishop of Rome. The schismatic, finding but few adherents, continued the opposition under the two successors of Calixtus until about the year 235, when he was, by order of Maximin, banished to the island of Sardinia. He died a martyr, having become reconciled with the Church. Calixtus probably suffered martyrdom during a popular insurrection under Alexander Severus. To him is ascribed the institution of the Ember fasts and the establishment of the famous cemetery in the Appian way, which afterwards adopted his name and in which nearly all the Popes from Zephyrinus to Silvester I. were buried.

285. The succeeding Pontiffs, like most of their predecessors, generally ended their course by martyrdom. The violent death of St. Urban I., A. D. 223-230, must not be attributed to the generous Alexander Severus, in whose reign it occurred, but to Almachius, prefect of the city. St. Pontian, A. D. 230-235, together with the above-mentioned Hippolytus, was banished by the Emperor Maximin to the island of Sardinia, where he died from the hardships of his exile. St. Anterus governed the Church a little more than a month, dying in January of the following year, 236.

286. St. Fabian, A. D. 236-250, was a contemporary of the Emperors Maximin, Gordian, Philip, and Decius, under whose reign he suffered martyrdom. Fabian, who is highly eulogized by St. Cyprian, confirmed the deposition of Privatus, an African bishop, who had been condemned by a synod of ninety bishops at Lambesa in Numidia for many grievous faults. He assigned the seven districts of Rome to seven deacons with as many sub-deacons who were to assist the notaries in recording the acts of the martyrs. Most of these valuable collections were lost in the persecution of Diocletian. To Fabian

Origen addressed a letter in defence of his own orthodoxy. An ancient tradition ascribes to this Pope the founding of the seven Gallic churches of Toulouse, Arles, Tours, Paris, Narbonne, Clermont, and Limoges, to which he is said to have sent respectively, Saturninus, Trophimus, Gratianus, Dionysius, Paulus, Astremonius, and Martialis as missionary bishops.

287. Owing to the violence of the persecution then raging, the See of Rome remained vacant for nearly fifteen months, when finally after the death of Decius, Cornelius, a learned Roman priest, was chosen to fill the Apostolic Chair, A. D. 251-252. His election was opposed by the ambitious presbyter Novatian who, yielding to the wicked counsels of Novatus, a turbulent priest from Carthage, became the rival of Cornelius and the founder of a schismatical sect, called after himself "Novatians." Novatian was excommunicated by a Council of sixty bishops held at Rome, and the three bishops who had ordained him were deposed. On the cessation of the Decian persecution arose the difficult question of how to treat the "libellatici," or wavering Christians, who had bought their lives by the acceptance of false certificates testifying they had sacrificed to heathen gods. Cornelius from the first, took a decided stand-point upon this question against the Novatians who required greater rigor than the Roman Church prescribed. In 252, Cornelius was exiled by the Emperor Gallus to Centumcellæ (Civita-Vecchia), where he died a martyr. The name of St. Cornelius occurs in the Canon of the Mass together with that of St. Cyprian, his faithful friend. Pope Lucius, A. D. 252-253, was banished almost immediately after his election, but after a short time permitted to return to Rome. No further events of importance marked his short reign of eight months.

288. The successor of St. Lucius, Stephen I, A. D. 253-257, was a man of great zeal and energy. By his solicitude for the spiritual welfare of even the most distant churches, and by his decisions on vital questions, he maintained the ancient faith as well as the prerogatives and supremacy of his Apostolic See. Upon the appeal of the bishops of Gaul, and at the urgent request of St. Cyprian to interpose his authority, Stephen deposed Marcion, metropolitan of Arles, an abettor of the Novatian heresy, from the episcopate, and restored to his see Bishop Basilides who had been deposed by a Spanish Council. In the controversy concerning the re-baptism of heretics, Stephen, appealing to his superior authority and the succession of Peter, maintained the ancient rule, and condemned the acts of an African synod denouncing the validity of baptism by heretics. Notwithstanding the remonstrance of St. Cyprian, who by no means denied the Roman primacy,

Stephen remained firm. He died a martyr for the faith in 257. The year after, 258, his successor Sixtus II. followed him in martyrdom, having been beheaded in the catacombs, with four of his deacons.

289. After a vacancy of nearly a year (Aug. 6, 258, to July, 21, 259), Dionysius, a Roman presbyter, was elected Pope and consecrated by Maximus, bishop of Ostia, A. D. 259-269. St. Basil the Great, in his letter to Pope Damasus, praises him as a bishop illustrious for his fidelity to the faith and adorned with every virtue. The charitable Pontiff had sent alms to Cæsarea for the ransom of Christian captives, with letters of condolence to the afflicted Church. When his namesake Dionysius of Alexandria, because of some ambiguous expressions he had used in refuting the Sabellian heresy, had been accused before him of denying the consubstantiality of the Son of God, the Pope at once held a Council at Rome, A. D. 260, and addressed to the bishops of Egypt a magnificent doctrinal letter (*Epistola encyclica adversus Sabellianos*), in which he solemnly defines the orthodox faith regarding the Holy Trinity. He also wrote to the accused prelate, desiring him to explain his doctrine and justify himself from the errors imputed to him. The patriarch of Alexandria, submitting to the doctrinal decision of the Pope, sent a satisfactory explanation of his faith in the four books of his "*Elenchus et Apologia ad Dionysium Romanum*."

290. Of the acts of Pope Felix I., A. D. 269-274, nothing is known with any certainty except the part he took in the deposition of Paul of Samosata from the See of Antioch. He addressed a letter to Maximus, patriarch of Alexandria, condemning the heresy of Paul, and another to Bishop Domnus of Antioch, who had been elected in place of that heresiarch. Felix, who is said to have confirmed the custom of celebrating Mass on the tombs of the martyrs, suffered martyrdom under Aurelian. Of his successors, St. Eutychianus, A. D. 275-283, and St. Cajus, A. D. 283-296, little more than their names is known. Their pontificates were in times when, with the exception of some cruelties perpetrated against the Christians in a few places, particularly at Rome, the Church was enjoying universal tranquillity. Both of these Pontiffs expired in peace.

291. But Marcellinus, who succeeded them, A. D. 296-304, died a martyr during the Diocletian persecution. The story of the supposed fall of Marcellinus, that, in the time of persecution he had offered incense to the idols and subsequently repented before a council of three hundred bishops assembled at Sinuessa, between Rome and Capua, is by all learned men now universally rejected as false. None of the ancient writers makes mention of this pretended weakness of Marcellinus; on the contrary, Theodoret affirms that he distinguished himself in the time

of persecution by his firmness and courage. Besides, the improbability of so many bishops assembling in Council during the heat of persecution, is at once apparent. The whole fabrication was stigmatized by St. Augustine as a Donatist calumny, and ascribed by him to Petilius, a Donatist bishop, who without a shadow of proof, also accused the successors of Marcellinus, Marcellus, Melchiades, and Sylvester, of having delivered the Sacred Scriptures to the persecutors.

292. The violence of the persecution, which was raging at the time, prevented the election of a successor to Marcellinus, and the Holy See remained vacant about four years, A. D. 304-308. At length St Marcellus was elected. He occupied the Apostolic See one year and eight months, A. D. 308-310. This Pope, as well as his successor, St. Eusebius, who ruled only about four months, A. D. 310-311, strenuously maintained the discipline of the Church with regard to those who had denied the faith during the persecution. They opposed the presumption of a turbulent schismatic, named Heraclius, who himself, in time of peace, had denied his faith, and would have the apostates re-admitted without previous penance. Both of these Pontiffs were successively exiled by the tyrant Maxentius, who also banished the above named Heraclius.

293. Pope Melchiades, A. D. 311-313, by virtue of the new edict of Constantine, which finally, after torrents of blood had been shed, gave peace to the Christians, resumed the churches and other property confiscated under Diocletian. He was the first Pope that resided in the Lateran palace, so called from Plautius Lateranus, to whom it originally belonged, and who was put to death by Nero. Constantine donated the palace to the Roman Pontiffs. Melchiades was the last of the Popes whose remains were deposited in the catacombs. With his pontificate ends the first period of the history of the Church, his successor, Sylvester I., opening a new era.

SECTION XXXVIII—THE SACRAMENTS OF BAPTISM AND CONFIRMATION.

Baptism when administered—Catechumens—Mode of Admission—Different Classes of Catechumens—Time of Probation—Mode and Form of Baptism—Infant Baptism—Minister of Baptism—Confirmation—Mode of Administration—Minister of this Sacrament.

294. In the apostolic age, as appears from the New Testament, Baptism was administered at once to every one professing an earnest belief in Christianity, and a sincere sorrow for past sins. Since the second century, however, instruction preceded reception into the Church and no one was admitted without previous probation. By

prayer, imposition of hands, and the signing of the cross the neophyte was received among the catechumens; under this denomination all those were classed who were undergoing instruction previous to the reception of Baptism.

295. Since the fourth century there were three orders of Catechumens. 1. The "Hearers" (*Audientes*), or those who were allowed to remain at the Divine Service till after the sermon, when they were dismissed, and the mass of the faithful began with closed doors. "After the sermon," says St. Augustine, "the catechumens are dismissed, but the faithful remain." 2. The Kneelers (*Genuflectentes*), or those who remain after the sermon to participate in the prayers and receive the bishop's blessing. 3. The Approved or Elect (*Competentes, Electi*), who had passed through the regular course of instruction and training, and who at the next approaching festival (Easter, Pentecost, and among the Greeks also Epiphany), were admitted to Baptism. The time of probation differed according to the character or the age of the individual; but the Council of Elvira, A. D. 305, determined that it should commonly last two years. In the Apostolical Constitution three years are prescribed.

296. The rites and ceremonies of Baptism were pretty much the same as those observed by the Church at the present day. There was but one opinion among the ancients about the form and matter of Baptism then obligatory. St. Justin says: "Those who are persuaded and believe that the things said and taught by us are true, and promise to the best of their ability to live thus, are taught to pray and fast and to ask from God the remission of their past sins, all of the faithful praying and fasting with them. Then they are brought by us to where there is water; and that they may be regenerated in the same way in which we ourselves were regenerated, they are forthwith cleansed in the water, in the name of the Father and Lord of all, and of our Saviour Jesus, and of the Holy Ghost." Baptism was preceded by the renunciation of satan and administered by a triple immersion in the name of the Father and of the Son and of the Holy Ghost. But immersion was not the only valid form of this Sacrament which in case of necessity was also conferred by affusion, and aspersion, or sprinkling. This was the usual mode of baptizing the sick; hence it is called "Clinical Baptism" (*Baptismus Clinicorum*). The newly baptized were anointed with oil blessed expressly for that purpose (*Oleum Catechumenorum*). Tertullian makes mention of "Sponsors" who were required especially in the case of infants. That infants, according to an apostolic tradition, were also to be baptized, is confirmed by the concurrent testimony of the early Fathers. Those who

had received the "Baptism of John," were rebaptised with the Baptism of Jesus which differed from the former inasmuch that it was administered in the name of the Holy Trinity. Certain sects, contrary to the established usage of the Church, were accustomed to rebaptize; others, as the Marcionites and Valentinians, contended that Baptism must be thrice administered to be valid. Among the catechumens there were many who deferred Baptism, for different reasons, till the approach of death. As a rule, this Sacrament was administered by the bishop himself; but by his authority priests and deacons conferred it also, and in case of necessity, even laymen were allowed to baptize.

297. In the primitive Church the Sacrament of Baptism was immediately followed by Confirmation and Holy Communion. The earliest mention of Confirmation occurs in the Acts (viii. 14, 17, and xix. 6). The rite consisted in prayer, imposition of hands, and the anointing of the forehead with Chrism. It was administered in the first instance by the Apostles themselves, afterwards by their representatives and successors, the bishops. When Baptism had been conferred by priests or deacons, Confirmation was afterward administered by the bishop.

SECTION XXXIX.—PRACTICE AND DISCIPLINE OF PENANCE—THE SACRAMENT OF PENANCE.

Excommunication—Its Origin—Distinction between Sins—Penance, part of Church Discipline—Parts of Penance—Confession, public and private—Canones Poenitentiales—Classification of Penitents—Poenitentarius.

298. If our Lord prescribed gentle reproof for a sinning brother, He likewise enjoined for the correction of an obstinate offender an arraignment before the authorities of the Church; the persistent sinner was to be excluded from the Church (Matt. xviii. 16, 17). Following this rule, St. Paul excommunicated not only heretics (I. Tim. i. 20), but also the incestuous Corinthian, whom he delivered "to Satan for the destruction of the flesh, that the spirit may be saved" (I. Cor. v. 5); and having exacted public penance for about a year, he readmitted the penitent to the communion of the faithful. Instructed by the words and the example of this Apostle, the early Christian Church, in virtue of her power of binding and loosing, inflicted severe and even public penances, especially upon public delinquents, before reinstating them in the privileges of Christian fellowship.

299. Even the early Fathers formally distinguished between mortal (*mortalia*, *capitalia crimina*) and minor sins (*communia*).

Idolatry, murder and the various sins against chastity were punished with exclusion from the Church; while minor sins, it was taught, could be remitted by prayer and works of piety. Forgiveness of grievous sins was to be obtained only by the practice of rigorous penance. The Apostolical Fathers not only speak of penitence as a moral quality and as a religious duty, but also treat of penance as part of church-discipline. Tertullian, especially, recognized this distinction; he wrote an entire treatise on the subject of penance, "*De Poenitentia*," from which, as well as from many other passages in his writings, the conclusion is derived that there was, as early as the second century, a complete system of discipline and penance extant in the Church.

300. Penance, to be fruitful or availing, in the primitive ages as now, implied 1. Contrition; 2. Self-accusation, and 3. Satisfaction. According to Origen, the penitent who desired to be reconciled with the Church had to pass through different stages of penance—contrition, satisfaction, and self-accusation or confession. Confession, called *Exomologesis*, was either private before the bishop or the priest alone, or public before the whole congregation. A public confession was demanded of persons who were guilty of grievous public sins, unless indeed the manifestation of such sins might create scandal. Secret crimes required only a private confession, but a public declaration of secret sins was frequently advised and even urged by the confessor. Public offenders, besides being required to make in the Church an open confession of their sins, had to remain in a state of penance for one, three, seven, yea fifteen years, some even for life. The nature and duration of the penances to be performed in the first and second centuries was determined by the bishops after consulting their diocesan counsellors; in the more important cases bishops also asked by letter (*epistola canonica*) the advice of their brother bishops. When crimes became more frequent, the Church became more severe, and established by her sacred canons proper regulations determining the nature and time of the penance to be imposed. The collection of such penitential canons (*canones poenitentiales*), which appointed the manner and duration of penances for different sins, was called the Penitential (*Poenitentiale*).

301. Of public penitents there were four classes. The first was that of "weepers" (*flentes*), whose place was in the porch of the Church, where they lay prostrate and begged the prayers of the entering faithful. The second was that of the "hearers" (*audientes*), who were permitted to enter the vestibule of the Church and, with the Catechumens, to hear the reading of the Scriptures and the sermon, but were commanded to depart before the mass of the faithful com-

menced. The "prostrates" or "kneelers" (*substrati, genuflectentes*), who belonged to the third class, knelt in the nave or body of the Church, between the doors and the ambo, or reading desk; after receiving the bishop's blessing, which followed the sermon, they were dismissed with the preceding group. The fourth class of penitents were the "by-standers" (*consistentes*), who stood with the faithful before the altar and remained throughout the whole service, but were not allowed to partake of the Holy Eucharist.

302. Public penance, to which, as a rule, the sinner was admitted only once for the same grievous offence, was in the beginning wholly under the direction of the bishop. Since the Decian persecution, a Penitentiary (*Poenitentiarius*) was appointed, who aided the bishop in the direction of the penitents. Private confession was made also to other priests. The final re-admission, or reconcillation, as it was called, of penitents took place in "Holy Week," and was performed by the bishop, who, laying his hands on them, gave them absolution. The canonical penances were under certain circumstances mitigated, and sometimes altogether remitted. Such mitigations or indulgences were granted in danger of death or impending persecution, as also at the instance of confessors or martyrs, who, giving billets of peace (*libelli pacis*) to the penitents, requested for them the remission of the remaining penances.

SECTION XL.—THE HOLY EUCHARIST—DISCIPLINE OF THE SECRET.

Belief and Practice of the Primitive Church regarding this Sacrament—Testimony of Hippolytus—Names and Appellations of this Sacrament—Celebration of the Eucharistic Sacrifice—Testimony of Justin and Origen—Apostolical Constitutions—Communion administered under one and under both Kinds—*Missa Catechumenorum* and *Missa Fidelium*—Discipline of the Secret—Mysteries coming under this Law—Marriages among Christians.

303. The Holy Eucharist, which, to use the words of St. Ignatius Martyr, "is that Flesh of Our Saviour, Jesus Christ, which suffered for our sins, and which in His goodness the Father again raised," was in the primitive Church, as it ever since has been, the very centre and essence of divine worship. The belief and practice of Christian antiquity regarding the Eucharistic Sacrifice is thus expressed by Hippolytus: "His [Christ's] precious and immaculate Body and Blood are daily consecrated and offered up on that mystical and divine table in commemoration of that first and ever memorable Banquet." All the Fathers who flourished in the early age bear unequivocal testimony to

the faith of the Church and the belief of the faithful regarding this doctrine. When speaking of the Holy Eucharist, they uniformly teach in the clearest terms: 1. The Real Presence of Our Lord in this sacrament; 2. That the same is a true and perfect sacrifice. They alternately call it "the Bread of God," "the Flesh of Christ," "the Body of the Lord," "an Oblation," "a perfect Sacrifice," and "the Word which is offered to God." This faith of the primitive Church is attested by numerous inscriptions and symbolical representations found in the catacombs, and it explains also why Pagans, ignorant of the real nature of the Christian Sacrifice, could accuse the Christians of feasting at their solemn assemblies upon the flesh of a murdered infant.

304. The celebration of the Eucharistic Sacrifice, commonly called "Liturgy"—public service—St. Justin describes as follows: "After the reading of some passages from the Scriptures and the recitation of certain prayers, followed a homily by the bishop. This being ended, the faithful rose again for prayer and gave each other the kiss of peace. Then bread, and wine mixed with water, were offered, over which the bishop pronounced the words of the institution, i. e. of consecration, and all the people answered: Amen. After the bishop had received communion, the Body and Blood of Jesus Christ was distributed to all the faithful present, and carried by the deacon to the sick and imprisoned." "And this food," the same Justin continues, "we call the Eucharist, of which no one is allowed to partake but him who believes our doctrine to be true and has been washed in the laver of Baptism. . . . For we do not receive these things as common bread and drink, but as Jesus Christ, Our Saviour became incarnate and assumed both flesh and blood for our salvation, even so, we believe that the food blessed by the word of prayer taught by Him, and by the reception of which our flesh and blood are nourished, is the very Flesh and Blood of the same incarnate Jesus. For the Apostles, in the records that have come down to us, and which are known under the name of the Gospels, have transmitted to us the command which Christ gave them, in which, after having taken bread and given thanks, He said: "Do ye this in commemoration of Me."

305. Origen is explicit enough on the same subject as far as he goes, though, owing to the discipline of the secret, his references are incidental. He says: "He that has been initiated in our mysteries knows both the Flesh and the Blood of the Word of God. Let us not dwell then on what is already known to the faithful, and must not be divulged to the unlearned." Elsewhere Origen commends the reveren-

tial custom of the Church in guarding every particle of the consecrated bread from falling on the ground. "You who frequent our sacred mysteries know that when you receive the sacred Body of our Lord, you take care with all due caution and veneration that not even the smallest particle of the consecrated gift should fall to the ground and be wasted." But the most important information respecting the Eucharistic Sacrifice is derived from the Apostolic Constitutions, which is the oldest liturgical document now extant. The Constitutions give a full description of the rites and formularies made use of in the celebration of the divine mysteries, and contain literally every essential expression and form of prayer now in use in the Mass.

306. For the Holy Eucharist both leavened and unleavened bread were used, and the faithful brought everything necessary for the Sacrifice. Holy Communion, which the faithful were accustomed to receive every day, was then administered under both kinds; however, it was given also under one kind, especially in the case of sick persons and in times of persecution. Baptized infants received it under the species of wine. It was customary to place the sacred Host in the hands of the communicant and let him communicate himself. By the secret discipline of the ancient Church none but believers were permitted to be present at the celebration of the divine mysteries; unbelievers and even Catechumens were excluded from them.

307. From the two-fold dismissal, viz.: that of the Catechumens and penitents after the Gospel, and the other of the faithful at the end of the Eucharistic Sacrifice, the Mass was distinguished into two parts known as the "Mass of the Catechumens" (*Missa Catechumenorum*), and the "Mass of the Faithful" (*Missa Fidelium*). The Holy Sacrifice, which from the earliest period was offered upon the tombs of the holy martyrs, was usually followed by what were termed the *Agapæ*, or Love-feasts, which were afterwards wholly abolished.

308. In accordance with the solemn admonition of our Divine Lord, "not to cast pearls before swine nor give what was holy to the dogs" (Matt. vii. 6), it was a uniform rule of the primitive Church to conceal, as far as possible, the mysteries of our holy faith from Pagans, infidels, and even Catechumens. Hence arose the "Discipline of the Secret" (*disciplina arcani*), which veiled and protected the mysteries of religion. Those mysteries were, as a general rule, communicated to the baptized, or, as they were called, the "initiated," and to them only. "The Mysteries," says St. Athanasius, "ought not to be publicly exhibited to the uninitiated, lest the Gentiles, who understand them not, scoff at them, and the Catechumens, becoming curious, be scandalized."

309. In virtue of this economy it was not lawful for those initiated in the doctrine of Christianity to speak of, or publicly represent certain of its tenets and usages, for example, the mystery of the Trinity, the Sacraments, especially the Holy Eucharist and the Sacrifice of the Mass, the Crucifixion of the Saviour, even the sign of the Cross. Hence the frequent occurrence in the writings of the early Fathers of such passages as: "The initiated know what I mean;" "I shall be understood by the faithful," and the like. Hence also the exclusion of even the Catechumens from the "Mass of the faithful." This caution the early Christians were compelled to observe to guard themselves against intruders among the Catechumens and their holy faith against base misrepresentations. The "Discipline of the Secret," which lasted during the first five centuries, accounts for the guarded language of the early writers when addressing themselves to any but the baptized, and explains why the Fathers of this period write so cautiously concerning the Real Presence of our Lord in the Eucharist.

310. Marriages among Christians, as a rule, were contracted in the presence of the bishop, and were always regarded as indissoluble. St. Paul and Tertullian both call marriage a great sacrament. A second marriage could be contracted only after the death of one of the two parties. Second marriages, though never disapproved of by the Church, were, however, by some of the early Fathers severely censured as a dangerous weakness and even as decorous adulteries.

SECTION XLI.—HOLY-DAYS AND ECCLESIASTICAL SEASONS—SACRED RITES
AND PLACES—THE CATACOMBS.

Weekly Festivals—Sunday—Station-Days—Yearly Festivals—Easter—Whitsunday—Quadragesimal Fast—Ascension Day—Epiphany—Vigils—Festivals of Holy Martyrs—Sign of the Cross—Its Use—Sacred Buildings—Erection of Churches—Catacombs—Their Use—Their Origin—Number and Extent of the Roman Catacombs.

311. The Jewish Christians, after the example of our Lord, continued to keep holy the ancient or legal Sabbath; but afterwards, in its stead, the first day of the week, or Sunday was observed, as appears from the Scripture (Acts xx. 7; 1. Cor. xvi. 2), by the Apostles themselves, who called it the Lord's Day (Apoc. i. 10), and was especially consecrated to divine worship in honor of the Resurrection of our Lord. This change of days for religious observance is, therefore, simply of Apostolic institution, and presents the full exercise of the

authority of the Church. Wednesday and Friday in each week, called "Stations" (*stationes*), were kept holy by the early Christians as special days of prayer and fasting in honor of Christ's Passion. The fasts observed on these days lasted until three o'clock in the afternoon, hence they were called "half-fasts" (*semijejunia*). In the Roman Church Friday and Saturday were kept as station days.

312. The principal annual feasts of the primitive Church were Easter, and Pentecost, or Whitsunday, which, dating from the time of the Apostles, were celebrated in memory of Christ's Resurrection and of the Descent of the Holy Ghost. The high antiquity and importance of Easter is evident from the fact that with it the ecclesiastical year began. It was preceded by a fast of forty days called "Quadragesima," which is said to have been instituted by the Apostles in memory of Christ's fasting. The Paschal Commemoration, lasting forty days, was followed by the Feast of Our Lord's Ascension, of general observance since the third century. The Epiphany was celebrated at a very early date in the East, whence it was introduced into the Western Church. About the same time Christmas was introduced, first in the West and then in the East. All these festivals were inaugurated on the preceding evening; hence the origin of "Vigils." In like manner the festivals of the holy martyrs, the anniversary days of their martyrdom—called "*natalitia*," "being their true birthday for heaven"—were celebrated. The most ancient of these feasts are, perhaps, those of the Holy Innocents of Bethlehem and of St. Polycarp. The festivals in memory of the holy martyrs were preceded by vigils and celebrated around the graves of the martyrs, where their lives were read and eulogies pronounced on their heroic virtues and their martyrdom for Christ.

313. Many of the practices and ceremonies used by the Church in the administration of the Sacraments and in other parts of her religious offices, have been derived from the earliest Christian ages. Such are, for instance, the exorcisms, the use of holy water, the custom of lighting candles at divine service, and the sign of the cross. The sacred symbol of the cross, eulogized even by the Apostles (1. Cor. i. 18; Gal. vi. 14), was an object of special veneration to the early Christians. Of the practice of the early Christians signing themselves with the sign of the cross, Tertullian says in his work entitled "*On the Soldier's Crown*:" "In all our travels and movements, in coming in and going out, in dressing and bathing, at table and lying

or sitting down, and at every other employment we mark our forehead with the sign of the cross." The same is confirmed by Origen and other Fathers.

314. Devotion to the Blessed Virgin, which is the natural correlative of her dignity as Mother of God, was not unknown in the early Church. This is proved from the writings of the early Fathers, as well as by the frescoes of the Madonna and Child found in the catacombs. Justin Martyr, Tertullian and Irenæus extol Mary as the Mother of the God-man. "As Eve," says St. Irenæus, "having indeed Adam for a husband, but as yet being a virgin, becoming disobedient, became the cause of death to herself and to the whole human race, so also Mary, having the predestined man, and being yet a virgin, being obedient, became both to herself and to the whole human race the cause of civilization," and "though the one had disobeyed God, yet the other was drawn to obey God; so that the Virgin Mary might become the advocate of the virgin Eve."

315. In the early days of the Church, the Christians were wont to assemble for religious services in private houses (Acts ii. 46, xx. 7). Occasionally buildings exclusively for Christian worship were used even in the Apostolic age, but this must have very seldom happened. It was not until the first half of the third century that Christians were permitted to erect convenient edifices for the purpose of religious worship; these they called "*ecclesiæ*," or churches. These sacred buildings, it is true, must have been very unpretentious and offered, no doubt, exteriorly few signs of note, capable of attracting the attention of the passers-by. St. Cyprian and Eusebius both speak of the demolition of many Christian churches under Decius and Diocletian.

316. In times of persecution, the Christians held their assemblies in sequestered places, especially in the catacombs which are found at Rome, Naples, Alexandria, in Africa, and other places. The destination and use of the catacombs are well known. They were the habitations of the persecuted Christians and the cemeteries or "sleeping-places" of their dead. Here they laid with pious veneration the mangled remains of their countless martyrs; here, too, they assembled for instruction and the celebration of the divine mysteries. The separation of the sexes was carefully provided for; different entrances and stairways being appropriated to each, and separate places were allotted to them during divine services.

317. Recent researches show that the catacombs are entirely distinct from the quarries or sand-pits of the pagan Romans, and that

they served exclusively for the religious purposes of the early Christians. It has likewise been shown that the Christians of the first ages, at least, could have their own cemeteries under the ordinary laws of the state, and that consequently they were under no necessity of concealing the burial and the resting-places of their dead. The laws of Rome were very considerate in regard to burial, which was even protected during persecution. Under the protection of the laws, a number of "colleges," as they were called, or corporations were established, whose members were associated with a view of mutual assistance for the performance of the just funeral rites.

318. The catacombs are found in every direction around the walls of Rome to the number of about forty in all. It has been calculated that the united length of the passages is three hundred leagues, or nine hundred miles, and their walls are lined with from five to six million tombs. The graves are in tiers on the sides, and are closed with tiles or marble slabs, on which are often found inscriptions, or Christian emblems. In the tomb of a martyr a vial containing some of his blood was usually placed, and a palm was engraven on the stone outside. St. Jerome, who himself explored the subterranean vaults, thus writes of them: "Countless paths branch out on all sides and cross each other in every direction. Thousands of dead are buried in excavations in the walls." After the cessation of the persecution under Diocletian, burial in the catacombs began to be discontinued.

319. The discoveries of the catacombs bear important testimony both as to the practice and the belief of the early Christians. They show and illustrate to us the belief of the early Church in the Primacy of St. Peter, the various orders of hierarchy, the Sacrament of Baptism, the forgiveness of sins, the Blessed Eucharist, the holy sacrifice of the Mass, the resurrection of Christ, the veneration of the holy Mother of God, and of the Saints, supplication for the departed, etc. Thus the catacombs are lasting monuments, affording the most unmistakable evidence that the Catholic Church of to-day is one in faith and dogma with the Church of the first century¹.

¹ The most famous of all the Roman Catacombs is perhaps that of St. Calixtus, because it contained the papal crypt or tombs of the Popes from Zephyrinus, in 218, to Melchiades, in 313.—The learned Jesuit, F. Marchi, has the merit of being the first to promulgate the true doctrine, that the catacombs were the work of Christians alone, and from the first designed for places of sepulture, and the gathering of the living for private devotion. For purposes of divine worship and of concealment, the catacombs were used only in times of active persecution. The celebrated Commendatore de Rossi, the pupil of F. Marchi, continued his master's explorations, and has given to the world a colossal work on the Roman Catacombs, which Northcote (S.J.) and Brownlow made the foundation of their interesting book, "Roma Sotterranea."

SECOND EPOCH.

FROM THE EDICT OF MILAN TO THE SIXTH ECUMENICAL COUNCIL,

OR,

FROM A. D. 313 TO A. D. 680.

INTRODUCTORY REMARKS.

Struggle of the Church with Heresies—St. Paul and St. Augustine on Heresies—Advantages resulting from Heresies—Doctrinal Development—Doctrine of Christ Immutable—Heresies of the Period classified.

1. The first triumph of the Church over Paganism was followed, in the present epoch, by a more glorious triumph over the numerous and powerful heresies that assailed either her unity or her faith. Great as the persecutions were which the Church in the preceding period suffered from idolatry, still greater were those she had to endure from the heretics. The spread of heresy in the world has injured the Church more than idolatry, and she has suffered more prolonged and greater persecutions from her own apostate children than from her enemies. Still she has never perished in any of the tempests that the heretics have raised against her. It is true, indeed, that she appeared on the point of perishing when the Nicene faith, through the intrigues of the Arians, was condemned in the Council of Rimini; and again when the heresies of Nestorius and Eutyches had gained the upper hand. But the bark of the Church, which appeared to be completely wrecked and sunken by the force of these persecutions, was after a little while floating more gloriously and triumphantly than ever before.

2. Heresies in no respect injure those who are firm and steadfast, but rather render them more illustrious. St. Paul says: "There must be heresies, that they also, who are reprov'd, may be made manifest among you" (I. Cor. xi. 19). St. Augustine, explaining this text, says: "As fire is necessary to purify silver and separate it from the dross, so heresies are necessary to prove the good Christians among the bad, and separate the true from the false doctrine."

3. Many and great were the advantages which resulted to the Church through these heresies; for, whilst the heretics sought to per-

vert the true doctrine, the Church so much the more busied herself in defining, explaining, and substantiating it. Her conflicts with heresy occasioned what may be properly called "the development of the doctrines of the Church." The doctrine of Christ, while remaining one and immutable, gradually required more appropriate expression and more definite preciseness. No period of ecclesiastical history has witnessed a more rapid and a more powerful development of the Catholic doctrine than the one under consideration, styled "the age of the Councils and the great Doctors of the Church." Against each of the many heresies, which arose during this period, a gallant array of Catholic writers and doctors came forward defending and explaining the doctrines of the Church, so wantonly distorted by heretics and pagan sophists. The numerous synods, particularly the ecumenical Councils, held during this era, opposed in their decrees appropriate and definite expositions of the Catholic faith to each heresy, thus more fully and more precisely bringing out and formulating the doctrines of Christ's Church.

4. The heresies of this period turned chiefly on the following dogmas of Christianity: 1. The mystery of the Holy Trinity, or the Divinity of Christ and the Holy Ghost, which was denied by the Arian, Macedonian, and Photinian heresies; 2. The Incarnation, or the person and humanity of Christ, against which were directed the Apollinarian, Nestorian, Monophysite, and Monothelite heresies; 3. The nature and necessity of divine Grace. This was impugned by the Pelagians, Semipelagians, and Predestinarians.

5. The history of heresies is a most useful study; for it shows the truth and immutability of our holy faith as delivered by Christ, and evinces clearly the truth of the memorable saying of our Lord, that "the gates of hell shall not prevail against His Church," which the Apostle calls "the pillar and ground of truth." Each form of heresy or error has run its course, and then has succumbed, to make way for another; but conformably to the promise of her Divine Founder, the Catholic Church has survived, and will continue to exist and to teach all nations until the end of time, because "the Holy Ghost, the Spirit of truth, whom the world cannot receive, will abide with her forever, to teach her all things, and bring all things to her mind, whatsoever Christ has said." (John. xiv. 16, 17, 26).

CHAPTER I.

CHRISTIANITY TRIUMPHANT OVER PAGANISM.

I. THE CHURCH IN THE ROMAN EMPIRE.

SECTION XLII.—THE CHURCH UNDER CONSTANTINE AND HIS SONS.

Edict of Milan—Persecution under Licinius—Martyrs—Foundation of Churches under Constantine—Discovery of the True Cross by St. Helena—Cruelties of Constantine—His Death—Division of the Empire among his Sons—Laws against Idolatry.

6. The accession of Constantine, surnamed the Great, forms a new epoch in the history of the Catholic Church. The great event of his reign was the recognition of Christianity as, in a certain sense, the religion of the state. As a statesman and a politician, Constantine favored and protected Christianity, which he found so well adapted to infuse vigor and new life into the decaying empire. The celebrated Edict of Milan, A. D. 313, guaranteed to the hitherto persecuted Christians absolute toleration; provided for the restoration of all the civil and religious rights of which they had been so unjustly deprived, and enacted that all property which had been confiscated should be restored to the Church.

7. By a series of enactments, Constantine granted to the Christians many exceptional privileges, and openly avowed his predilection for their religion. He exempted church property from taxation and the Catholic clergy from the "Liturgies," i. e., from certain civil services and municipal offices which were incompatible with their state. He gave the Church the right of manumitting slaves, and to her bishops he granted judicial power, allowing litigating parties to appeal from secular judges to their tribunal. Practices pointedly offensive to the Christians were abolished: thus, the sanguinary com-

bats of the gladiators and the horrid practice of exposing or murdering new-born infants were interdicted, and the punishment of crucifixion, which the Saviour of mankind had condescended to suffer, was abrogated. Heathenism, however, was not yet proscribed. Constantine retained the title of "Pontifex Maximus" and continued to observe certain pagan rites.

8. While Constantine was thus favoring the Christians in his dominions, his imperial colleague Licinius, instigated by jealousy, and wishing to gain pagan popularity, oppressed them in the East. Christian officers were ignominiously dismissed from the court and army; all public functionaries were commanded to sacrifice to idols, or, in case of refusal, were deprived of their rank; and bishops were prohibited to meet in Council. Licinius even permitted the open persecution of the Christians. Among those crowned with martyrdom under Licinius were the forty martyrs of Sebaste in Armenia. This brought on a decisive struggle between the two emperors, which ended in the total defeat and death of Licinius at Adrianople, A. D. 323. This event leaving Constantine the sole ruler of the vast empire, he hastened to extend the blessing of religious liberty also to the East. He now openly declared himself in favor of Christianity and, in 324, addressed a formal appeal to the Heathens, exhorting them to become Christians.

9. Without suppressing Paganism altogether, Constantine by slow and cautious steps proceeded against idolatrous worship. He interdicted all private sacrifices, forbade governors to participate in public ones, and ordered the closing of all such temples in which prostitution and imposture were practiced under cloak of religion. Many pagan temples were converted into Christian churches. Besides the churches at Jerusalem and Bethlehem, Constantine and his mother, the saintly Empress Helena, erected and endowed others at Rome, Nicomedia, Antioch, Tyre and other places. The pious labors of Constantine were rewarded by the Discovery of the true Cross of Christ, which was found by St. Helena in the year 326. The Emperor's children were brought up in the Christian religion, and the education of his eldest son Crispus, was entrusted to Lactantius, the most eloquent Christian of his day. To the high offices of the state, as a rule, only Christians were nominated, and bishops were invariably ranked above the highest civil officers. The new Capital which Constantine built on the site of ancient Byzantium, A. D. 330, and which was afterwards called in his honor Constantinople, was essentially a Christian city, adorned with many magnificent churches and inhabited principally by Christians.

10. Notwithstanding his many eminent qualities and the valuable services which Constantine rendered to the Church, his character was not without serious blemishes. His father-in-law Maximian, his brother-in-law Licinius, his own son Crispus, his nephew Licinianus, a boy of eleven years, and lastly, his wife Fausta, were successively, victims of his jealousy. He was vain and passionate, and could easily be imposed upon by flatterers and tricksters. Influenced by heretics, he curtailed the freedom of the Church by meddling in purely ecclesiastical affairs; the great Athanasius he had expelled from his See. To the end of his life, Constantine remained out of the Church—delaying baptism till his last sickness, when he received that sacrament, in the sixty-fifth year of his age, from the hands of the Arian Bishop Eusebius of Nicomedia, A. D. 337.

11. The three sons of Constantine divided the empire as their father's will directed. Constantine II., the eldest of the three, obtained the West and the prefecture of Gaul; Constans, the prefectures of Italy and Illyria; the Orient, or Eastern prefecture was allotted to Constantius. Constantine II., dissatisfied with the division, commenced war with his brother Constans, in which he lost crown and life at Aquileia, A. D. 340. He had been the protector of St. Athanasius whom he caused to be recalled from his exile at Treves. By the death of his brother, Constans became the recognized ruler of the West. He was the protector of the orthodox party and the Catholic faith—as established by the Council of Nice against the Arians and the Donatists.

12. The two surviving emperors proceeded against Paganism with more zeal but less discretion than their illustrious father. They enacted severe laws for the abolition of idolatrous sacrifices. Constans having been slain by Magnentius, A. D. 350, Constantius, after the defeat of the usurper, became sole emperor, A. D. 350–361. In 353, this emperor ordered the closing of the pagan temples and prohibited all sacrifices under penalty of death; in 357, he also forbade the embracing of Judaism. Constantius is known for his aversion to the Nicene creed and his wicked endeavors to impose upon the Catholic world the Arian heresy. He disgraced his reign by an unjust persecution of the Catholics, expelling Pope Liberius and the great Athanasius from their sees, and endeavoring by bribery and threats to induce the orthodox bishops, to abandon the Nicene faith.

SECTION XLIII—THE CHURCH UNDER JULIAN THE APOSTATE.

Character of the imperial Apostate—Nature and Causes of the Persecution under Julian—His Schemes for extirpating Christianity—His Attempt to rebuild the Temple of Jerusalem—Martyrs—Death of Julian.

13. Roman idolatry, however, was not to die out without one last desperate struggle. Julian, surnamed the Apostate, the son of Julius Constantius and nephew of Constantine the Great, believed himself destined to re-animate dying Paganism and restore it to its former power and glory. Owing to their tender age, Julian and his brother Gallus alone were saved from the general massacre of their family, which is ascribed to the violent Constantius. Julian was held in close confinement in the castle of Marcellum in Cappadocia and was brought up in the Arian heresy. His education was entrusted to the deceitful eunuch Mardonius, who inspired him with an enthusiastic admiration for Grecian mythology and literature and with an implacable hatred of the emperor and the Christian religion. At the age of twenty, he was permitted to pursue his studies at Constantinople; but exciting the jealousy of Constantius, he was sent to Nicomedia and afterwards to Athens, where SS. Gregory Nazianzen and Basil were his fellow-students. About this time he was also secretly initiated by Maximus of Ephesus into the magical science and occult mysteries of Eluesis. To avert the suspicion of his imperial uncle, Julian dissembled his pagan sentiments and continued to take part in the Christian worship which he inwardly despised. When in 304 Gallus was put to death, Julian was involved in his brother's disgrace, but, by the intercession of the Empress Eusebia, his life was spared.

14. In 357, Julian was made Caesar and invested with the government of Gaul; in 360 he had himself proclaimed Augustus by his troops. Only the seasonable death of Constantius, A. D. 361, delivered the empire from the calamities of civil war and made Julian undisputed emperor. He now openly avowed his abandonment of Christianity and his determination to restore pagan worship. The schemes devised by the wily apostate for the extirpation of Christianity, suited his ingenious malice. 1. He excluded the "Galileans," as he contemptuously called the Christians, from all public offices and compelled them to contribute to the building and repairing of pagan temples. 2. To deprive the Christians of the advantage of knowledge, he forbade in their schools all teaching of the arts, of grammar, rhetoric and the reading of the ancient classics. "The Galileans," he said, "if they refuse to adore the gods of Homer and Demos-

thenes, ought to content themselves with expounding Luke and Matthew." 3. He deprived the Christian churches and Catholic clergy of their incomes and privileges, which had been granted to them by the former emperors. 4. To foment divisions among the Christians, Julian extended an equal toleration to all parties, the Catholics, Donatists, and Arians, and recalled their bishops from exile. 5. His implacable hatred of Christ made him attempt the rebuilding of the temple of Jerusalem, intending in this to give the lie to our Lord's prophecy, that it should ever remain a desolation. But his sacriligious attempts were thwarted by divine interference, as contemporary Christian and pagan writers attest. Violent blasts of wind and fiery eruptions overturned and scattered the foundations of the new building, and thus brought the impious work to naught. 6. He wrote a voluminous treatise against the Christians and their supposed errors; the work, however, has been lost.

15. To impart new life to declining heathenism, Julian intended not only to give external support to it, but also endeavored to restore its primitive observances and ennoble it in the eyes of mere worldlings: (a.) By giving greater dignity and solemnity to pagan worship, particularly by a pompous display of ceremonies and costly vestments; (b.) By an allegorical explanation of the heathen myths and fables, and the introduction of preaching; (c.) By adopting many of the customs and institutions of Christianity, in order the more effectually to supplant it—establishing hospitals and even monasteries with pagan monks and nuns; (d.) By imitating the hierarchical organization of the Church—his form of hierarchy consisting of the Supreme Pontiff, the emperor, vicars, or superior pontiffs, for the several provinces, and inferior priests and ministers. Yet, in spite of all his efforts, Julian could not but perceive with mortification the fruitless results of his undertakings.

16. Notwithstanding his feigned toleration, Gregory Nazianzen calls the persecution under Julian the most cruel of all. He caused a greater ruin to souls by insidious rewards, specious preferments, imperial partiality and other cunning stratagems, than he could have compassed by open persecution. Though unwilling to assume the odious character of a persecutor, Julian freely allowed the pagan mob to harass, and the magistrates to persecute the Christians. His reign, therefore, furnished a number of martyrs. Among those who suffered martyrdom under Julian are mentioned as the most famous SS. John and Paul, two officers of the army, and St. Dafrosa, with her daughters, Bibiana and Demetria, who were all put to death at Rome by the prefect Apronianus; SS. Juveninus and

Maximinus, two officers of the imperial guard, were beheaded by order of the emperor himself. In many places the Christians were ruthlessly slain by fanatical pagan mobs, without any serious endeavors on the emperor's part to prevent such outrages; as for instance, at Alexandria, Cæsarea in Cappadocia, Heliopolis in Coesyria, and in other cities. It is more than probable, that after his return from the Persian war, Julian would have commenced a cruel persecution of the Christians; but the apostate fell in battle, after a reign of twenty months, A. D. 363, uttering the blasphemous words: "Thou hast conquered, O, Galilean!" "Julian was," as St. Athanasius truthfully characterized him, "but a passing cloud."

SECTION XLIV.—THE CHURCH UNDER THE SUCCESSORS OF JULIAN—
EXTINCTION OF PAGANISM IN THE ROMAN EMPIRE.

Jovian—Valentinian—Valens—Gratian—Theodosius the Great—Complete Abolition of Pagan Worship—Honorius and Arcadius—Theodosius II.—Justinian I.

17. After the death of Julian, with whom the family of Constantine the Great had become extinct, the mild and judicious Jovian was proclaimed emperor. Boldly declaring himself a Christian, he refused to accept the nomination until the army would also avow itself Christian. The principal act of his short but glorious reign was the re-establishment of Christian worship. He abrogated the tyrannical edicts of Julian against the Christians, and restored to them the property of which they had been despoiled; but he extended toleration also to the Pagans, contenting himself with the prohibition of magical arts.

18. Jovian died after a reign of about eight months, A. D. 364, when Valentinian I. was called to the throne, A. D. 364-375. Being a devoted Catholic, Valentinian would not permit any one to be oppressed on account of his religious belief; whereas his brother Valens, A. D. 364-378, persecuted the Catholics, while to Jews and Pagans he granted absolute toleration. The two emperors enacted severe laws against nocturnal orgies and idolatrous sacrifices. Heathenism which had been fondly raised and cherished by the wiles of Julian, sank never to rise again. It gradually disappeared from the cities and was still to be found only in villages, hamlets, and other rural districts, whose inhabitants were called "pagani," hence the derivation of the words "Pagan" and "Paganism."

19. Valentinian I. was succeeded in the West by his sons Gratian, A. D. 375-383, and Valentinian II., A. D. 375-392. Gratian contributed largely to the downfall of Paganism. He rejected the office and title of Pontifex Maximus. Abolishing the superstitions of the pagan priests and Vestal Virgins, he applied to the service of the Church or state the revenues that had accrued from those vain practices; and, in spite of the remonstrances of the Romans, he ordered the removal of the altar and statue of Victory from the Roman curia, or senate chamber.

20. It was from Theodosius the Great, from A. D. 379, emperor of the East, that expiring Paganism received the heaviest blows. Apostates from Christianity were disqualified either to make or receive testamentary bequests; divination by the entrails of victims was forbidden; and numbers of heathen temples destroyed, among which was the famous and splendid temple of Serapis at Alexandria, A. D. 391. At last, in 392, pagan worship was formally proscribed and declared high treason. These laws were applied, after the defeat of the usurper Eugenius, which gave Theodosius undivided sway, A. D. 392-395, over the whole extent of the Roman Empire.

20. Under the succeeding emperors, the last remnants of Roman Paganism gradually vanished. The sons of the great Theodosius, Honorius, A. D. 395-423, and Arcadius, A. D. 395-408, the former in the West, the latter in the East, rigorously enforced the laws of their father against Paganism. Arcadius ordered the removal of all idols, and civil magistrates failing to execute the formal statutes against pagan practices were subject to capital punishment. The heathen oracles now everywhere became silent, and the Sibylline books, by order of Stilicho, guardian and prime minister of Honorius, were burned. Theodosius II., A. D. 408-450, the son and successor of Arcadius, prosecuted the work of extirpation with such effect, that he boasted of having obliterated in the East every trace of Paganism. Nevertheless, Paganism maintained a precarious existence in other parts of the empire, as in the islands of Sardinia and Corsica, until the time of Gregory the Great. Justinian I., A. D. 527-565, had yet to pass laws condemning to capital punishment all those who adored idols. He also closed the school of Athens, after it had existed for nine hundred years. Although Roman Paganism had vanished, it was not so with idolatry throughout the world; beyond the limits of the empire, the Church had many a hard battle and many a glorious victory before her.

II. THE CHURCH OUTSIDE THE ROMAN EMPIRE.

SECTION XLV. — PROPAGATION OF CHRISTIANITY IN ASIA AND AFRICA.

Origin of Christianity in Persia—Persecution of the Christians under Sapor II.—Martyrs—King Isdegerd I.—Persecution under Chosroes I.—Capture of Jerusalem by Chosroes—Nestorians in Persia—Chaldean Christians—Conversion of the Armenians—St. Gregory the Illuminator—Flourishing Condition of the Armenian Church—Christianity among the Sabæans in Arabia—Persecution of the Arabian Christians—Conversion of the Iberians and Albanians—Christianity in China—Evangelization of Ethiopia—St. Frumentius.

22. The propagation of Christianity was not confined to the boundaries of the Roman Empire, but with rapid success was also witnessed in the adjacent countries of Asia and Africa. Christian communities began to be founded in Persia at a very early date. Several bishoprics had already existed there in the first quarter of the fourth century, and were presided over by the metropolitan of Seleucia-Ctesiphon. A Persian bishop attended the Council of Nice. The flourishing condition of the Church in Persia appears from the letter which Constantine the Great, shortly before his death, addressed to King Sapor II., A. D. 309–381, in behalf of the Christians.

23. The rapid progress of Christianity in this country irritated the Jews and heathen Magi, or priests, who spared no pains to arouse the suspicion of the Persian king against the Christians, whom they represented as the secret allies of the Romans and the enemies of their country. A frightful persecution ensued in 345, which lasted thirty-five years. Simeon, the aged bishop of Seleucia, together with a hundred priests and deacons, was among the first put to death for the faith. Sozomenus states that the number of Christians who suffered during this persecution amounted to sixteen thousand, not including those of whom no particulars could be obtained. Among the martyrs are mentioned two of the king's officers, *Usthazades* and *Phusikius*, and the two immediate successors to Simeon in the See of Seleucia, which remained vacant for twenty years.

24. After the death of Sapor II., the Church in Persia enjoyed a respite during forty years. King Isdegerd I., A. D. 401–420, was particularly favorable to the Christians to whom he granted the free exercise of their religion. This was due mainly to the influence of Bishop Maruthas of Mesopotamia. But when Bishop Abdas of Susa, by an act of indiscreet zeal, set fire to a pagan temple, the persecution was

renewed, and it continued to rage with increased fury under Bahram V. and Isdegerd II., until A. D. 450. Abdas, with a number of other Christians, was put to death. Every species of torture that inhumanity could devise was employed upon the confessors of the faith; some were sawed to pieces or flayed alive, others were bound hand and foot and cast into pits to be devoured alive by rats and mice. Of the martyrs in this persecution are named the deacon Benjamin, Hormisdas, a Persian prince, and James surnamed "Intercisus."

25. The persecution of the Catholics continued under the despotic kings Chosroës I. and Chosroës II., from whom also the Christians in Syria and Palestine had much to suffer. Invited by the Jews, who even enlisted an army of twenty-six thousand men of their own nation for the Persians, Chosroës II., A. D. 614, took Jerusalem; the stately churches of Helena and Constantine were destroyed, the patriarch Zacharias and the Cross of our Lord were transported into Persia, and 90,000 Christians were massacred, principally by the Jews. The Emperor Heraclius, afterward, in a series of brilliant campaigns, defeated Chosroës, reconquered all the lost possessions, and also recovered the Holy Cross, which he restored to its former place, A. D. 629.

26. The Church, however, was threatened with a greater danger from within by the Nestorian heresy. In 498, Babaeus, a Nestorian, became metropolitan of Seleucia. With the aid of the Persian government, he suppressed the existing Catholic communities, and, severing the Persian from the Roman Church, succeeded in undermining the true faith among the Persians. The Nestorians of Persia called themselves "Chaldean Christians," and the bishop of Seleucia-Ctesiphon, their spiritual head, took the title of "Catholicus," or "Universal Bishop."

27. The Armenians were the first who, as a nation, embraced Christianity. St. Gregory, surnamed the "Illuminator," of the royal race of the Arsacidæ, became their Apostle. In 302, he baptized King Tiridates, and, with the aid of Greek priests, propagated the faith throughout the whole country. Having been consecrated bishop by Leontius, archbishop of Cæsarea in Cappadocia, and constituted metropolitan of Armenia, he ordained a great number of bishops,—it is said about 400,—for the converted nation. He left the Church of Armenia in a flourishing condition when he died, A. D. 332. Of the successors of St. Gregory, the most illustrious were SS. Nerses, Sahak, and Mesrop; the last named invented the Armenian alphabet and translated the Bible into Armenian. When, in 429, Armenia became a Persian province, many but ineffectual attempts were made by the Persian kings to introduce the religion of Zendavesta, to which the

Armenians offered a determined resistance. This nation, which resisted with so much vigor the spreading of the Nestorian heresy, subsequently fell into the errors of the Monophysites. Their reconciliation with the Church never proved of long continuance.

28. Among the Homerites, or Sabæans, of Southern Arabia, the Gospel was preached by Theophilus of Diu, in India. He was an Arian and had been sent to that nation by Constantius, A. D. 350. Many of the inhabitants embraced the faith and three churches were built at Tapharan, Aden, and Hormuz. Monks from the frontiers of Palestine labored zealously during the fourth and fifth centuries among the nomadic tribes of Arabia, as, for instance, Hilarion, Simeon Stylites, and Euthymius. Through the efforts of these holy solitaries, immense multitudes of the tribes we now call Bedouins, embraced Christianity. In 401, Euthymius converted Aspebethos, chief of a Saracenic tribe, and also consecrated him bishop for his subjects.

29. But the Christians of Arabia found bitter enemies in the Jews, who were very numerous in that country. In 522, a cruel persecution was begun by Dunan, a Jew, who had usurped the kingly power over the Homerite Arabians. The inhabitants of Negraan, nearly all Christians, were massacred by that tyrant. At the request of Timotheus, patriarch of Alexandria, King Elesbaan of Abyssini hastened to the succor of his Christian brethren. Dunan was defeated and slain. Gregentius, bishop of the Homerite Arabians, was ordained by a Monophysite; and the bishops and priests, whom he appointed, very probably professed the same heresy. In the province of Hira, south of Babylon, the Christians were numerous in the sixth century; but they soon fell into heresy. Arabia being the seat of so many heresies, soon fell a prey to Mohammedanism, which for a time tolerated Christianity, but afterward forcibly suppressed it.

30. The Iberians, at the foot of the Caucasus, were won to the faith by a Christian slave, named Nunia. She cured the queen of an illness by her prayers, and by this means lent a powerful impulse to the conversion of the whole nation. The king, named Miræus, is said to have requested Constantine the Great to send him Christian missionaries. From Iberia, the Gospel was carried to the Albanians, and, in the sixth century, also to the Lazi (Colchians) and the Abasgi. Tzathus, the chief of the Lazi, was baptized at Constantinople in the year 522. St. Maximus and St. Stephen in the seventh century labored successfully among these nations. Even India and China were illuminated by the light of the Gospel; for, in the sixth century, the monk Cosmas found Christian congregations in India, and even a

bishop at Calliana (Calcutta). The Indian Christians, also called "Thomas-Christians," were infected with the Nestorian heresy. According to an old document written in ancient Syrian and Chinese, discovered in 1625, a priest named Jaballah, is said to have spread the faith in China about the year 636, and to have enjoyed the favor and protection of the emperor.

31. The evangelization of that part of ancient Ethiopia, called Abyssinia, was commenced by St. Frumentius and his co-laborer *Ædesius*, though some writers attribute that honor to the chamberlain of the Ethiopian queen, Candace, whose baptism by Philip the Deacon as recorded in the Acts (viii. 38). In 316, Frumentius and his companion were taken captives into Abyssinia whilst accompanying *Meropius* of Tyre on a journey, and were presented to the king as slaves. They eventually rose to influential positions at court, and were permitted to practice and announce their religion without restraint. After the death of the king, Frumentius became the instructor of the hereditary prince *Aizana* and administered the government. When the prince became of age, *Ædesius* returned to Tyre and was ordained a priest; St. Frumentius went to Alexandria, where St. Athanasius consecrated him bishop of Abyssinia, A. D. 328.

32. Returning to that country, Frumentius baptized the king, with a great portion of the people, and firmly established the Abyssinian Church, whereof Axum became the metropolitan see. The Emperor Constantius, in 356, vainly endeavored to prevail on St. Frumentius and the Abyssinian king to adopt Arianism. When, in the fifth century, the Monophysite heresy had infected the Church of Alexandria, the see of Axum was drawn into the same error.¹ The neighboring Nubians embraced Christianity in the sixth century, but also, with it, the Monophysite heresy. The Monophysite priest *Julianus* of Alexandria was their apostle.

1. The Church of Abyssinia continues to the present day, though deformed by heresy and Judaism. Cut off for ages from true Catholic communion, it presents a curious and almost unique amalgam of religious sentiments. Customs analogous to the Jewish rites still prevail among the Abyssinians. Of these customs we mention circumcision, the observance of the Jewish Sabbath, the distinction of clean and unclean food, and even the levirate law. When in the seventh century the Mohammedans took possession of Egypt, their rulers supported the Jacobite or Monophysite party against the Melchites or Catholics, and thus contributed to give strength and permanence to the Abyssinian schism.

Remark. In the time of Constantine, there were six Roman provinces in western Africa. Besides the three original ones—Carthage, Numidia, and Mauritania—there were three others, called Second Mauritania, Byzacium, and Tripolis. The primates of all these provinces had for their ecclesiastical superior the Exarch of Carthage; while he was under the jurisdiction of the Roman Pontiff. The number of bishops subject to this great see of Carthage, was very great even at an early date. St. Cyprian, in the third Council of Carthage, presided over an assembly of 80 African bishops. In 411 we learn, from a council then held in Carthage, that there were in these flourishing provinces of Catholic Africa, no less than 466 episcopal sees.

SECTION XLVI—CONVERSION OF IRELAND BY ST. PATRICK.

First Knowledge of Christianity conveyed to Ireland—The pretended Predecessors of St. Patrick—St. Palladius, the first Bishop sent to Ireland—Scotia and the Scots—St. Patrick the Apostle of Ireland—Time and Place of his Birth—Early Life of our Apostle—He studies at Tours and Lerins—He visits Rome—He is consecrated Bishop for Ireland—His first Converts—Wonderful Success of our Apostle—The Primatial See of Ireland established at Armagh—Erection of other Episcopal Sees—St. Patrick holds a Synod—His Death—St. Benignus, his Successor in the See of Armagh.

33. Ireland was the first country in the West, outside of the Roman Empire, that was converted to Christianity. Until the pontificate of Pope Celestine, the Christian religion was but little known amongst the Irish. There were, indeed, among the Irish people, even before the period of St. Patrick's apostleship, some who embraced and professed the Christian faith. It is probable that some knowledge of the Christian faith was acquired from the Christians of the adjacent shores of Britain, Gaul and Spain, or perhaps from some merchants who, as early as the days of Tacitus, were accustomed to frequent the shores of Ireland. But the professors of the Gospel in Ireland were at that time only few. This is confirmed by the authority of St. Prosper and the testimony of St. Patrick himself. "The Irish," says the great Apostle of that gallant nation, "who till this time had not the knowledge of God and worshipped idols and unclean things how are they now become the people of the Lord and are called the Sons of God. The sons of Ireland and the daughters of its chieftains now appear as monks and virgins of Christ."

34. It has been, indeed, maintained that the Irish Church already possessed a hierarchy, before Palladius and Patrick were destined to establish that same Church. The Bishops SS. Ailbe, Declan, Ibar and Kieran are named as predecessors of these missionaries in the Irish episcopacy. Against this, however, it has been clearly shown that the ecclesiastics, who are represented as the predecessors of St. Patrick, belonged to a later period—the sixth century—than that in which Ireland's Apostle flourished. Besides, this theory is contradicted by the statement of St. Prosper, who was a contemporary of both St. Palladius and St. Patrick, and who in his Chronicle, published about the year 434, distinctly calls St. Palladius "the first bishop," to whom the care of the Irish mission was confided.

35. But little is known of the early career of St. Palladius. He held the high office of deacon of the Roman Church under Pope

Celestine, by whom he was consecrated bishop and sent to preach the Gospel to "the Scots," as the Irish were then called. According to Bede and Adamnan, the name "Scotia" in their time meant no other country than Ireland, and "Scoti" no other people than the inhabitants of that island. In company with four other missionaries, St. Palladius, in the year 431, entered upon his mission in Ireland. His preaching, however, was not destined to bear much fruit or gather the Irish into the fold of Christ. Meeting with opposition from the Druids and local chiefs, Palladius sailed away the following year to the north, and, landing in modern Scotland, became the Apostle of the Picts. Nevertheless, he made some converts in Ireland, and built three churches which he left in charge of two of his assistants.

36. The Apostle of Ireland, to whom under God her conversion is due, was St. Patrick, who was appointed to that mission, A. D. 432, by the same Pope Celestine I. who in the previous year had sent St. Palladius to Ireland.¹ Our Apostle having then attained the forty-fifth year of his age, the year 387 must have been that in which he was born. On the authority of our Saint's own Confession and the tradition of the Scottish Church, Dr. Moran, now Cardinal archbishop of Sidney, has clearly shown that the Apostle of Ireland was born at Old-Kilpatrick, between Alcluaid, now called Dumbarton, and Glasgow, in Scotland. Other accounts make him a native of Armorica Gaul, which then formed part of the Roman province. He was the son of Calpurnius of illustrious Celtic descent, and of Conchessa, who is said to have been a near relative, probably the sister, of St. Martin of Tours.

37. Whilst yet in his boyhood, Patrick was led a captive to Ireland, and there he was obliged to act as herdsman. Being by divine interposition freed from captivity, he resolved to dedicate himself to the service of God. By divers visions God manifested to him that he was destined for the great work of converting Ireland. Day and night he was haunted by the thought of the pagan country, in which he had spent six years of servitude, and the character of whose people he so well understood.

1. "From the earliest days of Christianity," says Dr. Moran, "the Roman Pontiffs have occupied themselves with the conversion of pagan nations, and continue to do so to the present time, carrying out the commission given to them in the person of St. Peter by Christ, to feed his lambs, and to feed his sheep. St. Innocent the First, writing to Bishop Decentius in the year 402, refers to this fact: 'Is it not known to all,' says he, 'that the things which have been delivered to the Roman Church by Peter, the Prince of the Apostles, and preserved ever since, should be observed by all, and that nothing is to be introduced devoid of authority, or borrowed elsewhere? Especially as it is manifest that no one has founded churches for all Italy, the Gauls, Spain, Africa and the interjacent islands, except such as were appointed priests (or bishops) by the venerable Peter and his successors.' All the northern nations of Europe were converted by missionaries sent by Rome; and at present any progress made in converting the heathen is due to the successors of St. Peter. The missionaries sent by Protestant societies or churches produce no effect." *The Early Irish Church*, p. 1. ch. 1. note.

38. It was at the famous schools of St. Martin at Tours, and of Lerins, that our Saint prepared himself for his missionary career. At the last named place, St. Honoratus, the founder of this great school, St. Hilary of Arles, St. Eucherius of Lyons, St. Lupus of Troyes, and the celebrated Vincent de Lerins were contemporaries with our Apostle in his hallowed retreat. At the solicitation of St. Germanus of Auxerre, his spiritual adviser, Patrick proceeded to Rome in company with the pious priest Segetius, who was instructed by Germanus to attest the virtues and excellence of our Saint. Patrick's baptismal name was Succath; at the time of his ordination it was changed to Magonius; but Pope Celestine, to add dignity to the Saint's mission, conferred on him the Patrician order, which had been instituted by Constantine the Great, whence he was afterwards generally called "Patricius." Having received episcopal consecration, Patrick set out for Ireland and, assisted by Auxilius, Iserninus and some others, commenced the arduous task of a nation's conversion, with all the advantages of profound learning and piety, and of a personal knowledge of the people, their language and manners.

39. Before the arrival of St. Patrick, the Irish were Pagans worshipping the sun and the stars; hills and mountains were the places of their religious services. His first convert was a chief named Dichó, who in proof of his sincerity built a church in Down. Thence our Saint proceeded to Tara, in the present county of Meath, where he preached on the eve of Easter before the Monarch Leaguairé and baptized many of the Druids, lords, and courtiers. The Arch-Druid himself, the daughters and a brother of the king were among the converts. The king himself, however, did not become a Christian, though he in every way favored the missionaries. Patrick travelled over the whole island, visiting every province. Such was the fruit of his preaching that the conversions soon were numbered by tens of thousands. The most numerous conversions were made at Connaught, where St. Patrick baptized no fewer than one hundred and twenty thousand, including seven princes.

40. In 455, St. Patrick founded the metropolitan see of Armagh, and thus laid the foundation of the primatial see of "All Ireland." The extraordinary success of this truly apostolic man is without a parallel in the history of the Church. In the course of about fifty years, a whole nation, including rulers and princes, men and women, was won over to Christianity without the shedding of a single drop of blood. Sees were founded in all parts of the island, bishops consecrated, and priests ordained; churches were built and monasteries erected, which became famous seats of piety and learning, and nurseries

of faith for other nations. St. Bridget founded several nunneries, the first and most celebrated of which was that erected at Kildare in 490. Ireland soon became known as the "Island of Saints."

41. In the year 450, St. Patrick held a synod to regulate the discipline of the Church which he had founded. The acts of this Council are still extant, bearing the name of the Saint. He continued his mission in Ireland for sixty years and reached the extraordinary age of one hundred and five years. Such an unusual length of life and spiritual activity enabled him to establish the Irish Church on a firm and lasting basis. During the latter part of his Apostolic life he composed the treatise known by the name of "St. Patrick's Confessions," in which with fervent gratitude he records the divine favors towards himself and the nation to which he had been sent. He died March 17, A. D. 493, in the monastery of Saul, the first of his founding; accounts vary, however, both as to his age and the year of his death. Of his disciples, many became famous, the most illustrious of whom were Benignus, who succeeded him in the see of Armagh, Kieran, bishop of Clonmacnais, and later on, St. Finian, bishop of Clonard († 552).

42. We cannot but admire the omnipotence of God and the power of His divine grace in the rapid conversion of Ireland by St. Patrick. So sudden a change and transition of a whole nation from idolatry to the faith of Christ, can only be attributed to Him Who has the power of softening the most callous hearts. It can be said with truth that no other nation in the Christian world was converted in so short a time and received with so much joy the religion of Christ. And we may add, that no other nation has preserved its faith with more fortitude and courage during a persecution of three centuries and more.

SECTION XLVII.—CHRISTIANITY IN BRITAIN AND SCOTLAND.

Early Traces of Christianity in Britain—Anglican Claims refuted—Conversion of King Lucius—Missionaries sent by Pope Eleutherius—Diocletian Persecution—St. Alban, the Protomartyr of Britain—Origin of Christianity in Scotland—Apostles of the Scots—St. Ninian—St. Palladius—St. Columbkil.

43. **BRITAIN.** It cannot be ascertained, when or by whom Christianity was first preached in Britain. Some writers ascribe it to St. Peter, while Anglican writers,—hoping to show that the introduction of Christianity into England was independent of the See of Rome!—claim that St. Paul, the Apostle, planted the Church in Britain. Both opinions are totally unsupported by any proof. There is no evidence whatsoever to show that St. Paul ever preached in Britain. The testimonies of the early writers—St. Clement, Eusebius, St.

Jerome, and Theodoret, who are quoted in support of the Anglican claim, are wholly ambiguous and unsatisfactory. It is certain, however, that there were Christians in Britain at a very early period. Tertullian and Origen refer to the early triumph of the Church among the tribes of Britain, as a well-known fact. Of the Romans who, since the subjugation of the island under Claudius, came to Britain, and of the Britains who were induced to visit Rome, some, no doubt, were Christians or were made acquainted at Rome with the Christian Religion.

44. The two celebrated ladies who became Christians at Rome in the time of the Apostles,—Claudia, the wife of the senator Pudens, and Pomponia Graecina, the wife of Aulus Plautius, the first general who made any permanent conquest in the island,—are believed to have been Britons. We are assured by English historians that Helena, the saintly mother of Constantine the Great, was also a native of Britain. About the year 182, at the request of a British chieftain, named Lucius, Pope Eleutherius sent Fugatius and Damianus to Britain by whom Lucius and great numbers of the Britons were converted to the faith. A regular hierarchy had already been established in Britain before the close of the third century; for three British bishops, Eborius of York, Restitutus of London, and Adelphius of Lincoln, attended the Council of Arles in 314. The persecution of Diocletian also reached the faithful of remote Britain, and St. Alban, who suffered, A. D. 303, is called the protomartyr of Britain. When the heresy of Pelagius, himself a British monk, began to disturb the faithful of Britain, Pope Celestine I., A. D. 429, sent St. Germanus of Auxerre (died A. D. 448), and St. Lupus of Troyes (died A. D. 479), to Britain to silence the heretics. Their mission proved most successful in exterminating Pelagianism.

45. SCOTLAND. Scotland, or Caledonia, as it was called at this period, is said to owe the first introduction of Christianity to Pope St. Victor I. According to an ancient tradition in the Scottish Church, this Pope, at the request of King Donald, sent Marcus and Dionysius to Scotland, by whom the king and his people were converted to the faith, A. D. 200. The first Apostle of the Lowland Scots, or Picts, as they were termed from the custom of painting their bodies, was St. Ninian, the son of a Christian prince and a native of Britain. During the pontificate of Pope Damasus, he visited Rome, where he remained some years, devoting himself to study. He was consecrated bishop by Pope Siricius and received from him a mission to Scotland about the year 394. By his preaching all the southern Picts, inhabiting the country south of the Grampian hills, embraced the true faith.

He built a great monastery and church at Whithorn, now in Galloway; here he also established his episcopal see, which from the white stone of his cathedral bore the name of "Candida Casa." After nearly forty years of apostolic labor, St. Ninian died in 432.

46. By this time, St. Palladius, having been entrusted by Pope Celestine with the mission to the Scots, at once continued the mission among the Picts, left without a director by the death of St. Ninian. He preached with great zeal and formed in the Lowlands a considerable church. After an apostolate of nearly twenty years, St. Palladius died, A. D. 450. He consecrated St. Ternan bishop, to labor among the Picts, and St. Servanus to labor in the Orkneys, and thus provided a hierarchy for the northern and central parts of Scotland. St. Kentigren, a disciple of St. Servanus, evangelized Cumbria—the district between the wall of Severus and the river Forth—and founded the See of Glasgow, where he died, A. D. 603.

47. St. Columba, from the great number of monasteries which he founded, surnamed "Columbkille," was the Apostle of the Caledonians; (Gael of the mountains, Highlanders), or northern Picts. They were, like the Irish, a Celtic nation, and inhabited the northern part of Scotland, known to the Romans by the name of Caledonia. St. Columba was born at Gartan in Ireland, A. D. 521, and was a disciple of the holy bishop Finian, by whom he was ordained priest in 550. He founded a number of monasteries in Ireland, the most noted of which was that of Derry, now called Londonderry.¹ This patriarch of the Irish monks was in the forty-second year of his age, when, in 563, he left his native country, and, with twelve disciples, crossed over to Scotland. He landed on the isle of Jona or Hy, where he founded a celebrated monastery, which became the center of numerous monastic institutions and churches, established by him and his disciples throughout Scotland and Britain.¹ In 565, St. Columba baptized Brude, the powerful king of the Northern Picts. Supported by the gift of miracles, he soon brought the whole nation to profess the faith. After thirty-four years of missionary labor, St. Columba died in 597, leaving Christianity firmly established in the Hebrides, and spread over all the northern and western highlands of Scotland. St. Machor, one of his disciples, was sent by him to found the see of Aberdeen, of which he was the first bishop.

1. The code of monastic laws which Columba had given to his disciples was numbered amongst the eight celebrated rules then followed by the religious in Ireland. The Venerable Bede writes that our Saint and his successors, the abbots of Iona, for over 200 years possessed ecclesiastical jurisdiction over the whole of Scotland, even over the bishops of that country. But Adamnan in his Life of St. Columba, tells us that there was always a bishop residing in Iona, to perform the episcopal functions for which the abbots were not qualified.

III. CHRISTIANITY AMONG THE GERMANIC AND SCLAVONIC NATIONS.

SECTION XLVIII—THE MIGRATION OF THE NATIONS.

Barbarian Invasion of the different Provinces of the Empire—St. Gregory Describing the Universal Desolation—Mission of the Barbarian Invaders—Influence of the Church.

48. As early as the second century, various barbarian nations, mostly of Germanic origin, commenced to invade the provinces of the Roman Empire. The Roman legions guarded in vain the frontiers against these rude but powerful nations who, coming from the north-east of Europe, were irresistably carried toward the land in which had dawned the light of Faith. The danger into which the empire was brought by the barbarian invaders, continually increased up to the year 375, when the Huns, a savage nation from the extreme East, crossed the Volga, and extended their depredatory course westward. Europe, for two centuries—i. e., from the invasion of the Goths in 378 to that of the Longobards in 570, became the battle-field for contending savage tribes, who strove fiercely with one another for the fairest provinces of the empire. After the downfall of the Western Empire in 476, Italy was successively ruled by the Heruli, Ostrogoths, and Lombards,—Africa was conquered by the Vandals,—the north-western part of Spain fell under the Suevi, and the rest of the peninsula, together with the South of France, was subdued by the Visigoths. The Burgundians, Allemanni, Thuringians, Saxons, and Franks, divided Germany and Gaul among themselves, whilst Britain was seized by the Anglo-Saxons.

49. Everywhere ruin marked the track of the invaders. Towns and villages were burned, fortresses levelled to the ground and Christian churches, of which there were then many in the Roman colonies, destroyed. Thousands of the inhabitants fell by the sword and thousands were led away into captivity. "Lights and sounds of war," writes the great St. Gregory, "meet us on every side. The cities are destroyed, the military stations broken up; the land devastated; the earth depopulated. No one remains in the country; scarcely any inhabitants in the towns; yet even the poor specimens of humanity that remain, are still smitten, daily and without intermission. Before our eyes some are carried away captives, others mutilated and murdered. Behold how Rome fares; she who once was mistress of the

world, is worn down by manifold and incalculable distresses, by the bereavement of her citizens, the attack of her foes, the reiteration of overthrows. Where is her Senate? Where are her people? We, the few survivors, are still the daily prey of the sword and of other innumerable tribulations. Where are they who in former days revelled in her glory? Where is their pomp, their pride, their frequent and immoderate joy?—Young men of the world, congregating here from every quarter, aimed at secular advancement. Now, no one hastens to her for preferment; and so it is with other cities also; some places are laid waste by pestilence, others are depopulated by the sword; some are afflicted with famine, and others are swallowed up by earthquakes.” These words of St. Gregory are but a meagre statement of the ruin and desolation brought about by the ceaseless incursions of the northern barbarians.

50. These barbarians, no doubt, had a mission from God. They had come in obedience to a divine call to punish the Roman Empire for its widespread corruption, revolting crimes, and savage cruelty to the holy martyrs; to crush out the last vestiges of Paganism which, notwithstanding the closing of its temples, was still rife, and in its circuses, theatres and amphitheatres continued to exercise a corrupting influence even upon Christians, as the Fathers of that period so loudly complained.

51. “Had it not been for the Catholic Church,” to quote the words of Herder, “Europe, in those dark times, would, most probably, have become the spoil of robber chieftains, a scene of endless discord, or it might be a Mongolian desert.” It was the Church that subdued the savage hordes of the North, tamed their unruly passions and caused them to betake themselves peacefully to the cultivation of the soil. Under her mild but powerful influence, we see young, vigorous states rising and advancing, slowly but surely, towards a true civilization. How evident, therefore, are the benefits which the Catholic Church has conferred upon human society. It is to this Church that the world is indebted for the bright dawn of that new age, which succeeded the horrors of the barbarian invasions, and which was so fruitful in all that is beautiful, and great, and glorious.

SECTION XLIX. —CHRISTIANITY AMONG THE VISIGOTHS IN SPAIN,
AND OSTROGOTHS AND LOMBARDS IN ITALY.

Visigoths and Ostrogoths—Origin of Christianity among the Goths—Bishop Theophilus—Persecution of the Christians under Athanaric—Martyrs—The Goths turn Arians—Bishop Ulfilas—Sacking of Rome by Alaric—The Visigoths in Gaul and Spain—Persecution of the Catholics under Eurich and Leovigild—King Reccared embraces Catholicity—Council of Toledo—End of the Visigothic Kingdom—Other Gothic Nations—Their Religious Belief—Odoacer, King of the Heruli, overthrows the Western Empire—His Treatment of the Church—Theodoric, King of the Ostrogoths, in Italy—Boethius—Cassiodorus—Theodoric a Persecutor—Pope John I.—End of the Ostrogothic Rule in Italy—The Lombards in Italy—Condition of the Church under the Lombard Rule.

52. The Goths, whose ancient home seems to have been Scandinavia, about the beginning of the third century settled on the shores of the Black Sea and about the Danube. They were divided into Ostrogoths and Visigoths, or Eastern and Western Goths. In the latter half of the third century, they began to invade the neighboring provinces, extending their incursions over Illyria, Greece, Thracia, and beyond the Hellespont into Asia Minor. The Goths were the first of the Germanic nations who received the light of Faith, probably from their Christian captives. A Gothic bishop, named Theophilus, attended the Council of Nice. St. Cyril of Jerusalem, in 347, mentions the Goths among the Christians who had bishops, priests, monks, and holy virgins. Under King Athanaric, the Gothic Christians had to endure a persecution; their most illustrious martyrs were SS. Nicetas and Saba.

53. Driven from their new homes on the Euxine by the Huns in 376, the Goths received from Emperor Valens ample territories in Thracia and Moesia, where they were induced, mainly by the efforts of their bishop Ulfilas, to become Arians. They continued to remain Arians even until after their victory over Valens at Adrianople, A. D. 378. Most of them, however, were semi-Arians, as was also Ulfilas, who was consecrated bishop of his nation at Constantinople between the years 341 and 348. Ulfilas rendered himself famous by inventing the Gothic characters of the alphabet, and by translating the Bible into the Gothic language, the greater part of this work being still extant. He died an Arian, A. D. 388.

54. The Visigoths, under Alaric, invaded Italy and sacked Rome in 410; but unable to maintain themselves in Italy, they founded under their leader Ataulph a new kingdom, which subsequently extended over the greater part of Gaul and Spain. Toulouse became

its capital. With few exceptions, the Visigoths were tolerant as to the faith of others. King Eurich, A. D. 466-485, was a bitter enemy of the Catholics. Sidonius Apollinaris, bishop of Clermont, A. D. 486-490, states that Eurich exiled a great number of Catholic bishops, prohibited the election of new ones, and in other ways desolated numerous churches. The persecution revived under King Leovigild, who, A. D. 585, put his own son Hermenigild to death on account of his Catholic faith.

55. King Reccared, A. D. 586-601, second son and successor of Leovigild, was converted to the Catholic faith by St. Leander, bishop of Sevilla. With him most of his people abjured the Arian heresy. The reconciliation of the entire nation with the Church was effected by the great national Council of Toledo, A. D. 587. In 711, the Moors having been called to Spain put an end to the Visigothic kingdom, after it had lasted nearly three hundred years.

56. From the Visigoths, Arianism passed to the other Gothic nations,—the Ostrogoths, Gepidae, Suevi, Alani, Burgundians, and Vandals. The Suevi, who established themselves in Spain under King Rechila, (died 448), were at first Catholics, but under King (REMISMUND) they were forced to adopt the Arian heresy. About the middle of the sixth century, the Suevi returned to the Catholic faith; but in 585 they came under the dominion of the Visigoths, when Leovigild persecuted the Catholics. Many of the clergy, such as Pancratian, bishop of Braga, and Patanius, suffered martyrdom.

57. In 476, Odoacer, prince of the Heruli, dethroned Romulus Augustulus, the last of the Western Roman emperors, and assumed the title of King of Italy. Though an Arian, Odoacer treated the Catholic Church with much respect. His reign, however, was of short duration, having been brought to an end by Theodoric, king of the Ostrogoths, who, at the instigation of Emperor Zeno, invaded Italy and condemned Odoacer to death, A. D. 493.

58. Theodoric was an Arian, but the Catholic Church was left unmolested, and the country enjoyed great prosperity under his reign. This was due mainly to the excellent men by whom he allowed himself to be guided. One of them was the learned Boëthius whom Theodoric held in high esteem, but whom he afterwards, from an unjust suspicion, put to death, together with his father-in-law, A. D. 526. Not less renowned was Aurelius Cassiodorus, whom Theodoric had appointed his prime minister. The wisdom of Cassiodorus prevented many hostile measures of the king and the outbreak of a schism by the recognition of the lawful Pope Symmachus instead of the anti-pope Laurentius. Cassiodorus, after having served his

country fifty years, founded the monastery Vivarium, whose first superior he became. He died, A. D. 575, being nearly a century old.

59. Toward the close of his reign, A. D. 493-526, Theodoric began to persecute the Church. Pope John I. died in prison. A general persecution was prevented only by the timely death of Theodoric. Profiting by the Gothic disorders consequent upon the death of Theodoric, Emperor Justinian sent Belisarius and Narses to Italy, who, after a twenty years war, A. D. 533-553, put an end to the Gothic rule; Italy then became a province of the Eastern Empire, and was governed by Exarchs who resided at Ravenna¹.

60. The union of Italy with the Eastern Empire was of short duration. The Lombards, who had been employed by Justinian in the overthrow of the Ostrogothic rule, under Alboin conquered the whole of northern Italy and founded a kingdom, A. D. 568, with Pavia as its capital. Many of the Lombards had remained Pagans, and those who had adopted Christianity professed the Arian heresy. They manifested the fiercest hatred towards the Catholics whom they found in the country. After the assassination of Alboin, A. D. 574, and that of his successor Cleph, A. D. 575, Italy was divided among thirty-six ducal tyrants, who laid waste the country and persecuted the Catholics.

61. This interregnum was for the Church a season of unspeakable misery. The persecution lasted until the accession of Agilulf, A. D. 590, who embraced the Catholic faith with many of his nation. This was largely due to the high-minded Queen Theodolinde, a Bavarian princess. Encouraged and aided by Pope Gregory the Great, Theodolinde labored with untiring zeal in bringing about the conversion of the Lombards. After the death of Agilulf, Arianism was favored by some of his successors until the conversion of the entire nation was completed under King Grimoald (died 671). Still, the rude character of the Lombards continued to betray itself in the merciless rapacity of the lords, and in a lasting hostility to the Popes. Their dominion was finally brought to a close by Charlemagne, A. D. 774.

1. The term *exarch* is taken in a twofold sense: a) to designate an ecclesiastical dignitary; b) to denote a civil officer. As an ecclesiastical dignitary, the exarch was next in rank to the patriarch, and this title was given to the bishops, who presided over the great "dioceses," as they were called, which were formed in imitation of the civil dioceses of Constantine. Each of these "dioceses" (*exarchiae*) comprehended several provinces (*heparchiae*), and the metropolitans of these latter were subordinated to the exarchs of the former. The terms "metropolitan," "archbishop," "exarch," and "patriarch," are used by the early ecclesiastical writers with little discrimination.—As a civil officer, the exarch governed the Italian provinces that were subject to the Byzantine empire, and formed what is known in history as the "Exarchate of Ravenna."

SECTION L.—CHRISTIANITY AMONG THE VANDALS IN AFRICA—
THE HUNS.

Invasion of Africa by the Vandals—Genseric—Persecution of the Catholics—Distinguished Martyrs—Persecution under Hunneric—Martyrs—Miracle of Typasa—Conditions of the Catholics under Guntamund and his Successors—Overthrow of the Vandalic Rule—Invasion of the Empire by the Huns—Attila and Pope Leo the Great—Martyrdom of St. Ursula and her Companions.

62. The Vandals, the most cruel tribe of the Germanic race, settled in Northern Spain, A. D. 410; but unable to maintain themselves against the Visigoths, they accepted the invitation of Boniface, the Roman governor, and, under Genseric, A. D. 429, crossed over into Africa, where they conquered nearly the whole of the northern coast, —subsequently also Sicily, Sardinia, Corsica, and the Balearic Isles. Being fanatical Arians, they persecuted the Catholics with relentless fury. Genseric, A. D. 427–477, who is said to have been a Catholic in his youth, began the persecution in 437, by putting to death four of his courtiers, Arcadius, Probus, Paschasius, and Eutychius, who refused to renounce the Catholic faith. The other distinguished martyrs in his reign were the Bishops Possidius and Honoratus Antoninus of Constantine. Many more, including bishops, priests, and tender virgins, for instance, St. Julia, were exiled into the deserts or condemned to slavery. To these cruelties against his Catholic subjects, the king was strongly incited by the Arian clergy. Catholics were deprived of their churches, and could assemble for worship only in private houses.

63. Hunneric, A. D. 477–484, in the beginning of his reign, tolerated the Catholics, who were recommended to his clemency by the Emperor Zeno and Placidia, his sister-in-law. He even permitted the election of Eugenius as bishop of Carthage. But listening to the promptings of the Arian Bishop Cyrila, Hunneric resumed the persecution against the Catholics, A. D. 479, which surpassed in cruelty even that of his father. Eugenius, together with other Catholics, to the number of about five thousand, mostly priests and bishops, was banished to the deserts, where many of them perished miserably. The religious conference in Carthage in 484, between Catholic and Arian bishops, served only to add to the sufferings of the Catholics. Three hundred and eighty-four bishops were exiled, and Catholics refusing to become Arians were deprived of all their property and subjected to the most cruel and ignominious treatment. Respectable citizens, noble matrons, and consecrated virgins were stripped naked, their

bodies torn with scourges or burned with red-hot irons. The amputation of the ears, the nose, the tongue, and the right hand was a common punishment inflicted upon the Catholics, frequently by the Arian clergy themselves, who surpassed in cruelty even the king and his Vandals. At Typasa, in Mauretania, a number of Catholics had, by the king's order, their tongues and hands cut off. But the holy confessors continued to speak without tongues! Some of them came to Constantinople, where many heard them speak and relate their sufferings. This miracle, the truth of which even the infidel Gibbon admits, is related by Victor of Vita, an African bishop, who was an eye-witness of what he describes in his "*History of the Vandalic Persecution*," and his testimony is confirmed by the philosopher Æneas Gaza, and the Emperor Justinian I. in a perpetual edict. Victor himself was a confessor under Hunneric who sent him into exile.

64. Under King Guntamund, A. D. 485-496, the exiled bishops were permitted to return to their sees, though the persecution did not wholly cease. His successor Thrasamund, A. D. 496-523, re-kindled the persecution against the Catholics. One hundred and twenty bishops were exiled to Sardinia, among them St. Fulgentius, bishop of Ruspe, one of the most learned defenders of Catholicity against the Arian and Pelagian heresies. Hilderic, A. D. 523-530, a peaceful prince, recalled the exiles, and permitted a synod to be held at Carthage, A. D. 525, which was attended by about sixty bishops. Hilderic was assassinated by his cousin Gilimer. A fresh persecution was expected, but the dominion of the Vandals was finally, in 533, overthrown by Belisarius, and Northern Africa again became a Roman province. After their overthrow in Africa, the Vandals vanished from sight. The African Church never regained its former prominence, and a century later, Christianity wholly disappeared before Islamism in a country, which, in the days of St. Augustine, counted over six hundred bishoprics.

65. Gaul and Italy were threatened by the savage Huns with a fate similar to that which the invasion of the Vandals had brought upon Northern Africa. At the instigation of Genseric, Attila at first invaded the Eastern Empire, and, in 450, the Western. Followed by seven hundred thousand warriors, he crossed the Rhine in 451 and sacked Treves, Mentz, Metz, and a number of other cities. Troyes was spared by him at the entreaty of St. Lupus, bishop of that city. After the bloody battle on the Catalaunian Plains, Attila, who called himself the "Scourge of God," directed his barbarian hordes towards Italy, captured and burned Aquileja, and filled the whole country with blood and desolation. He then marched against Rome; but here he was

stayed in his destructive march by the commanding appearance of Leo the Great, to whom Rome and Italy owed their preservation. The legend has attributed to the savage Huns the martyrdom of St. Ursula and her companions, who had fled thither from Britain through fear of the Anglo-Saxons. Attila un pityingly ordered them to be slain, together with the Christian inhabitants of Cologne, to the number of eleven thousand.

SECTION LI.—CHRISTIANITY IN GAUL—THE BURGUNDIANS—
CONVERSION OF THE FRANKS.

Christianity among the Burgundians—Distinguished Bishops—Conversion of the Franks—King Clovis—Queen Clotilda—St. Remigius—Council of Orleans—The Merovingians—SS. Columbanus and Gall.

66. The Burgundians, whose original territory lay on the shores of the Baltic Sea, penetrated into Gaul in the beginning of the fifth century, and settling between the Alps, the Saone, and the Rhone, established the Burgundian kingdom, of which Lyons was the capital. At that time they were still Pagans, but soon after embraced the Catholic faith. The priest Orosius, in 417, commended the mildness and modesty of these Burgundians, who treated their subjects of Gaul as their Christian brethren. In 450, they were found professing Arianism, which was probably owing to their Arian neighbors, the Visigoths.

67. However, Arianism was not generally adopted by the Burgundians. In the second half of the fifth century, there flourished among that nation such men as St. Eucherius (died A. D. 450), and Patiens (died A. D. 491), successively bishops of Lyons; St. Sidonius Apollinaris, the poet and bishop of Clermont (died A. D. 482); later on, St. Apollinaris, bishop of Valence (died A. D. 520), and his brother St. Avitus, the learned bishop of Vienna and champion of Catholicity at the religious conference held between Catholics and Arians in 499. King Sigismund returned to the Catholic Church in the year 516, and Arianism entirely disappeared from among the Burgundians, after their kingdom had passed under the dominion of the Franks, A. D. 534.

68. An event of great importance for the Catholic Church was the conversion of Clovis, the valiant king of the Franks. The Franks occupied all the North of Roman Gaul, between the Somme, the Seine, and Loire, Paris being the capital of the Frankish kingdom. Already inclined to Christianity by his Catholic queen, the Burgundian princess Clotilda, Clovis, by reason of his great victory over the Alemanni at Zuelpich, near Bonn, in 496, was induced to embrace

the Catholic faith. Within the same year, Clovis, true to the vow, which he had made on the occasion, was instructed in the Christian religion by St. Vedastus of Toul, and baptized at Rheims on Christmas-day, by St. Remigius. With him were baptized three thousand of his followers.

69. In 507, Clovis, after defeating Alaric, king of the Visigoths, annexed Aquitania to his realm. In the year 511, he convoked the Council of Orleans, which was attended by the bishops of the newly conquered dominions. The expectations entertained of the "New Constantine" were fully realized, although his conduct as a Christian was not without reproach, and was stained by deeds of blood and cruelty. Clovis died, A. D. 511, whilst his consort, the saintly Clotilda, survived him till A. D. 545.

70. Under the successors of the great Clovis, dissension and bloodshed prevailed among the Merovingians, idolatrous worship still lingered among the Franks, and even apostasy from the Catholic Church was no rare occurrence. In their efforts to civilize the Franks, the bishops were supported by the Irish monks, to whom must be attributed the religious reformation of this nation; among them, especially St. Columbanus distinguished himself. He came to Gaul, A. D. 590, with twelve companions, and founded in the Vosges Mountains the celebrated monastery of Luxeuil, from which issued many holy bishops and disciples. Being compelled to leave the country, A. D. 610, he sought refuge in Alemania. In 612 he departed for Lombardy, where he established the monastery of Bobbio. He died, A. D. 616. His disciple, St. Gall, founded, near Lake Constance, a monastery, from which sprung the famous abbey and city of St. Gall.

SECTION LII.—CONVERSION OF THE ANGLO-SAXONS IN BRITAIN.

The Anglo-Saxons in Britain—Distinguished Welsh Bishops—Zeal of Pope Gregory the Great—St. Augustine, the Apostle of the Anglo-Saxons—Conversion of King Ethelbert—Canterbury a Metropolitan See—Obstinacy of the Welsh Clergy—Conversion of the East-Saxons—St. Mellitus—Conversion of the Kingdom of Northumbria—St. Paulinus and St. Aidanus—Conversion of the other Anglo-Saxon Kingdoms—St. Birinus and St. Wilfrid.

71. When Britain, in the beginning of the fifth century, was abandoned by the Romans and left to provide for itself, it had much to suffer from the invasions of the Picts and Scots. Unable to oppose the constant invasions of their hostile neighbors, the Britons, A. D. 449, called in the assistance of the Anglo-Saxons from Northern Germany. These Teutonic auxiliaries, however, after chastizing the

Scottish invaders, retained Britain for their reward. They subdued the greater part of the country, and established themselves as permanent inhabitants, driving the British natives into Wales and Cornwall, or to France (Bretagne). One effect of this Anglo-Saxon conquest was, that Britain relapsed into heathenism, Christianity becoming wholly extinct within its borders.

72. The Britons maintained their independence in their new homes, and Christianity continued to flourish among them. In the sixth century, flourishing monasteries existed in Wales, and many holy bishops adorned the Church. Among them are mentioned St. David, archbishop of Menevia (died A. D. 544), St. Dubricius (died A. D. 522), and his disciple St. Thelias (died A. D. 560), St. Udoceus, St. Paternus, Daniel, Itutus, and others. Yet, no efforts were made by the Welsh clergy to convert the Anglo-Saxon invaders, who probably would not receive Christianity from the conquered race.

73. The honor of bringing the heathen Anglo-Saxons, who had founded seven kingdoms in Britain, jointly called the "Heptarchy," into the fold of Christ, is due to Pope Gregory the Great. This great Pontiff, before his elevation to the Papacy, had desired to become himself their Apostle, but was prevented from carrying out his design. Having succeeded to the Papal Chair, he zealously considered the means of fulfilling his early wish. In 596, he sent thirty-nine Benedictines under the guidance of the holy Abbot Augustine to undertake the conversion of the Anglo-Saxons in Britain. The missionaries, landed on the isle of Thanet, and, with the permission of King Ethelbert of Kent, commenced preaching in the capital city, in the chapel of St. Martin, where divine service was held for the Catholic Queen. The effect of this preaching was, that King Ethelbert, already inclined towards Christianity through the influence of his Queen Bertha, a Frankish princess, received Baptism on Pentecost, A. D. 597. On the following Christmas, ten thousand of his subjects followed his royal example.

74. On learning the wonderful success of Augustine, Pope Gregory appointed him the first bishop, and, in 601, metropolitan of the Anglo-Saxons, with authority to found twelve suffragan sees, and, when the Northern English should have embraced the Faith, also to consecrate a bishop for York, which should likewise be a metropolitan with twelve suffragan bishops. Augustine chose Dovernun, now Canterbury, for his metropolitan see. The Apostle of England, wishing to establish uniformity of discipline over the whole of Britain, held several conferences with the British bishops of Wales to have them conform to the usages of Rome. The Welsh Christians, though agreeing

in faith with the universal Church, yet differed in some points of discipline. These differences regarded the time of celebrating Easter, and the mode of administering Baptism. The conferences, however, failed to have any result. Out of rancor against the English, the Welsh bishops and monks refused to acknowledge Augustine as their Primate, or to aid him in the conversion of their heathen neighbors. Indignant at their uncharitable refusal, he foretold that punishment would shortly come upon them. This prediction was fulfilled some years after his death, when Ethelfried, the pagan king of Northumbria, had twelve hundred monks at Bangor put to death and their monasteries destroyed, A. D. 613. St. Augustine died in 605, after having chosen Lawrence, one of his companions, to succeed him in the see of Canterbury.

75. From Kent, Christianity rapidly spread among the other Anglo-Saxon kingdoms. The East-Saxons, with their King Soberct, nephew of Ethelbert, were converted by St. Mellitus, another companion of St. Augustine, who became the first bishop of London, A. D. 604. Mellitus, on the death of Lawrence, A. D. 619, succeeded him in the see of Canterbury, and, on his demise in 624, Justus, the first bishop of Rochester, was installed, who again, A. D. 630, was followed by Honorius, another co-laborer of St. Augustine. In 616, both Ethelbert and Soberct,—the latter the founder of Westminster Abbey,—died.

76. Northumbria received the Faith by the preaching of St. Paulinus, by whom King Edwin and a great number of his people were baptised, A. D. 627. York was erected into a metropolitan see and Paulinus made its first archbishop. On the death of Edwin in 633, Paulinus retired to Rochester, which see he governed till his death, A. D. 644. The conversion of the Northumbrians was afterwards completed under King St. Oswald by St. Aidanus from the monastery of St. Columba on the isle of Iona. St. Aidanus, who fixed his Episcopal see at Lindisfarne, died in 651.

77. King Edwin of Northumbria also induced the king of East-Anglia, Corpwald, to embrace Christianity, A. D. 627. His brother and successor Sigebert, supported by Felix, first bishop of Dunwich, continued the work of evangelization among the East-Angles. St. Birinus, sent by Pope Honorius, was the Apostle of Wessex. King Cynegils was baptized by him, A. D. 635, at Dorchester, where Birinus fixed his episcopal see. In 655, commenced the conversion of the kingdom of Mercia, when Peada, son of King Penda, became a Christian, in order to receive in marriage Alchflæda, a Catholic princess of Northumbria. It was not till twenty-five years later that Sussex, the

last of the Heptarchy, received the grace of faith by the preaching of St. Wilfrid, about A. D. 680. He converted King Caedwalla, who was baptized by the Pope, at Rome, where he also died. Thus in about ninety years after St. Augustine's landing on the isle of Thanet, the whole of the Anglo-Saxon Heptarchy was brought to the knowledge of Christ, an enterprise which was originated by Gregory the Great, and successfully carried out by the sons of St. Benedict.

CHAPTER II.

PATRISTIC LITERATURE.

SECTION LIII.—THE GREEK FATHERS AND DOCTORS.¹

Age of Church-Fathers—Advancement of Christian Literature—Its Causes—St. Athanasius, Father of Orthodoxy—His Writings against the Arians and other Heretics—St. Cyril of Jerusalem—Acacius of Jerusalem—Writings of St. Cyril—St. Basil of Cæsarea—His principal Works—St. Gregory Nazianzen—His Writings.

78. No sooner had peace been restored to the Church, than her Divine Founder was pleased to bestow upon her the *charismata* of science and knowledge, as in the times of persecution he had conferred upon her a firmness of faith which was not to be shaken by the severest trials. The fourth and fifth centuries are justly called the age of the Church-Fathers. At no time was the literary activity of God's chosen servants more wonderful and productive, and never did they arise in greater numbers than during this period. The chief causes contributing to this advancement of Christian learning and the development of Christian doctrine, were : 1. The learned schools at

1. A distinction is to be made between "Fathers of the Church (*patres ecclesiae*) and ecclesiastical writers (*scriptores ecclesiastici*)." The distinguishing marks of the former are : 1. Antiquity (*antiquitas*); 2. Orthodoxy of doctrine (*doctrina orthodoxa*); 3. Eminent sanctity (*insignis sanctitas*); and 4. Express or tacit approbation of the Church (*approbatio expressa sive tacita*). Early Christian writers that are wanting in one or the other of these requisites are not counted among the Fathers of the Church. Such of the Fathers and Holy Teachers of the Church as united extraordinary learning (*doctrina eminens*) with purity of faith, are called "Doctors of the Church (*doctores ecclesiae*)." Of these, SS. Athanasius, Basil the Great, Gregory Nazianzen and Chrysostom belong to the Eastern Church. Doctors of the Western or Latin Church are SS. Ambrose, Hieronymus, Augustine and Gregory the Great, to whom afterwards were added by the Church SS. Leo the Great, Thomas Aquinas, Bonaventure, Hilary, Alphonse de Liguori and Francis de Sales. See Fessler's "Institutiones Patrologiæ," edit. Jungmann.

Antioch, Alexandria, Caesarea, Edessa, Nisibis, and Rhinocorura, in Egypt; 2. The controversies with pagan writers who continued to assail Christianity; 3. The great heresies of Arius, Macedonius, Pelagius, Nestorius and Eutyches and the various controversies arising from these heresies; 4. The numerous Councils which met in order to define, under the special guidance of the Holy Ghost, what was to be believed, and what was to be rejected as contrary to Christian truth.

79. Against each of the numerous heresies germinating during this period, a glorious array of the Fathers of the Church came forward and waged a victorious battle. It was they who, at Councils, defined the Catholic doctrine, condemned the false teachings of heretics, laying bare and demolishing their sophistries with the most penetrating acuteness. In their divinely inspired writings, they have bequeathed to all nations and ages a rich treasure of solid and profound learning, and most consoling doctrine, while at the same time the incomparable holiness of their lives has merited for them the honorable title of Fathers and Doctors of the Church.

80. The greatest luminary among the Oriental Doctors was St. Athanasius, surnamed the Great, whom God had chosen to be the champion and defender of His Church against the Arian heresy. Athanasius was born at Alexandria, about the year 296, ordained deacon in 319, and was chosen by Alexander, his bishop, to accompany him to the Council of Nice. To his acuteness, learning, and eloquence in that Council, was principally owing the condemnation of Arianism. On the death of Alexander in 328, Athanasius became patriarch of Alexandria, and during forty-five years, he withstood, often almost alone, the whole brunt of the Arian assault. He stood unmoved against four Roman Emperors, was banished five times, was the butt of every wrong and calumny the Arians could devise, and lived in constant peril of death. Firm and unbending in defence of the Catholic faith, he merited the honorable title of "Father of Orthodoxy." He closed his stormy life in peace, A. D. 373.

81. With few exceptions, the numerous works of St. Athanasius have an apologetical and polemical tenor, having been written in defence of Catholicity against Paganism and heresy. His diction and style are clear, full of deep sense, strength, and solid reasoning. The first of his works are his two discourses "Against the Gentiles," and "On the Incarnation," which form one work addressed to a convert from heathenism, and which were written before the Arian controversy had broken out. Most of his other works have a direct bearing upon that heresy; the principal among them are: 1. "Four Orations against the Arians," which he wrote whilst concealed in the

desert, A. D. 356-361 ; 2. "An Apology against the Arians," containing thirty-six authentic documents relative to the history of Arianism ; 3. Two encyclical letters to the orthodox bishops, one against the illegal intrusion of Gregory the Cappadocian into his see, the other to warn against the wiles and stratagems of the Arians ; 4. An Apology to the Emperor Constantius, and "An Apology for His Flight," both of which were written in the desert.

82. Against the heresies of the Macedonians and the Apollinarians St. Athanasius wrote : 1. Four Letters to Serapion, bishop of Thmuis ; 2. A treatise "On the Incarnation and against the Arians ;" 3. "A Book on the Trinity and Holy Ghost ;" 4. "Two Books against the Apollinarians ;" 5. A treatise "On the Incarnation against Apollinaris ;" and 6. Another "On the Advent of Our Lord Jesus Christ." St. Athanasius is, however, not the author of the famous creed bearing his name, as it was compiled in Latin in the fifth or sixth century.

83. A worthy companion of the great Athanasius in his struggle with the Arians was St. Cyril of Jerusalem. This Father was born at, or near, the Holy City about the year 315. He was ordained priest in 345 by Bishop Maximus, who also intrusted him with the charge of the Catechumens, and in his stead appointed him preacher to the people. In 350, Cyril succeeded Maximus in the see of Jerusalem, and was consecrated by Acacius of Cæsarea. This Acacius, a bitter Arian, soon became a severe enemy and persecutor of Cyril, and, in 358, procured his deposition and exile from Jerusalem. Cyril was restored by the Council of Seleucia, in 359, but, at the instigation of Acacius, he was banished again, the next year, by Constantius. On the accession of Julian, Cyril returned to Jerusalem. He witnessed the attempts of the apostate emperor to rebuild the temple of Jerusalem, which, however, owing to his prayers, were frustrated and had to be abandoned. The Emperor Valens, in 367, again banished Cyril from his see, and only after eleven years was he allowed to return. In 381, he assisted at the Second General Council of Constantinople, and is recorded as one of the presiding prelates. He died, A. D. 386, after a troubled episcopate of thirty-five years, sixteen of which were spent in exile.

84. The writings of St. Cyril still extant, are : 1. "A Course of Twenty-three Catechetical Discourses" on the entire Christian doctrine for the instruction of the Catechumens. These consist of eighteen to the "competentes," i. e., Catechumens before baptism ; and of five mystagogic discourses addressed to the Neophytes on the sacraments of Baptism, Confirmation, and the Eucharist ; 2. A homily

on St. John v., 2-16 ; 3. A letter to the Emperor Constantius relating to the prodigy of the luminous cross of Jerusalem.

85. After the death of the great Athanasius, the three Cappadocians, Basil the Great, Gregory Nazianzen, and Gregory of Nyssa, took his place in the East as defenders of the orthodox faith. St. Basil was born at Cæsarea in Cappadocia, about the year 330. Two of his brothers, Gregory and Peter, became bishops, the former of Nyssa, the latter of Sebaste, and, together with their parents, grandmother and sister, are honored by the Church as saints. Basil studied with great success at Athens, where he became intimate with Gregory Nazianzen. The two friends vied with each other both in learning and in the practice of virtue. "We know but two streets in the city," said Gregory, "the one leading to the Church and the other leading to the schools." They remained at Athens four or five years, where they also made the acquaintance of Julian, who afterwards merited the evil name of apostate. Having received Baptism in 357, Basil visited the monastic institutions of Syria and Egypt, and founded several monasteries in Pontus and Cappadocia. He became the father of monachism in the East. The Basilians are to this day the principal religious order in the Oriental Church. In 364, Basil was ordained priest by Bishop Eusebius, successor of Dianius, and, on the death of that prelate, was chosen bishop of Cæsarea, A. D. 370. He was an instrument in the hands of God for beating back the Arian and Macedonian heresies in the East. His energy and zeal, learning and eloquence, and the exceeding austerity and holiness of his life, have gained for him the reputation of one of the greatest bishops of the Church, and his character and works have earned for him the surname "Great." Basil died in the year 379.

86. Of the works of St. Basil, the most important are : 1. "Five Books against Eunomius," the leader of the extreme Arians, called "Anomœans;" 2. "A Book on the Holy Ghost" to Amphilocheus, bishop of Iconium, written against the Semi-Arians; 3. "Nine homilies on the Hexæmeron," an explication of the work of Six Days; 4. A number of ascetic works, containing treatises and rules which he composed for his monasteries; 5. Three hundred and sixty-six letters, three of which are called "canonical," because they explain the manner and duration of the public penances to be enjoined on penitents. The Liturgy ascribed to St. Basil is still used in the Eastern Church, both by Catholics and Schismatics.

87. St. Gregory Nazianzen, the chosen friend of St. Basil, was born at Nazianzus in Cappadocia, about the year 329. His father

Gregory, who before his conversion had belonged to the Hypsistarians, —a mongrel sect, partly Jew and partly pagan,—became bishop of Nazianzus and, with his mother Nonna, is honored by the Church as a saint. On his return from Athens to Nazianzus, Gregory was baptized, and for some years lived in seclusion as a hermit, in company with St. Basil. He was ordained priest in 361, though, in his extreme humility, he was quite reluctant to accept that dignity; and he henceforth assisted in the government of his father's diocese. About the year 372, he was consecrated by St. Basil, bishop of Sasima, but he was never able to occupy that see. In 381, Gregory was chosen bishop of Constantinople by the Second General Council, yet, on account of the opposition against him, he resigned this see and retired to Nazianzus, where he died about the year 389.

88. The writings of St. Gregory contain: 1. Forty-five orations which, properly speaking, are dogmatical treatises on the Holy Trinity. Of these, the most famous are his five theological orations on the Divinity of the Son and of the Holy Ghost against the Eunomians and Macedonians, which acquired for their author the name of "Theologian;" 2. Two hundred and forty-two letters, which are highly interesting and are distinguished for their clearness and brevity.

SECTION LIV.—GREEK FATHERS, CONTINUED.

St. Gregory of Nyssa—His early Career—His Writings—St. Epiphanius—His Writings—St. John Chrysostom—His Zeal as Patriarch of Constantinople—His Banishment—His Works—Treatise on the Priesthood—St. Cyril of Alexandria—His Writings—St. Sophronius of Jerusalem—His Writings—St. Maximus the Confessor—His Works—St. John of Damascus—His Zeal against the Iconoclasts—His Writings.

89. St. Gregory of Nyssa, a younger brother of St. Basil, was born in 331. He was married, but, after the death of his wife, was induced by Basil and their common friend Gregory Nazianzen to dedicate his talents to the sacred ministry. In 371, Gregory was made bishop of Nyssa in Cappadocia. He was deposed by the Arians and exiled under Valens, but upon the death of that emperor, he was restored to his see by the Emperor Gratian. He was deputed, A. D. 379, by the Council of Antioch to visit the churches of Jerusalem and Arabia. In the Second Ecumenical Council of Constantinople, Gregory held an important place, and the high reputation of his learning procured for him the title of "Pater Patrum." He died about the year 395.

90. The works of St. Gregory of Nyssa contain the most complete exposition of Christian dogma given by any of the Greek Fathers after Origen. The writings of our Saint may be grouped as follows:

1. Exegetical: of this class we have numerous commentaries and homilies on the Holy Scriptures, principally of the Old Testament, as for instance on the "Hexæmeron," or "The Six Days;" On the Work of Creation; On the Inscriptions of the Psalms; fifteen homilies On the Book of Canticles, etc.
2. Polemical and Doctrinal: The great work of Gregory is his twelve Books against Eunomius, in which he proves against that heretic the "Homoûsion" of the Son and of the Holy Ghost, and vindicates the memory of his brother Basil. His other works of this class are his "Antirrhetic" against Apollinaris, "The Catechetical Discourse" for the instruction of Jews and Pagans.
3. Ascetic and Practical, which contain a number of treatises and sermons on various subjects and for different occasions, for example, "On Virginity," "On Christian Perfection," "On Pilgrimages to Jerusalem," etc.
4. Twenty-six Letters addressed to various persons.

Gregory follows Origen in his scientific method; however, he expressly combats the heterodox opinions imputed to Origen.

91. A zealous opponent of all heresy and a firm defender of orthodoxy was the pious and learned Epiphanius of Salamis, born near Eleuthoropolis in Palestine, about the year 310. He embraced the monastic life and founded a monastery near the place of his birth, which he governed for thirty years until 367, when he was made bishop of Salamis in Cyprus. Owing to his great sanctity and the general veneration in which he was held, he was almost the only Catholic bishop who was exempt from the persecutions by the Arians. Epiphanius was well read and a man of great learning; he mastered five languages, but was less acute and critical, and an over-zealous opponent of Origen whom he considered as the real author of Arianism. By the persuasion of Theophilus of Alexandria, he was induced to assemble a Council in Cyprus, A. D. 401, at which, without distinction, the writings of the great Alexandrian scholar were condemned. His immoderate zeal toward Origen involved him in a controversy with John of Jerusalem, the successor of St. Cyril, and St. John Chrysostom of Constantinople. The most important of his writings are "The Panarion," or Box of Antidotes; "Against Eighty Heresies," which is a history of the heresies before and after Christ; his "Anchorate," which was written by him to confirm weak and unsettled minds in the true faith, particularly of the doctrine on the Trinity and Incarnation. St. Epiphanius died on board a ship bound to Cyprus, A. D. 403.

92. The incomparable John of Constantinople, from his sanctity and eloquence called "Chrysostom," or "Golden-mouthed," was born at Antioch in 347. He received his literary education from the famous Libanius and the philosopher Andragathius; and such was his proficiency in studies, particularly in eloquence, that Libanius predicted the eminence which his favorite pupil afterward attained. After spending six years in monastic solitude, where he devoted himself to prayer and the study of the Sacred Scriptures, he was baptized in 369. In 386, he became a priest and commenced his course as preacher. After the death of Bishop Nectarius in 397, John was, much against his will, advanced to the See of Constantinople and consecrated by Theophilus of Alexandria (second successor of St. Athanasius), who, afterwards becoming his enemy, was instrumental in procuring his removal from Constantinople.

93. In his new post, John displayed a wonderful zeal and energy; the effect of his sermons was really wonderful. Greatly loved as he was by the people, his bold denunciation of vice made him numerous enemies, especially at court, who in 403 procured his banishment. Although almost instantly recalled, he was, at the instigation of the licentious Empress Eudoxia, again exiled the following year to Cucusus in Armenia. Honorius, emperor of the West, and Pope Innocent I. tried in vain to obtain his release. Three years after, a new decree banished John to Pityus in Colchis, the farthest limits of the empire; but, before reaching that place, he died at Comona in Pontus, A. D. 407. In 438, his remains were brought back by Theodosius II. who, falling on his knees before the bier, in the name of his parents begged pardon of the Saint.

94. Of all the Greek Fathers, the writings of St. Chrysostom are the most voluminous. They consist of numerous commentaries and homilies on the Bible, of sermons, dogmatical and moral treatises, and of a number of letters. His homilies and commentaries on the Bible alone fill nine volumes, and embrace nearly all the sacred books of both Testaments. Besides these, our Saint composed a number of elegant sermons and homilies on Christian doctrine and Christian virtues and duties. Most of his homilies he preached at Antioch, while yet a presbyter.

95. Of his moral works, must be mentioned his incomparable treatise on the "Priesthood" in six books, which he composed to excuse himself to his friend Basil, for whom by his flight he had left open the way to the episcopal dignity. With the exception of a few, all his letters, to the number of 243, were written during his exile. Of these, two are addressed to Pope Innocent I. The Liturgy bearing

the name of St. Chrysostom is used to this day throughout the East by the Catholics and Schismatics alike.

96. St. Cyril of Alexandria was a nephew of the above-named Patriarch Theophilus of Alexandria, whom, A. D. 403, he also accompanied to the famous Synod of the Oak (ad Quercum) in Chalcedon, which sentenced St. Chrysostom to deposition and banishment. In 412, Cyril succeeded his uncle in the see of Alexandria. He began to exercise his authority by closing the churches of the Novatians, and driving the Jews, on account of their violence, out of the city. This step was followed by a bitter quarrel between him and Orestes, the Prefect of Egypt, and by the murder of Hypatia, the celebrated pagan female philosopher, in which, however, Cyril had no part. From his uncle he had imbibed prejudices against St. Chrysostom, but he was finally prevailed on to replace his name in the Dyptics of his church. St. Cyril was the great champion of orthodoxy against Nestorius, whence he is called the "Doctor of the Incarnation." He died, A. D. 444.

97. Of his voluminous works, apologetical, controversial, and doctrinal, the most important are: 1. His great work "Against the Emperor Julian" in ten books, which he dedicated to the Emperor Theodosius II., and which is a complete refutation of the work written by the imperial apostate against the Christians; 2. His book "On the Holy and Consubstantial Trinity," consisting of seven dialogues, and establishing the Divinity of the Son against the Arians; 3. Against the Nestorian heresy, his principal works are: "On the Incarnation of the Only-Begotten;" "Five Books against the Blasphemies of Nestorius;" "A Dialogue with Nestorius" to prove that the Blessed Virgin is the Mother of God (Deipara), and not merely Mother of Christ (Christipara); 4. Commentaries on the Pentateuch, the Psalms, the Prophets, and the Gospels of SS. Luke and John; 5. Besides eighty-seven letters, we have of St. Cyril thirty "Paschal Homilies," or circular letters, written in conformity with a Nicene decree to other bishops,—in particular to the Roman Pontiff,—to acquaint them with the time and day of the coming Easter.

98. St. Sophronius was born at Damascus, about the year 560. He was a sophist, or rhetorician, and the friend of John Moschus, a distinguished hermit of Palestine, who dedicated to him his work entitled, "Pratum Spirituale," or "Spiritual Meadow." After the death of his friend, Sophronius became a monk of St. Sabas, about A. D. 620. In him, Providence had provided his Church with a faithful champion against the rising heresy of the Monothelites. Sophronius strenuously but vainly opposed the adoption of the Monothelite form-

ula, composed by Cyrus and Sergius, the patriarchs of Alexandria and Constantinople respectively. Being soon afterward chosen patriarch of Jerusalem, A. D. 633, he held a synod and issued a synodal letter, in which he ably defends the Catholic faith against the new heresy. He also sent Bishop Stephen of Dora to Rome, to warn the Pope and the Western bishops of the rising heresy. Sophronius lived to see the capture of Jerusalem by the Mohammedans under Omar, A. D. 637; but died soon after. Besides the synodal letter, which was adopted and approved by the Sixth General Council, we have of this Father seven sermons, a liturgical commentary on the ceremonies of the Mass, and collections of prayers and hymns.

99. Another zealous defender of the Catholic faith against the Monothelites was St. Maximus the Confessor. He was a scion of a noble family and was secretary to Emperor Heraclius; but resigning his office at court, he retired to a monastery near Constantinople, of which he became abbot. ^{and wife} In 645, he held a public conference at Carthage with the Monothelite Patriarch Pyrrhus of Constantinople, whom he induced to abjure his errors. Under Emperor Constans II., Maximus was cruelly persecuted for refusing to sign the "Typos;" he was deprived of his tongue and right hand, and sent into exile, where he died, A. D. 662. Of the many works of this Father are to be mentioned his commentaries on divers books of Scripture, and on the works attributed to Dionysius the Areopagite, besides a number of smaller theological treatises and polemic discourses against the Monothelites.

100. St. John of Damascus, "the last of the Fathers of the Church," was born in the decline of the seventh century at Damascus, from which city he received the surname "Damascene;" by the Saracens he was called "Mansur," and on account of his eloquence was surnamed "Chrysorrhoeas," or "Gold-streaming." John received his education from a pious and learned monk named Cosmas, who was taken a prisoner and brought to Damascus. Like his father, he held a high office under the Caliphs. His zeal in defending the sacred images against the Iconoclasts exposed him to the resentment and persecution of the Greek Emperor. On the suspicion of a treasonable correspondence, he was deprived of his right hand, which, however, was miraculously restored by the Mother of God. He resigned his office, distributed his wealth among the poor and retired into the Laura of St. Sabas, where after some time he was ordained a priest. He died about the year 754.

101. John Damascene has left many works which, on account of their solid learning and great literary merit, have been held in high

esteem in both the Latin and the Greek Church. His great work entitled "The Source of Knowledge" (*Fons Scientiæ*) may be called the first dogmatic work in systematic form. It consists of three parts: 1. "Things Philosophical, or Dialectics," in which are explained the elements of philosophy (principally Aristotle's); 2. "Compendium of Heresies;" 3. "An Accurate Exposition" of the orthodox faith in four books. In his "Parallels" he laid down the principles of Christian morality in passages extracted from the Scripture and the Fathers. Besides these, we have several minor treatises, "On the Trinity," "On Confession," "On the Fast of Lent," and other Christian dogmas and observances. His polemical writings against the Manicheans, Nestorians, Monophysites, Monothelites, and Mohammedans are very numerous; those against the Iconoclasts are widely known. His other works comprise commentaries on the Epistles of St. Paul, hymns, and twelve homilies on the Saints, five of them on the Virgin Mary.

SECTION LV.—OTHER GREEK WRITERS—THE CHRISTIAN SCHOOLS OF ALEXANDRIA AND ANTIOCH.

Schools of Alexandria and Antioch—Principal Points of Difference between the two Schools—Famous Pupils and Scholars—Eusebius of Cæsarea—His Attitude towards the Arian Controversy—His Historical Works—His other Writings—Didymus the Blind—His Writings—Distinguished Representatives of the Antiochian School—Theodore of Mopsuestia—His Errors and Writings—Polychronius—Theodoret of Cyrus—His Attitude towards the Nestorians and the Council of Ephesus—His Writings—Greek Church Historians—Their Writings—Other Greek Writers.

102. No schools were better known in the early ages of the Church than those of Alexandria and Antioch, which had been founded for the instruction of the Catechumens, and the advancement of Christian learning in general. These famous lyceums, under a long line of illustrious teachers, pursued each its own traditions and system, the one in a certain sense opposing, yet supplementing, the other. The principal points of difference between the two schools referred to, were: 1. The inspiration and rule for the interpretation of the Holy Scriptures. While the Alexandrian theologians defended the verbal inspiration, and sought principally the mystical and allegorical interpretation of the Sacred Scriptures, the Antiochians assumed a more limited inspiration, restricting it to matters of faith and morals, and insisted on the literal, grammatical, and historical sense of the sacred writings. 2. The use of philosophy in theology. The Alexandrian School manifested a predilection for Plato, whereas

the Antiochian rejected philosophy altogether, or, at the best, accepted only the dry formalism of Aristotle. 3. The terms made use of in explaining and defining the dogmas of the Incarnation and the union of the two natures in Christ. The Syrian School tended to draw a sharp distinction between the two natures, while the Alexandrian defended their intimate (hypostatical) union in Christ.

103. These schools gave to the Church a great number of learned bishops, priests and writers. That of Alexandria counted among its pupils St. Pamphylus and Eusebius of Cæsarea, St. Athanasius, Macarius of Egypt, St. Cyril of Alexandria, and Didymus the Blind, but also the heresiarch Apollinaris. Among the scholars formed in the school of Antioch were St. Cyril of Jerusalem, Diodore of Tarsus, Theodore of Mopsuestia, St. Meletius and St. Flavian of Antioch, St. Chrysostom, Theodoret of Cyrus, and Isidore of Pelusium. Of this school were also Arius and Nestorius and most of the Arian and Semi-Arian leaders, such as Eusebius of Nicomedia, Asterius, Maris, Theognis, Leontius, Eunomius, Theodore of Heraclea in Thracia, and Eusebius of Emesa. To the Nestorian and Monophysite heresies, and partly also to the Origenist controversies, must be ascribed the decay and final extinction of the two once renowned seats of Christian enlightenment.

104. Eusebius of Cæsarea in Palestine was born between A. D. 260 and 270. He was a disciple of the learned priest and martyr St. Pamphylus of Cæsarea, whose name he afterwards assumed in memory of their friendship. About the year 314, he was made bishop of Cæsarea. He attended the Council of Nice, and, not without some hesitation, however, subscribed the Nicene Creed. In the long Arian struggle, Eusebius sided with the opponents of the orthodox bishops; he presided at the Council of Antioch, A. D. 330, which deposed Eustathius, patriarch of that city, and took part in the Council of Tyre, A. D. 335, which decreed the like fate to St. Athanasius. This, as well as his equivocal attitude and views with regard to the leading question of the day, the Divinity of Christ, caused him to be justly suspected of heresy. However, his piety and zeal for the Church is highly praised. Besides, St. Athanasius is generally silent about him, mentioning him rarely, and then without any special reproach. Eusebius died about the year 340. His life was written by Acacius, his pupil and successor in the bishopric of Cæsarea, the bitter and uncompromising adversary of St. Cyril of Jerusalem.

105. Eusebius is called "The Father of Ecclesiastical History" and was one of the most learned prelates of his age. The splendid library founded at Cæsarea by Pamphylus, his protector, enabled him

to collect vast treasures of erudition. His principal historical works are: 1. An Ecclesiastical History from Christ down to the year 324, in ten books, in which are preserved many valuable extracts from the works of earlier writers since lost; 2. *Chronicon*, a conspectus of universal history down to the year 325, which was translated into Latin by St. Jerome; 3. The Life of Constantine in four books; 4. A work "On the Martyrs of Palestine" and another entitled "Collection of Ancient Martyrdoms" and 5. "The Acts of St. Pamphylus and his Companions." Eusebius also completed and published the Apology of Origen begun by Pamphylus. His other works, chiefly biblical and apologetical, are: "An Evangelical Preparation" in fifteen books, and an "Evangelical Demonstration" in twenty books; a Topography of Judea and Jerusalem; Commentaries on the Psalms, etc.; "Concord of the Four Gospels"; two books "Against Marcellus" (of Ancyra), an elaborate work in twenty-five books "Against Porphyry," and three books "On Ecclesiastical Theology."

106. One of the last heads of the School of Alexandria was Didymus the Blind. Born in 309, he lost his sight when only four years old. Nevertheless, Didymus afterwards learned the alphabet from tablets with raised letters and became so deeply versed in sciences, divine and human, that he was appointed to take charge of the Catechetical School of Alexandria. His learning and eloquence, which were looked upon as oracular, attracted a large number of pupils. Our fullest information about him is derived from St. Jerome who calls the blind scholar his teacher. "In many points," Jerome writes, "I give him thanks; I learned from him things which I had not known; what I did know, his teaching has helped me to retain." Didymus was a writer of eminence; but of his numerous writings, only a few remain, of which his "Three Books on the Trinity," a work "On the Holy Spirit," which St. Jerome translated into Latin, and a treatise "Against the Manicheans" are the principal. Didymus died, A. D. 394, and was succeeded as head of the Alexandrian School by Rhodon, after whom that once renowned institution became extinct.

107. The most distinguished representatives of the School of Antioch were Diodorus of Tarsus, Theodore of Mopsuestia, and Theodoret of Cyrus. Diodorus was born in the beginning of the fourth century at Antioch, and received his education at Athens, his native city, under the learned Eusebius, bishop of Emesa. He was appointed bishop of Tarsus in Cilicia and took part in the General Council of Constantinople, A. D. 381. Among his disciples at Antioch were St. Chrysostom, and Theodore of Mopsuestia. Diodorus died, A. D. 390. Of his many writings, apologetical, controversial,

doctrinal, and exegetical, which he composed against Pagans, Jews, and the prevailing heresies of the age, only fragments have reached us.

108. Theodore, bishop of Mopsuestia in Cilicia, was born at Antioch, about the year 350. St. Chrysostom, his school-fellow under Diodorus and Libanius, induced him to embrace the monastic and clerical state. As interpreter of the Holy Scriptures, he gained great renown. Nestorius the heresiarch was among his pupils. In his writings "On the Incarnation" against the Apollinarian heresy, Theodore laid the seeds of Nestorianism. He is likewise accused of having favored Pelagianism; at least, he was the protector of Julian the Pelagian when he took refuge in the East, and he wrote against the doctrine of original sin. Of his numerous writings which were condemned by the Fifth General Council, A. D. 553, only fragments have been preserved. He died, it is said, in communion with the Church, A. D. 428. His brother Polychronius, bishop of Apamea in Syria, who did not share his errors, was an eminent exegetist and wrote valued commentaries on Holy Scripture. He died A. D. 431.

109. Theodoret, bishop of Cyrus in Syria, was born at Antioch, A. D. 390, and was, with Nestorius, a pupil of Theodore of Mopsuestia. He was one of the most learned men of his age. His friendship for Nestorius embroiled him with St. Cyril of Alexandria. When the Ecumenical Council of Ephesus met in 431, Theodoret refused, with John of Antioch, to enter it and took part in the schismatical conventicle which pretended to excommunicate the Fathers of the lawful Council. After a prolonged controversy with St. Cyril, he finally submitted and, at the Council of Chalcedon in 451, subscribed the condemnation of Nestorius. He died, A. D. 458. Theodoret is esteemed as a profound exegetist and eminent historian. He wrote, besides various exegetical works, an "Ecclesiastical History" from A. D. 320 to 328, an "Epitome of Heretical Fables," and a "Religious History" containing the lives of thirty-three hermits. In addition to these there are extant one hundred and seventy-nine letters. His writings against St. Cyril and the Council of Ephesus, together with those of his master Theodore, were condemned at Constantinople, A. D. 553.

110. Besides Eusebius and Theodoret, the principal Greek Church-historians of the period were: 1. Socrates, a Scholasticus, or lawyer of Constantinople, under Theodosius II., who wrote a continuation of Eusebius in seven books, reaching from A. D. 305 to 439; 2. Sozomenus, another lawyer, and continuator of Eusebius, was a native of Palestine, whence he moved to Constantinople. He died, A. D. 450. His "Ecclesiastical History" in nine books, which he dedicated to Theodosius II., begins with A. D. 304 and ends with 423; 3. Philostorgius of

Cappadocia, an Eunomian, who wrote a church history in twelve books, in which he attempts to show that the teachings of Arianism were the primitive doctrines of the Church; of this work only an abstract by Photius is extant; 4. Theodore the Lector, of Constantinople who wrote, in the sixth century, an abridgement of Socrates, Sozomenus and Theodoret, and also a continuation of Socrates down to the death of Justin I., A. D. 527; 5. Evagrius, scholasticus of Antioch, born A. D. 536, whose "Ecclesiastical History" in six books contains the history of the Church from 431 to 594; 6. The anonymous author of the "Chronicon Paschale" in two parts, containing a chronology from the Creation down to A. D. 554, and from thence to A. D. 630; 7. Gelasius, bishop of Cyzicus, who, in the fifth century, compiled a history of the first General Council of Nice in three books.

111. To complete the list of the Greek writers, we add the names of : 1. Macarius of Egypt, a contemporary of St. Athanasius. We have of his writings fifty homilies, or exhortations to monks. His namesake, Macarius of Alexandria, or Macarius the Younger, has left a few minor ascetical works. 2. Palladius, bishop of Hellenopolis, was a disciple of the latter. He wrote a history of the monks and anchorites of both sexes living at his time. 3. Synesius, bishop of Ptolemais in Egypt, who died A. D. 414. Of his many writings, there remain one hundred and fifty-five letters, besides several homilies and minor treatises. 4. Asterius, bishop of Amasea in Pontus. He was a contemporary of St. Chrysostom, and has left us twenty-one homilies. 5. Nemesius, bishop of Emesa in Phœnicia, of whom we have a valuable philosophical treatise "On Human Nature." 6. Proclus, a disciple of St. Chrysostom, and afterward patriarch of Constantinople, who died, A. D. 447. There are extant of his writings several synodical letters and twenty-five homilies. 7. Isidore, formerly a philosopher and rhetorician, afterward abbot of Pelusium in Egypt, flourished under Theodosius II., and was much esteemed for his learning. He is said to have left ten thousand letters, two thousand of which still remain. 8. St. Nilus, abbot of a monastery on Mount Sinai, lived to the year 430; he is the author of a number of ascetic works. 9. Aeneas of Gaza, a Christian philosopher, flourished in the second half of the fifth century. In his "Theophrastus" he describes as an eye-witness the great miracle of Typasa in the persecution under Hunneric, A. D. 484.

SECTION LVI—DOCTORS OF THE LATIN CHURCH.

Four great Latin Doctors—St. Ambrose—His Apostolic Zeal—His Writings—Ambrosian Chant and Liturgy—St. Jerome—Account of His Life—His Writings—Latin Vulgate—St. Augustine—His Early Life—His City of God—His Other Works—Pope St. Gregory the Great—His Writings—Palatine Library.

112. SS. Ambrose, Jerome, Augustine, and Gregory the Great are called the great doctors of the Latin Church. St. Ambrose, born about the year 340, was Roman governor when, upon the death of the Arian Auxentius, he was, though then only a Catechumen, miraculously chosen bishop of Milan, A. D. 374. Rising at once to the full height of his sacred office, Ambrose distributed all his goods among the poor, and with unwearied zeal devoted himself to the performance of his pastoral duties. With great mildness and moderation he united a wonderful firmness and inflexibility wherever the divine law was concerned. He resisted the attempts of the Arian Empress Justina to obtain from him one of the churches of Milan for the use of the Arians; and with fearless zeal, he compelled Emperor Theodosius I. to a humiliating penance for the indiscriminate massacre of about seven thousand persons, which, in a moment of irritation, he had ordered at Thessalonica, A. D. 390. Such was his zeal and success in rooting out heresy and propagating the orthodox faith, that it caused St. Jerome to write that, when Ambrose became bishop of Milan, all Italy was converted to the true faith. To him, also, in part, is to be ascribed the conversion of the great St. Augustine. He died, in 397.

113. The writings of Ambrose are numerous and various, comprising dogmatical, exegetical, and ascetic treatises, besides a number of letters and hymns. They contain practical instruction for all classes, though maintaining throughout an ascetic tone; they consist mainly of addresses and expositions which had been first delivered in the church and afterwards were revised for publication. His principal dogmatical writings are his treatises "On Faith," "On the Mysteries," "On the Sacraments" and "On Penance." His biblical commentaries were originally sermons which he preached to his people, as, for example, those "On a happy Death," "On Paradise," "On Flight from the World." The most important of his works are his ascetic treatises, particularly those "For Virgins," "On Virginity," "On the Instruction of a Virgin," etc. Such was the effect of his preaching that mothers would prohibit their daughters to attend his sermons, for fear they might embrace the virginal, or monastic state. Of his letters, only ninety-one have been preserved, and of

his many beautiful hymns, several have been adopted by the Church in her divine office. We have a narrative also, from St. Ambrose's own pen, of the wonderful discovery of the remains of the holy martyrs Gervasius and Protasius in the year 386. Whether or not he was the joint author of the "Te Deum," has not been determined. The commentary on the Epistles of St. Paul, known under the name of "Ambrosiaster," or Pseudo-Ambrosius, was formerly attributed to him, but has been proved to be the work of another author, perhaps of St. Hilary, to whom it is ascribed by St. Augustine. To St. Ambrose is traced the Chant and Liturgy bearing his name. The Ambrosian Liturgy is still in use at Milan. The life of this illustrious Doctor was written in 411 by Paulinus, his secretary, at the suggestion of St. Augustine.

114. St. Jerome, who is regarded as the most learned of the Latin Fathers, was born at Stridon in Dalmatia, A. D. 340. His youth was passed in Rome, whither he was sent to complete his studies under Ælius Donatus, a celebrated grammarian. His thirst for knowledge caused him to visit foreign cities, among others also Treves, where he transcribed for his friend Rufinus a commentary on the Psalms, and a treatise on Synods by St. Hilary. In company with several friends, Jerome in 372 set out for the East, traveling through Asia Minor to Antioch. Here, he attended the biblical lectures of Apollinaris, the future heresiarch. He afterwards withdrew into the Syrian desert of Chalcis, where, for four years, he led a solitary life, learning at the same time of a converted Jew the rudiments of the Hebrew language. Whilst living in the desert, he wrote the life of St. Paul, the first hermit, and his dialogue against the Luciferian schismatics. The Meletian schism caused him to return to Antioch, where he was ordained priest, A. D. 379. In 381, Jerome went to Constantinople, to study the Holy Scriptures under St. Gregory Nazianzen, and thence returned to Rome. He was the intimate friend of Pope Damasus who appointed him his secretary. At the Pope's request, Jerome began his revision of the Old Latin, or Italic Version of the Bible. After the death of Damasus, he set out again for Palestine, where he founded and superintended several monasteries until his death, which occurred at Bethlehem, A. D. 420. He was buried amid the ruins of one of his monasteries which had been destroyed by the partisans of Pelagius.

115. St. Jerome, who is called by the Church "the greatest Doctor raised up by the divine hand to interpret the Sacred Scriptures," was the author of the Latin translation of the Bible, known as the *Vulgate*. Of all his writings this is the most useful and the most

widely known. His complete works comprise, besides those already named: 1. Topographical and grammatical dissertations on Hebrew, History, and Geography; 2. Commentaries on the Scriptures; 3. Polemical and doctrinal treatises; the most important of them are his "Apology against Rufinus," and his writings against Helvidius and Jovinian, in defence of the perpetual virginity of Mary, the Mother of Christ, and against Vigilantius, who denied the merit of holy virginity; 4. Historical works, the most valuable of which is his "Catalogue of Illustrious Men," also called "Catalogue of Church Writers," which contains a list of ecclesiastical writers with their works from the time of the Apostles down to his own; 5. One hundred and fifty letters, many of which are rather treatises on various questions, particularly biblical and ascetic. Many other works written by this Father have been lost.

116. The most illustrious among the Doctors of the Church, St. Augustine, was born in 354, at Tagasta in Africa. He received his literary education at the schools of Madaura and Carthage, and was brought up by his mother St. Monica in the Christian faith; but, as his own Confessions tell us, his conduct was far from exemplary; he early lost his faith and innocence. At the age of twenty, he embraced the Manichean heresy, and for a space of nine years was more or less under its influence. From Manicheism he went over to Neo-Platonism without, however, finding a resting-place in that system. The reading of "Hortensius" by Cicero roused him to a diligent search after truth. Setting out for Rome and thence to Milan, he was, by God's grace, rescued from the errors of his youth, and, together with his son Adeodatus and his friend Alypius, baptized by St. Ambrose, A. D. 387. He was then thirty-three years of age. From this time forth, Augustine devoted himself with his whole mind and soul to the service of truth and the Church. His mother having died at Ostia, Augustine returned to Carthage and lived for three years with several friends in monastic retirement. He was ordained priest by Valerius, bishop of Hippo, who also, about the year 395, appointed him coadjutor and successor in his see. For thirty-five years, Augustine was the centre of ecclesiastical life in Africa, and the Church's mightiest champion against heresy; he bore the great burden of the controversy against the Donatists, Manicheans, and Pelagians. His death occurred in 430, while Hippo was besieged by the Vandals. These barbarians entered and burned the city, but the library of Augustine was providentially saved.

117. Of his multitudinous works, St. Augustine gives a critical review in his "Retractions," which he wrote toward the end of his

life, to correct whatever seemed doubtful or extravagant in his writings and to harmonize discordant opinions. The most famous of his works are the "Confessions," and the twenty books of the "City of God." In the former, he gives a history of his own life up to the year 400, when the work appeared. This extraordinary work is classed as one of the choicest ascetic books. The "City of God," which was begun in 413 and finished in 427—thus engaging the maturest years of the author's life—is Augustine's masterpiece and one of the noblest apologetical works which the ancient Church can boast of. It is a learned defence of the Christian Religion against the absurd calumnies of the Pagans, who accused the Christians of having brought about all the calamities then befalling the empire by renouncing the time-honored deities of ancient Rome.

118. Augustine was a philosopher and dogmatical theologian, as well as a mystic, and a powerful controversialist. His works, consequently, are of many kinds and may be grouped as follows: 1. Philosophical. Of this class are his three books "Against the Academics," who asserted the impossibility of man ever knowing the truth; the treatises "On a Happy Life," "On the Immortality of the Soul," and his "Soliloquies." These are composed mostly in the form of dialogues. 2. Dogmatical. Of these we have treatises "On the Faith and the Symbol" and "On the Christian Combat." After the "City of God," Augustine's greatest dogmatical work, should be ranked his fifteen books "On the Trinity," which he wrote between the years 400 and 416; it is a masterly exposition and defence of that august mystery against the Arians. 3. Polemical, which he wrote in defence of the Catholic doctrine against the prevailing heresies of the age. Against the Manicheans are directed his treatises "On the Manners of the Catholic Church and on the Manners of the Manicheans," "Of the two Souls," "On the Advantage of Believing," etc. Against the Donatists he wrote "On Free Will," "On Baptism," and "On the Unity of the Church." He also left a "Breviculum," or Abridgment of the Conference with the Donatists at Carthage in 411. His principal writings against the Pelagians, which procured him the title of "Doctor of Grace," are "On the Demerit of Sin," "On the Baptism of Children," "On Nature and Grace," "On the Grace of Jesus Christ," and "On Original Sin." Against the Semi-Pelagians, we have his treatises "On Grace and Free Will," "On the Predestination of the Saints" and "On the Gift of Perseverance." 4. Exegetical. Of these there are extant "An Exposition of the Sermon of Our Lord on the Mount," one hundred and twenty-four "Tracts on the Gospel of St. John," Expositions of St. Paul's Epistles to the

Romans and to the Galatians, one hundred and fifty "Enarrations," or Discourses on the Psalms, besides a number of homilies and commentaries on nearly all the books of the Bible. 5. Ascetic. To these belong, besides his "Confessions" and "Soliloquies," the treatises "On the Sanctity of Marriage" against Jovinian, "On Holy Virginity" and "On the Work of Monks." 6. Besides a large collection of sermons, three hundred and sixty-four in number, there remain two hundred and seventy letters of Augustine, containing doctrinal, moral, and ascetic instructions. Many other works written by our Saint are lost, and several others, attributed to him, are doubtful, or spurious.

119. St. Gregory, called the Great, was a no less distinguished writer than a Pope. The number of his writings is truly marvelous. If we except Benedict XIV., no other Pope has left so many learned works, written chiefly for the use and instruction of the clergy, as this truly great Pontiff. As a writer he was intellectually eminent, and deserves the place assigned to him among the Doctors of the Church. His principal work is the exposition of the book of Job, or "Morals" in thirty-five books, which he composed at the request of St. Leander, bishop of Hispalis. It is not so much an exposition of the scriptural text as of the principles of morality, whereof this admirable work has been regarded ever since as the great repertory and armory. His incomparable work, "*Liber Regulae Pastoralis*," or, "On Pastoral Care," is an excellent instruction for pastors, setting forth the requisite qualifications, duties, obligations and dangers of the pastoral charge, which he calls the "Art of arts." By order of the Emperor Mauritius, it was translated into Greek by Anastasius, patriarch of Antioch; King Alfred translated it into Saxon.

120. The other works of Gregory consist of forty homilies on the Gospels, and twenty-two on Ezekiel; four books "On the Life and Miracles of Italian Fathers," and "On the Eternity of Souls," besides eight hundred and eighty letters, which are arranged in fourteen books. To Gregory are also ascribed several liturgical works, which he wrote to reform the Sacramentary, or Missal, and Ritual of the Roman Church. To these belong: (a.) The Sacramentary of St. Gregory; (b.) The Antiphonarium; and (c.) The Antiphonarius and *Liber Gradualis*. Other works attributed to him are doubtful. Gregory the Great is regarded as the author of what is called the "Cantus firmus," or "Gregorian Chant." He established at Rome a school of chanters, which existed for three centuries after his death. The statement of subsequent writers, such as John of Salisbury, that Gregory ordered the Palatine library and the History of

Livy to be burned, is an invidious fabrication. His life was written by Paul the Deacon, in the eighth century, and by John the Deacon, in the ninth century.

SECTION LVII.—OTHER DOCTORS AND FATHERS OF THE LATIN CHURCH.

St. Hilary of Poitiers—His Principal Works—St. Peter Chrysologus—His Extant Writings—Pope St. Leo the Great—His Sermons and Epistles—St. Optatus of Milevis—St. Zeno of Verona—His Extant Treatises—St. Maximus—His Writings—St. Paulinus of Nola—His Extant Writings—St. Gregory of Tours—His Works—St. Isidore of Seville—His Principal Works.

121. To the preceding illustrious names may be added those of SS. Hilary of Poitiers, Peter Chrysologus of Ravenna, and Pope Leo the Great, whom the Church reckons among her Doctors and honors as such in her liturgy. St. Hilary, called the "Athanasius of the West," on account of the unshaken courage which he displayed in the struggle with Arianism, was born about the year 320, at Poitiers in Aquitaine, of wealthy pagan parents. He was far advanced in years when, with his wife and daughter, he embraced the Catholic faith. In 355, he was chosen bishop of his native city, but, together with St. Rhodanus, bishop of Toulouse, banished the next year by Emperor Constantius, for his fearless defence of St. Athanasius against his own metropolitan, the Arian Saturninus of Arles. He attended the Council of Seleucia and returned to his see, A. D. 359. His death occurred in the year 366.

122. Hilary's principal work is his treatise "On the Trinity" in twelve books, which he completed during his banishment in Phrygia. It became the standard of orthodoxy in the western churches. At that time, also, he wrote his work "On the Synods," or, "On the Faith of the Orientals," to instruct the western bishops on the various creeds adopted by the principal Arian and Semi-Arian Synods, held between the years 341 and 358. Of his other writings, we have the valuable Comments on the Psalms and the Gospel of St. Matthew, besides two books "Against Constantius," and another "Against Auxentius," the intruding Arian bishop of Milan. Hilary, whom Jerome calls "the Rhone of Latin eloquence," was declared, in 1852, Doctor of the Universal Church by Pope Pius IX.

123. St. Peter Chrysologus was born at Imola in the year 405. In 433, he was, by divine intervention, made bishop of Ravenna and consecrated by Pope Sixtus III. His life was thenceforth that of a zealous pastor. To eminent piety and great austerity of life, he

joined great zeal and learning. He is chiefly famous for the brilliancy of his oratory, which won for him the title of "Chrysologus (golden speech), or the "Chrysostom of the West." Of his sermons, there still remain one hundred and seventy-six, which were collected in the eighth century by Archbishop Felix of Ravenna. They are remarkable for their elegance and extreme brevity. We have also the letter which our Saint wrote in reply to the appeal of Eutyches against his condemnation. "We exhort you," he wrote to the heresiarch, "to submit obediently to the decision of the Pope, since the blessed Peter lives and presides in his own Cathedra and gives the true faith to all who seek it." He died in the year 450 at Imola, his native town.

124. Pope St. Leo I., called the Great, has earned the undying gratitude of the Church also as a writer. His writings are remarkable for elegance and nobleness of style, precision of thought, as well as for depth and strength of reasoning. Besides his ninety-six sermons on the festivals of Our Lord and the Saints and other subjects, there remain one hundred and seventy-three letters which the great Pontiff addressed to bishops, Councils and princely persons. The most famous of these is his Dogmatical Epistle to Flavian, patriarch of Constantinople. Benedict XIV., in 1754, decreed upon him the title and cultus of Doctor of the universal Church.

125. Other Latin writers of this period, who, on account of the sanctity of their lives and the orthodoxy of their teachings, are reckoned among the Fathers of the Church, were Optatus of Milevis, Zeno of Verona, Paulinus of Nola, Maximus of Turin, Gregory of Tours, and Isidore of Seville. St. Optatus, bishop of Milevis in Numidia, flourished under Pope Damasus. St. Augustine ranks him among the most renowned writers of the Church. His treatise "On the Donatist Schism" against Parmenianus (the Donatist bishop of Carthage), in seven, originally in six, books, is a short but valuable and highly interesting disquisition, giving, besides much historical information, a brief, clear and precise explanation of the doctrines and customs of the Catholic Church in that age. It contains a list of the Roman Pontiffs from St. Peter down to Pope Siricius, whose accession Optatus lived to see.

126. St. Zeno was a contemporary of St. Optatus, and became the eighth bishop of Verona, in 362. He is honored as a confessor of the faith, and, by St. Gregory the Great, is styled a martyr, on account of the persecutions he drew upon himself by the zeal which he displayed in opposing Arianism and in the conversion of heathens. He died in 380. There are extant ninety-three of his "Treatises," a title given in that age to familiar discourses made to the people. He is the first

among the Latin Fathers whose sermons were collected and published.

127. St. Maximus, bishop of Turin, was celebrated in the fifth century as a Christian orator and for his zeal in preaching, for which function he qualified himself by the study of the Holy Scriptures and the writings of St. Ambrose. Maximus acted a prominent part in the Council of Milan in 451, which subscribed to the Dogmatical Epistle of Leo the Great to Flavian, and at the Council of Rome in 465, in which he subscribed first after Pope Hilary, on account of his seniority. The precise year of his death is not known. The works of Maximus consist of one hundred and seventeen homilies on the principal festivals of the year, and one hundred and sixteen sermons, three treatises on Baptism, two treatises entitled respectively "*Contra Paganos*" and "*Contra Judaeos*," besides a collection of expositions "*De Capitulis Evangeliorum*."

128. St. Paulinus was born of a wealthy and ancient senatorial family, about the year 353. His acquaintance with SS. Ambrose, Augustine, and Jerome induced him to give up all his dignities and retire from the world. In 409, he became bishop of Nola in Campania. He died in 431. Many of the works of this distinguished Father are lost; there only remain, besides thirty poems, fifty letters written to friends, such as Sulpicius Severus, St. Augustine, St. Jerome, and other distinguished contemporaries.

129. St. Gregory was born of a noble family in Auvergne, A. D. 539. Members of his father's and mother's families had held high offices in both Church and State. His education was directed by his uncle, St. Gall, bishop of Clermont, and by Avitus, at first arch-deacon, afterwards bishop of Auvergne. In 573, he was chosen bishop of Tours, and as such, he displayed great zeal and courage in vindicating the rights of the Church and the oppressed against the Merovingian kings. He died about the year 595. Gregory has left several valuable historical works. His principal work, the "*Ecclesiastical History of the Franks*," procured him the name of "*Father of French History*." His other works are four books "*On the Miracles of St. Martin*," two books "*On the Glory of Martyrs*," and one book "*On the Glory of Confessors*."

130. St. Isidore of Seville was born at Carthagera in Spain, of which city his father Severianus was prefect. He was a brother of the bishops Fulgentius of Carthagera and St. Leander of Seville, succeeding the latter as bishop, A. D. 600. He presided at the Synods of Seville and Toledo, A. D. 619 and 633. He died in 637, and was declared a Doctor of the Church, A. D. 1828. Isidore was undoubt-

edly the greatest man and scholar of his time in the Church of Spain. His writings are many and multifarious. His most important work, entitled "*Originum sive Ethymologiarum Libri XX*," is an encyclopædia of the arts and sciences then known. His other works deserving mention are a *Chronicon*, or history of the world, from the Creation to the year 626; a *Chronicon*, or history of the Visigoths, from A. D. 172 to A. D. 628; and a *Book of Ecclesiastical Writers*, a continuation of a similar work composed by St. Jerome and Gennadius, to which he added the names of thirty-three other authors. The collection of *Canons*, formerly ascribed to him, is not his work. With St. Isidore closes the line of the Latin Fathers of the Church.

SECTION LVIII—OTHER LATIN WRITERS.

Latin Church Historians—Sulpicius Severus—His Writings—Rufinus of Aquileja—His Translations—Dispute with St. Jerome—Cassiodorus—*Monasterium Vivariense*—His Writings—Other Latin Writers—Victorinus, Philastrius, Cassianus and Prosper—African Writers—SS. Victor and Fulgentius—Boethius—His Consolation of Philosophy—Dionysius Exiguus—Christian Era—Lerinum—SS. Eucherius, Hilary, and Sidonius Apollinaris—St. Vincent of Lerins—His *Commonitory*—Salvianus and Cæsarius—Other Christian Writers.

131. Besides the Fathers already named, other Latin Christian writers flourishing in this period deserve mention, inasmuch as they have bequeathed to posterity much valuable historical, as well as doctrinal, information concerning the ancient Church. Chief among these are the Church historians, Sulpicius Severus, Rufinus, Cassiodorus, and Paulus Orosius. Sulpicius Severus, born in Gaul about the year 363, was a famous lawyer, but, on the death of his wife, he embraced an ascetic life. He died in 406. His writings comprise: "*The Life of St. Martin*," "*Three Dialogues*" on the virtues and miracles of St. Martin, and on the virtuous example of the Oriental monks; "*A Sacred History*" in two books, from the beginning of the world to the year 400, in which he furnishes much information respecting the ancient Church of Gaul; and a collection of letters to St. Paulinus and others. His pure, classical style has merited for him the name of the "*Christian Sallust*."

132. Tyrannius Rufinus, a priest of Aquileja, was born in 345. Most of his later years were passed in the East. He was intimately connected with St. Jerome till 394, when the Origenist controversy became the cause of a disagreement between them. Besides the

writings of Josephus Flavius, several works of Origen, SS. Basil and Gregory Nazianzen, Rufinus also translated the Church History of Eusebius to which he added, in two books, a very inaccurate "History of the Arians" to the death of Theodosius the Great. The original works of Rufinus are his "Apology" against St. Jerome in two books, "A History of the Monks," and "An Exposition of the Symbol." He died in 410. Paulus Orosius was a priest of Bracara in Spain, and a friend of SS. Augustine and Jerome. At the request of the former, he wrote, in seven books, a History of the World, from its beginning to A. D. 416, directed against the Pagans. He also published an "Apologeticus against Pelagius." The year of his death is not known.

133. Marcus Aurelius Cassiodorus, born in 470, was a distinguished statesman under Odoacer and Theodoric, filling under various titles the highest offices of the state. When seventy years of age, he retired to the monastery of Viviers (*monasterium Vivariense*), which he had founded in Calabria. Here he spent the remainder of his days in religious and literary pursuits. Under his direction, his monks devoted themselves to the copying of the Sacred Scriptures and ancient manuscripts of Christian and classical writers. As a historian and man of letters, Cassiodorus has made for himself a considerable name. His writings on education, embracing grammar, rhetoric, and dialectics (*trivium*); and arithmetic, music, geometry, and astronomy (*quadrivium*), form a considerable part of his literary remains. His chief historical works are: 1. Twelve books of various epistles or state papers, a valuable collection, extending from the year 509 to 539; 2. "History of the Goths" in twelve books, of which only the epitome by Jornandes is extant; 3. "Chronicon," a universal history down to the year 519; 4. "Tripartite History," an abridgment of the ecclesiastical histories of Socrates, Sozomenus, and Theodoret. He also continued the history of the first-named author down to A. D. 518, which, together with the writings of Rufinus, were, during the Middle Ages, the principal sources for the study of primitive Church History. To these must be added several theological treatises. Cassiodorus died, A. D. 565.

134. Of other Latin writers flourishing in this epoch, we mention Marius Victorinus, a famous rhetorician, who had the honor of a statue set up in the Roman Forum. He was advanced in age, when, to the amazement of the Pagans and the joy of the Christians, he embraced Christianity, A. D. 361. He wrote several works against the Arians and Manicheans, and commentaries on three of St. Paul's

Epistles. St. Philastrius, bishop of Brescia, left a work "On Heresies," containing a catalogue of one hundred and fifty-eight heresies. In it, however, the author incorrectly reckons among heresies, opinions that have never been declared heretical, and are, at the most, only problematical. He died in 387.

135. Cassian, a Scythian by birth, was a disciple of St. Chrysostom, by whom he was ordained deacon. He had been brought up in the monastery of Bethlehem, and afterwards became celebrated as a founder of monasticism in the West. He died in the odor of sanctity in the year 435. His "Institutions of the Monastic Life," and his "Conferences of the Fathers" were written for the instruction of monks. In his thirteenth Conference some Semipelagian principles are unwittingly favored. By the request of the Roman deacon, afterwards Pope Leo the Great, he also wrote "On the Incarnation of Christ" in seven books, a work directed against Nestorius.

136. St. Prosper of Aquitaine was a disciple of St. Augustine and secretary of Pope Leo the Great. He was a zealous defender of the orthodox doctrine against the Pelagian heresy. He died in 455. There remain of his writings an "Exposition of the Psalms" 100-150; a treatise "On the Grace of God and Free Will;" several works written to answer the objections raised against St. Augustine by the Semipelagians; a poem "On the Ungrateful," meaning the Semipelagians, and, besides two letters and several minor works, a brief Chronicle in which he registered under each successive year some few of the leading facts connected with its history. In it is recorded also the mission of St. Palladius to Ireland.

137. Victor, bishop of Vita in Africa, who was exiled by the Arian King Hunneric, is the author of a "History of the Vandalic Persecution," which he wrote in 487, and is one of the principal sources of the history of the Vandals. His countryman, St. Fulgentius, bishop of Ruspe, was, together with sixty other Catholic bishops, exiled to Sardinia by the Vandal King Thrasamund, but was restored to his see under King Hilderich. He died A. D. 533. Fulgentius was a great theologian, and is styled the "Augustine of his age." Of his writings, which are deeply polemical, written against the Arians, Pelagians, and Nestorians, there are yet extant a treatise "On the Rule of the True Faith," a book "On the Trinity," a work "Against the Arians," three books to King Thrasamund, and treatises "On the Incarnation," and "On the Remission of Sins." In defence of the Augustinian doctrine on Grace he wrote three books "On the Two-fold Predestination," and as many "On the Truth of Predestination and Grace."

138. Boethius, the senator and philosopher, called "the last of the Romans," was born between the years 470 and 475. He was one of the most accomplished scholars of his age. He was consul from the year 508 to 510 and enjoyed the friendship of King Theodoric. His strict honesty and bold advocacy of the cause of the innocent and weak, had made him many enemies by whom he was accused of plotting with the Byzantine emperor to free Rome from the Ostrogothic rule. He was imprisoned by order of King Theodoric, and ultimately executed, A. D. 524, in the fiftieth year of his age. His father-in-law, Symmachus, was involved in his ruin. A magnificent mausoleum, with an epitaph by Pope Sylvester II., was erected to the memory of Boethius by the Emperor Otto III.

139. The works of Boethius are chiefly philosophical, containing translations with notes of the works of Plato, Aristotle, and other Greek philosophers. His principal literary relic "Consolation of Philosophy" in five books, Boethius composed in prison at Pavia, shortly before his execution. It is a dialogue between the author and philosophy, showing the inconstancy and insufficiency of earthly happiness, and that true happiness is to be sought in God alone. Its tone is elevated, its style eloquent and pure, but the fact that the name of Christ or of the Christian Religion is not even once mentioned in the work, has led many to question the author's belief in Christianity. The several theological tracts written against the Arian, Nestorian, and Eutychian heresies, which are attributed to our author, are by many regarded as not genuine.

140. Dionysius, surnamed Exiguus, a Roman abbot, was a Scythian by birth, and flourished under the Emperors Justin and Justinian in the sixth century. He is the reputed founder of the Christian Era, also called the Dionysian Era, which has been in general use among Christian nations since the tenth century. He likewise laid the foundation of Canon Law by his collection of ecclesiastical canons. His collection comprises the so-called canons of the Apostles and of several Councils, and the decretal epistles of the Popes from Siricius, who succeeded Damasus, A. D. 354, to Anastasius II. who succeeded Gelasius, A. D. 496. His death occurred about 536.

141. The island of Lerins, now called St. Honorat, had, at this epoch, become famous for the monastery (Lerinum) founded there by St. Honoratus, about the year 410. This monastery in the fifth and sixth centuries was the principal theological centre of Europe, giving to the Church a number of illustrious bishops and distinguished scholars. Such were the bishops, St. Eucherius of Lyons, St. Hilary of Arles, and St. Sidonius Apollinaris of Clermont, who, as their

extant writings show, were distinguished no less for their learning than for their piety and apostolic zeal. They flourished in the fifth century. Of the writings of Eucherius and Hilary but few remain; while Sidonius Apollinaris, a poet of some note, who had been honored by the Roman Senate with a statue, left nine books of Epistles of considerable historical interest, besides twenty-four poems and panegyrics.

142. From the same school proceeded St. Vincent of Lerins, Salvianus, and Cæsarius bishop of Arles. The first-named has rendered himself famous by his admirable "Commonitory against Heretics," which he composed to guard the faithful against the wiles of false teachers. Vincent died in 450. Salvianus, a priest of Marseilles, called the "Jeremias of his age," died in 485. Among his writings, which have an important bearing on the history of his age, should be mentioned his treatises "Against Avarice" and "On the Government and Providence of God." The object of the last-named work is similar to that of St. Augustine's "City of God." St. Cæsarius, a truly apostolic bishop, manifested his zeal particularly in holding synods for the reformation of ecclesiastical discipline. He presided in the Council of Orange, A. D. 529, at which semi-Pelagianism was condemned. He died in 542. We have of his writings one hundred and fifty sermons; two "Monastic Rules," one for monks, the other for nuns, besides three epistles, relating to monastic duties. His book against the Semi-Pelagians, entitled "De Gratia et libero arbitrio," was sanctioned by Pope Felix IV.

143. To close the list for this period, we simply add the names of Gennadius, a priest of Marseilles, who, living toward the end of the fifth century, continued St. Jerome's "Catalogue of Illustrious Men" down to his own time; the African writers, Marius Mercator who wrote against Pelagius and Nestorius; Vigilius and Victor, bishops respectively of Tapsus and Tununum; the deacon Fulgentius Ferrandus of Carthage; the bishops Junilius and Primasius, and the Christian poets Juvenicus, Prudentius, Claudianus Manertus, Venantius Fortunatus, and above all, Pope Damasus I.

Cured SECTION LIX.—SYRIAN FATHERS AND WRITERS.

Schools at Edessa—Oldest Syriac Documents—Letters of Mara—Aphraates—St. Ephræm Syrus—His Writings—St. Maruthas—Other Syrian Writers.

144. Edessa, the metropolis of Mesopotamia, was the seat of various schools. Here were the Syrian schools attended by heathen and Christian youths in common. At Edessa, too, St. Ephræm, in

338, founded a separate school for the instruction of Syrian Christians and the advancement of Syriac literature in general. This school of Ephræm, which lasted long after his demise, became the bulwark of orthodoxy against the Nestorian and Monophysite heresies. At Edessa also existed the celebrated Persian Christian school, founded for the education of the Persian clergy. It was since the Council of Ephesus, the centre of Nestorianism. After its closing, in 489, by the Emperor Zeno, this school was transferred to Nisibis, where it could freely develop itself under the Persian government. The school at Nisibis became the chief educational seat of the Nestorians in the Persian Empire, and was famous for the prosecution of the study of Holy Scripture, carried on in the liberal spirit of Theodore of Mopsuestia.

145. The most ancient Syriac documents extant relative to Christianity are the "Doctrine of Addæus, the Apostle," and the "Letter of Mara" to his own son Serapion, both belonging to the first century. The former relates the conversion of King Abgar of Edessa and many of his subjects by St. Addæus, or Thaddæus, one of the seventy Disciples of Our Lord. It also contains the supposed correspondence between Christ and Abgar. There is no doubt that the work, though interpolated, is, in the main, genuine. It was written by Labubna, who was notary, or secretary, to the king of Edessa. In the Letter of Mara, Christ is praised as a Wise King and Great Lawgiver whose murder by the Jews is greatly deplored. Whether or not the writer was a Christian cannot be ascertained.

146. Jacob Aphraates and St. Ephræm are the earliest orthodox writers of the Syriac Church. Aphraates, a Syrian bishop who flourished in the first half of the fourth century, has left twenty-three homilies or discourses of great merit, which have been wrongly attributed to St. James of Nisibis. St. Ephræm Syrus, the most illustrious of the Syrian Fathers, was born A. D. 306. He was a disciple of St. James, bishop of Nisibis, whom he accompanied to the Council of Nice. After the taking of Nisibis by the Persians in 363, Ephræm went to Edessa, where he was made a deacon and became the founder and head of a flourishing school. He is the most elegant and the most prolific Syrian author preserved to us. What St. Chrysostom was in the Greek Church, St. Ephræm was in the Syriac. Ephræm, who was a poet of no common order, is styled by his countrymen the "prophet of the Syrians" and the "harp of the Holy Ghost." His extant works in Syriac and Greek, the latter probably translated even in his own time, comprise commentaries on the entire Bible, and a large number of sermons and discourses on devotional and moral sub-

jects and against the heresies of the age. We here mention particularly his many beautiful prayers to the Blessed Virgin, which are remarkable for their warm and animated feelings and expressions of devotion.¹ St. Ephræm died, A. D. 373.

147. St. Maruthas, bishop of Tagrit, or Martyropolis, in Mesopotamia, was truly one of the most learned and illustrious writers of the Syriac Church. He was a contemporary and the intimate friend of St. Chrysostom, and assisted at the Council of Constantinople. He converted a great number of Persians and extended the faith throughout Persia. Of his works extant are "Acts of the Persian Martyrs," who suffered under Sapor II. and his successors, a "History of the Council of Nice," and a "Syriac Liturgy." The thirty-six canons of the Synod held in 410 at Seleucia, in which the Procession of the Holy Ghost from the Father and the Son is clearly expressed, are in part his work.

148. Other orthodox Syrian writers were : Balæus Chorepiscopus of Aleppo, and Cyrillonas, probably a nephew of St. Ephræm, both of whom flourished in the second half of the fourth century ; St. Rabulas, bishop of Edessa, a zealous opponent of the Nestorian heresy ; Isaac of Antioch, abbot of a monastery near that city, who flourished in the middle of the fifth century ; the priest Cosmas, who wrote the life of St. Simeon the Stylite ; and Jacob, bishop of Batnæ in Sarug, who was, after St. Ephræm, the most prolific writer of the ancient Syrian Church. Only a few of his extant works, which are very numerous, have been published. Of his hymns, the one on the Blessed Virgin deserves special mention. These Syrian Fathers are very explicit in the statement of the Catholic doctrines on the Church, the Primacy of the Roman See, the Sacraments, the Sacrifice of the Mass and the Invocation of the Saints. Their writings clearly demonstrate the uniformity in faith of the ancient Syriac Church with that of the Catholic Church of to-day.

¹ One of these prayers opens thus : " In thee, Patroness and Mediatrix with God, who was born from thee, the human race, O Mother of God, placeth its joy and ever is dependent upon thy patronage ; and in thee alone hath refuge and defence, who hast full confidence in Him. Behold, I also draw nigh to thee with a fervent soul, not having courage to approach thy Son, but imploring, that, through thy intercession I may obtain salvation. Despise not, then, thy servant, who placeth all his hopes in thee, after God ; reject him not, placed in grievous danger, and oppressed with many griefs ; but thou, who art compassionate, and the mother of a merciful God, have mercy upon thy servant, &c." In the course of this prayer, our B. Lady is called " the precious vision of the prophets, the eloquent mouth of the apostles, the strength of kings, the pride of the priesthood, the forgiveness of sins, &c." Wiseman, " Essays on Various Subjects : On the Writings of St. Ephræm."

CHAPTER III.

HISTORY OF HERESIES AND SCISMISMS

I. HERESIES.

SECTION LX.—ARIANISM—ECUMENICAL COUNCIL OF NICE.

Arian Heresy—Contrasted with Sabellianism—Arius—Alexander of Alexandria—Council of Alexandria—System of Arianism—Supporters of Arius—Bishop Hosius in Alexandria—Council of Nice—Distinguished Champions of Orthodoxy—Nicene Creed—Settlement of Other Questions.

149. *Arianism*, one of the most powerful heresies in the history of the Church, was directed against the Divinity of Christ and indirectly against the whole dogma of the Trinity. Arianism is the opposite extreme of *Sabellianism*. While the former, urging too much the personal distinction in the Trinity, teaches an inequality and subordination of the three Divine Persons, the latter denies this distinction of Persons, asserting only a Trinity of names. The fundamental tenet of Arianism was, that the Son of God was a creature, not born of the Father, but made out of nothing. The author of this heresy was Arius, a priest of Alexandria. He was a disciple of Lucian of Antioch, who was excommunicated for heresy, but, afterward, submitting to the authority of the Church, attained some renown for learning and piety, and died a martyr in 311. Having finished his studies, Arius came to Alexandria. Here he joined the schismatical party of the Meletians; but abandoning this party, he was ordained a deacon by Peter, bishop of Alexandria. Arius afterward returned to the Meletians and was excommunicated; he was re-admitted by Achillas, the successor of Peter, who also ordained him priest and appointed him one of the public preachers of Alexandria. He is said, on the death of Achillas in 313, to have aspired to the see of Alexandria, to which, however, the mild and saintly Alexander was appointed.

X 150. At first, Arius taught his blasphemous doctrine only in private ; but in 318, he boldly defended it in a public conference of the clergy against his diocesan, Bishop Alexander, whom he accused of Sabellianism. Not only did he refuse to recant his error, but he had the boldness to send a written confession of his faith to several bishops, requesting their support against his ordinary. His eloquence and affected virtues gained him many admirers, especially among the consecrated virgins. After trying in vain to draw Arius from his errors, Alexander in 320 convened a Council at Alexandria which was attended by about one hundred Egyptian bishops ; Arius and his adherents, among them the two bishops Secundus and Theonas, were expelled from the Church by the Council.

X 151. As Arius nevertheless continued to teach and hold divine service, Alexander, summoning another conference, addressed a circular letter signed by all his clergy to the bishops, in which he gives a full statement of all the errors maintained by the heresiarch : 1. God, who existed prior to the Son was not always Father. 2. The Logos existed indeed before all time, i. e., before all creation ; yet He is not co-eternal with the Father, who is prior to Him. 3. Neither is He of the same essence with the Father, and, therefore, not true God. 4. He is not born of the Father, but was created out of nothing by the will of the Father. 5. He is a creature and not immutable according to His nature, consequently it was possible for Him to sin. 6. Yet, He is superior to all other creatures and in dignity next to God. He is the Son of God, but only by adoption. 7. He was formed for our sake ; God, being too great for the world, created the Logos, through Whom, as through an instrument, all things, including time, were made. 8. He would not have had subsistence, had not God willed our making.

X 152. Banished from Alexandria, Arius went to Palestine, whence he addressed a defence of his doctrine to Eusebius of Nicomedia. Eusebius, a fellow-disciple of Arius under Lucian, henceforth is to be accounted the real head of the heretical party. Upon his invitation, Arius came to Nicomedia and thence addressed a letter to Alexander, in which he defends his doctrine as that of the Fathers of the Church. Here he also wrote his most important work, the "Thalia" (Banquet), designed to promulgate his heretical principles among the people. Fragments of the "Thalia" are preserved in the writings of Athanasius. A Synod was held in Bithynia, A. D. 323, which restored Arius, and addressed a letter to Alexander and the other bishops with a view of effecting his re-admission into the Church. Arius returned to Alexandria between the years 322 and 323, and openly propagated his

blasphemous doctrines in defiance of his ordinary. The controversy now began to excite all classes, and the Pagans even in their theatres ridiculed the division among the Christians.

X 153. About this time, Constantine, by the defeat of Licinius becoming master also of the Orient, entered Nicomedia, where Eusebius acquainted him with the controversy which agitated all Egypt. Ignorant of the importance of the question, which he looked upon as an "idle war of words," the emperor at once directed a letter to Alexander and Arius jointly, and sent Bishop Hosius, of Corduba in Spain, to Alexandria, to mediate between the contending parties. But the efforts of Hosius in restoring harmony proved ineffectual; whereupon, at his advice, and, as the Sixth Ecumenical Council of Constantinople expressly states, with the consent of Pope Sylvester I., the emperor convoked the Ecumenical Council of Nice.

X 154. This *First Ecumenical Council* met in May, A. D. 325, at Nicæa, or Nice, Bithynia (now a miserable Turkish village, Is-nik). It was attended by three hundred and eighteen bishops, mostly Oriental, and was presided over by the venerable Hosius of Corduba, and by the two Roman priests, Vitus and Vincentius, as Legates of Pope Sylvester. Constantine, who opened the Council with an address to the bishops, attended also the principal sessions in person, without, however, interfering with the proceedings of the assembled prelates. The principal defenders of the orthodox doctrine were, besides Hosius, Alexander of Alexandria, Eustathius of Antioch, Macarius of Jerusalem, Marcellus of Ancyra, but pre-eminently the learned and eloquent Athanasius, then only a deacon of about twenty-seven years of age, whose unwavering opposition against the new heresy obtained for him the title of "Father of Orthodoxy." Of the Fathers, some, as James of Nisibis, Nicolas of Myra, etc., were eminent for their sanctity and miracles; others, Potamon, Paphnutius, and Paul of Neo-Cæsarea, as confessors of the faith, bearing yet the marks of the torture they had endured in the last persecution. The number of the Arian bishops is reckoned at twenty-two, chief among whom was Eusebius of Nicomedia, whence the Arians were also called "Eusebians."

X 155. The principal questions submitted to the decision of the Council were: 1. The Arian heresy; 2. The time of celebrating Easter; 3. The Meletian schism. Arius was introduced and examined by the Fathers, who were shocked at the impieties he uttered. To exclude all subterfuges, the Council, adopting the term "*Homoï-sios*," or *Consubstantial*, as the crucial test for the heresy of Arius, clearly defined: 1. That the Son was begotten of the Father, i. e., of

the essence of the Father ; 2. That the Son was begotten and not made, and consubstantial with the Father.

+ 156. Two symbols, or forms of creed were presented : the one drawn up by Eusebius of Cæsarea, which carefully omitted the *Hom-öusion* and imperfectly expressed the orthodox doctrine, was rejected ; the other, ascribed to Hermogenes, secretary of the Council and afterward bishop of Cæsarea, which, in distinct terms, declared the *consubstantiality* of the Father and the Son, was adopted by the Fathers and has since been known as the "Nicene Creed." Anathemas were added against all who maintained the heretical teaching. The clause of the new symbol, bearing upon the heresy of Arius, reads as follows : "And we believe in the one Lord Jesus Christ, the Son of God begotten as the only begotten of the Father, i. e., of the essence of the Father, God from God, Light from Light, true God from true God, begotten, not made, *consubstantial with the Father*, through whom all things were made." The symbol was subscribed first by the papal legates, then by the remaining Fathers ; after some hesitation, also by the partisans of Arius, except the two Egyptian bishops, Theonas and Secundus, who, with the heresiarch, were banished into Illyria. Three months later, Eusebius of Nicomedia and Theognis of Nicæa shared the same fate. Constantine ordered the writings of Arius to be burned, making it a capital crime even to own them.¹

157. The Easter controversy was next disposed of by the Council. To establish uniformity in that important point of discipline, the Council fixed the celebration of Easter on the Sunday after the full moon following the vernal equinox ; and if the full moon happens on a Sunday, then Easter-day to be on the succeeding Sunday. It, moreover, devised means for the healing of the Meletian Schism, and for the re-admission of the Novatians and Paulianists. While the Council admitted the validity of baptism conferred by the heretics, the baptism administered by the Paulianists, who denied the Trinity of persons in God, was rejected as invalid. Twenty canons were added, regulating various points of ecclesiastical discipline, and a collective letter addressed to the bishops of Egypt and Lybia communicating to them the decisions of the Council. Constantine, after giving all the prelates a magnificent entertainment, dismissed them with rich presents to their respective sees, and published several edicts enforcing the Nicene decrees.

¹ This is the first instance of such signing of a doctrinal symbol, and the banishment of Arius and his adherents is the first example of the *civil punishment* of heresy, which before had been visited only with ecclesiastical censures.

SECTION LXI.—INTRIGUES OF THE EUSEBIANS—PERSECUTION OF
ORTHODOX BISHOPS,

Arian Exiles Recalled—Defenders of the Nicene Faith Persecuted—Council of Antioch—Banishment of Eustathius of Antioch—Return of Arius from Exile—False Accusations against St. Athanasius—Councils of Cæsarea and Tyre—First Exile of Athanasius—Arius' Restoration attempted by Constantine—Death of the Heresiarch—Death of Constantine—Restoration of St. Athanasius—His Second Exile—The Intruders Pistus and Gregory of Cappadocia—Paul of Constantinople—Councils of Rome and Antioch—Great Council of Sardica—Its Object—Eusebian Council at Philipopolis—First Formula of Sirmium—Council of Arles—Third Exile of Athanasius—Fall of Vincent of Capua—Council of Milan—Exile of Pope Liberius—Banishment of Catholic Bishops.

158. Three years succeeding the Council of Nice had scarcely elapsed, when Constantine was induced by his sister Constantia to recall the Arian exiles. Eusebius and Theognis were restored to their sees, and those who had been consecrated in their stead were banished. Soon after Arius was also permitted to return. This lamentable inconsistency of Constantine renewed all the discussions which had been settled by the Council of Nice, and opened the way to endless intrigues. As the Arian leaders, or Eusebians as they were also called, after the Nicene Council dared not openly avow their heresy, they directed their assaults against the principal defenders of the Catholic faith, Eustathius of Antioch, Marcellus of Ancyra, Paul of Constantinople, and particularly against the learned and energetic Athanasius, who, upon the death of Alexander, A. D., 328, had been elevated to the patriarchal chair of Alexandria.

159. Eustathius, from A. D. 325 bishop of Antioch, distinguished himself, both during and after the Council of Nice, by his strenuous resistance against the Arian heresy, and had, on that account, incurred the hatred of the Arians. The Eusebians assembled in council at Antioch, A. D. 330, and, on charges of Sabbellianism and immorality—a general slander with which they aspersed all orthodox bishops,—pronounced sentence of deposition against Eustathius. Constantine banished him into Illyria, where he died, A. D. 337. The same fate was shared by the bishops Asclepas of Gaza, and Eutropius of Hadrianople.

X 160. But their most rancorous enmity and most persevering efforts were directed against Athanasius. To rid themselves of so dangerous a foe, the Eusebians impugned the validity of his election and ordination, a charge which was refuted by the solemn and unanimous testimony of the Egyptian bishops. In the meantime, Arius, having returned from exile, Eusebius of Nicomedia endeavored to

secure his re-instatement at Alexandria, but was refused by Athanasius, who resisted even the emperor in his attempts to have Arius restored; the intrepid patriarch answered that a heretic could have no communion with the Catholic Church.

161. The Arian party now had recourse to calumny and violence. An attempt was made to convict Athanasius of political offenses; but on examination, Constantine became convinced of his innocence. Dismissing him with honor, the emperor addressed a letter to the Alexandrians, warning them against the intrigues of the enemies of their bishop. The Eusebians next prepared another assault against the much hated prelate; charges of a serious character were alleged against him: 1. That he had sacrilegiously broken a consecrated chalice; 2. That he had murdered, or at least mutilated, Arsenius, a Meletian bishop; and 3. That he had ravished a consecrated virgin.

162. These charges against Athanasius were examined in two Councils, held successively in Cæsarea and Tyre in 334 and 335, the Meletians appearing as accusers, and avowed enemies of Athanasius being the judges in the trial. Notwithstanding the absurdity of the allegations and the protest of forty-eight Egyptian bishops, who clearly proved the innocence of their patriarch, the Synod of Tyre pronounced sentence of deposition and exile against Athanasius. Constantine banished him to Treves. Marcellus, bishop of Ancyra in Galatia, another strenuous opponent of the Arians, was also deposed and banished, on the ground of reviving Sabellianism.

163. To complete their triumph, the Eusebians occupied themselves with the restoration of Arius into the church at Alexandria. They had received him into their communion in a council, held at Jerusalem, A. D. 335. On the refusal of the Alexandrians to admit Arius, Constantine recalled him to Constantinople, and issued a peremptory order to Alexander, bishop of the city, that the heresiarch should be restored to Catholic communion. Alexander, after vainly using every effort to move the emperor, had recourse to prayer, that God would avert this frightful sacrilege from the Church. While on the evening of his proposed triumph, Arius was passing through the city with his party in an ostentatious manner, death overtook him; his bowels bursting out while stepping aside to attend an urgent call of nature, (A. D. 336). The unexpected death of the heresiarch, which was generally attributed to divine interposition, caused many Arians to return to the Catholic faith. Alexander died soon after, when the Arians chose Macedonius to succeed him, and Paul was elected by the Catholics. At the instigation of the Eusebians, Constantine exiled Paul, but refused to recognize Macedonius.

164. Constantine died in 337. Of his three sons, Constantine II. and Constans, the former ruling in the West, the latter over Italy and Africa, adhered to the Nicene Creed; while Constantius, the emperor of the East, was a pronounced supporter of Arianism. The exiled bishops were recalled, and through the efforts of Constantine II., Athanasius, after an exile of twenty-eight months, was also permitted to return to his see, A. D. 338. The Eusebians soon recommenced the persecution of orthodox bishops: Paul of Constantinople, having been deposed by them for a second time was exiled by Constantius, and the crafty Eusebius of Nicomedia was raised to his see. When Eusebius of Cæsarea died in 340, his disciple Acacius, a rigid Arian, was promoted to that see. The Eusebians next renewed their accusations against Athanasius. With the approval of Constantius, they appointed Pistus bishop of Alexandria. To secure the recognition of the intruder, they sent letters and deputies to the emperors and Pope Julius I. Being informed of this by the Pope, Athanasius in 339 called a Synod in Alexandria, composed of nearly a hundred bishops, to refute the Arian slanders against him, and then, at the invitation of the Pope, hastened to Rome. In the meantime, a Eusebian Synod at Antioch had again deposed Athanasius.

165. In place of the deposed Athanasius, the Arians intruded the violent Gregory of Cappadocia, who, by force of arms, was placed in the see of Alexandria, A.D. 340. On the arrival of Athanasius at Rome, Pope Julius I. summoned both parties before him. After awaiting in vain the appearance of the Eusebians, the Pope in 341 held a Council of fifty bishops, which declared Athanasius and Marcellus innocent and restored them to their sees. The same year, about ninety bishops assembled at Antioch for the dedication of a new basilica. The Synod, held on the occasion by the Eusebians, confirmed the deposition of Athanasius. When Eusebius of Constantinople died in 342, the Catholics recalled their exiled pastor Paul, while the Arians sought to intrude Macedonius, the founder of the heresy of the *Pneumatomachists*. This was the signal for a bloody sedition, which ended in the murder of Hermogenes, the imperial governor. Constantius hastened to Constantinople; Paul was exiled a third time, and the intruder Macedonius, after much bloodshed, gained possession of nearly all the churches.

X 166. To terminate these conflicts, Pope Julius at last prevailed on Constans and Constantius (Constantine the Younger having died A. D. 340), to convoke the great Council of Sardica, in Illyricum, A. D. 343, at which about one hundred and seventy bishops assembled, of whom seventy-six were Arians. The Council was presided over

by the venerable Hosius and two Roman priests as legates of Pope Julius. Its chief object was : 1. To decide all disputes, particularly those relating to the bishops that had been deposed ; 2. To clear the Catholic doctrine from all misconceptions caused by the many Eusebian formulas. But immediately before the opening of the Council, a schism arose among the members. Finding that Athanasius and the other deposed prelates were allowed seats in the Council, the Eusebians retreated to Philipopolis and there, holding a separate Council, confirmed the condemnation and deposition of Athanasius, as well as of the other exiles, and renounced all communion with the Western Church and Pope Julius, to whom they even denied the right to pass judgment upon them.

✕ 167. Unmoved by the secession of the Arians, the true Council of Sardica, finding the exiled bishops innocent, decreed their restoration and excommunicated the chiefs of the Eusebian faction. The cowardly Constantius, yielding to the remonstrances of his brother Constans, consented to recall Athanasius, who, after an exile of six years, returned to Alexandria, A. D. 346. The other exiled prelates, Paul, Marcellus, and Asclepas, likewise were restored to their sees. Of the canons framed by the Council of Sardica, the most important are those which establish the right of appeal to the Bishop of Rome.

168. The tragic end of Constans, A. D. 350, deprived the Catholic party of a powerful and generous protector. Constantius, now sole ruler of the empire, recommenced the persecution of the orthodox bishops. Photinus, bishop of Sirmium in Pannonia and a disciple of Marcellus of Ancyra, by advocating a doctrine savoring of Sabellianism, afforded the Eusebians a welcome opportunity to calumniate Catholic doctrine and teaching. They held a Council at Sirmium, A. D. 351, and deposed Photinus, who was banished by the emperor. Also a new creed—the first of the three dated at Sirmium—was framed. Though orthodox in its terms, this formula carefully avoided the "*Homoöusion*" and was, on that account, rejected by St. Athanasius.

✕ 169. The Eusebians again undertook to prejudice the emperor against Athanasius, who was accused by them of high treason. Constantius, in 353, convened a Council at Arles, and not at Aquileja as had been proposed by Pope Liberius ; and, by his influence extorted from the Fathers, including the papal legate, the condemnation of Athanasius. Paulinus of Treves who alone resisted the emperor, was banished to Phrygia. Nothing is more lamentable than the fall of Vincent of Capua, the papal legate, who had always shown himself a zealous supporter of orthodoxy.

- ✕ 170. Liberius, deeply afflicted at the fall of his legate, rejected the proceedings of the Council of Arles against Athanasius, and deputed Lucifer, bishop of Calaris in Sardinia, and Eusebius of Vercelli to the emperor to ask for another Council. Meeting at Milan in 355, the new Council, which was attended by about three hundred bishops, had, however, no better result. By threats and violence, Constantius compelled the bishops to condemn Athanasius and communicate with the Arians. "My will must be your canon," exclaimed the tyrannical emperor; "so the Syrian bishops have decided, and so must you decide, if you would escape exile."
- ✕ 171. The few bishops who refused to subscribe to the imperial dictation were exiled. Among the exiles were Dionysius of Milan, the papal legates Lucifer of Calaris, Eusebius of Vercelli and the Roman deacon Hilarius. Pope Liberius and the aged Hosius, refusing to condemn Athanasius and communicate with the Arians, were likewise banished: the one to Bercea in Thrace, the other to Sirmium, A. D. 355. Later on, also St Hilary of Pictavium was exiled to Phrygia. Although a prize was offered for his capture, Athanasius escaped arrest by fleeing to the desert, and the Arian George, a man of illiterate mind and savage manners, was substituted in his see by force of arms. In spite of all persecutions, however, the people in general remained true to their exiled pastors and to the faith which had been basely betrayed by so many bishops, and they refused to hold communion with the intruders.

SECTION LXII—ARIAN PARTIES—THE PRETENDED FALL OF
LIBERIUS AND BISHOP HOSIUS.

Divisions among Arians—Pure Arians—Semi-Arians—Their Doctrine—Their Leader—Homœans or Acacians—Their Symbol—Acacius of Caesarea—Anomœans—Their Formula—Their Leaders—Aëtius and Eunomius—Synods of Sirmium—Second Formula of Sirmium—Third Formula of Sirmium—Pope Liberius—Evidences Disproving His Fall—Pretended Fall of Hosius.

172. The Arians, now everywhere triumphant, soon became divided into parties which, while at variance with one another, were united only by their aversion to the Nicene Creed. There were: 1. The original Arians who, rejecting the "*Homoûsion*," or "*Consubstantial*," taught that the Son is a creature, though the first creature of God; that He is made out of nothing, and of an "alterable nature," which is wholly distinct from that of the Father, and that He is essentially different from the Father; hence they were also called "*Euxon-*

tians" and "*Hetero-ousiasts*." 2. The Semi-Arians, or "*Homœusians*," as they were also called, asserted a likeness of substance between the Father and the Son. Their symbol was the "*Homœusion*," "similar in substance," which they substituted for the orthodox "*Homœusion*," "same in substance," or consubstantial. The recognized leader of the Semi-Arians was the learned Basil, bishop of Ancyra, who, after the deposition of Marcellus, had been intruded into that see by the Arians. 3. The *Homœans* (holding the *Homœon*, or "like"), in their vague and comprehensive creed, merely declared that the "Son in all things is like the Father," or simply "like Him"—"like" as opposed to "one in substance." Acacius of Cæsarea in Palestine (died A. D. 366), the opponent of St. Cyril of Jerusalem, was the inventor of this new formula, whence its advocates were also called "Acacians." The distinguishing pretensions of this new pigment of heresy was adherence to the Scripture phraseology; wherefore the Acacians adopted the phrase "like in all things according to the Scripture!"

173. 4. The *Anomœans* rejected both the Nicene and Semi-Arian teaching, and in opposition to it, developed a strict subordinationism. Reviving rigid Arianism, they affirmed that the Son was not consubstantial nor even similar in essence, but wholly "unlike or dissimilar" to the Father. Hence their formula of the "*Anomœon*," or "unlike in substance." The founders of the Anomœans were Aëtius, a deacon of Antioch, and Eunomius, bishop of Cyzicus in Mysia, from whom they were also called "Aëtians" and "Eunomians." From his denial of the Divinity of Christ, Aëtius was surnamed the "Atheist." At the instigation of the Semi-Arians, he was banished under Constantius, but recalled under Julian, and made bishop. Aëtius died in 370, and his disciple Eunomius in 395. The Eunomians rejected all mysteries, denied the incomprehensibility of the divine nature and the Divinity of the Holy Ghost, whom they called a "creature of the Son."

174. The intestine divisions which distracted the Arians became particularly conspicuous in the two Synods of Sirmium, A. D. 357, and Ancyra, A. D. 358. The Anomœans at Sirmium rejected both the *Homœusion* of the Catholics and the *Homœusion* of the Semi-Arians, in their profession of faith—the second formula of Sirmium—expressly declared that "the Father is greater than the Son and superior to Him in glory, dignity, power, and majesty." The Semi-Arians at Ancyra condemned the extreme teachings of the Anomœans, especially the one maintaining the Son to be only a creature and dissimilar in essence to the Father. Emperor Constantius, favoring Semi-Arianism, convoked the third Synod of Sirmium, A. D. 358,

which in its profession, after rejecting the word "substance" as unbiblical, declared that "the Son is in all things like to the Father, according to the Holy Scriptures." This third formula of Sirmium does not clearly contain the Arian heresy, though, indeed, it omits the term "Homoöusion," or "consubstantial."

X 175. It has been asserted, and for a long time admitted by even Catholic writers, that Pope Liberius obtained his recall from exile by condemning St. Athanasius, and subscribing to one of the three creeds of Sirmium. Now, first of all, it is certain that Liberius did not sign the first or second Sirmium creed, and secondly, it is highly improbable that he signed the third. For, 1. Liberius was exiled after the Council of Milan, i. e., towards the close of the year 355. After an exile of over two years, he returned to Rome in the year 358. Now, contemporary historians, such as Sulpitius Severus, Socrates and Theodoret, without mentioning any condition or terms, ascribe the return of Liberius simply to the urgent entreaties of the Roman ladies, who presented themselves in a body to Constantius on his visit to Rome, and to the seditions of the Romans which forced the emperor to recall the illustrious exile. 2. Rufinus, after seeing Bishop Fortunatian of Aquileja, who was said to have induced Liberius to sign the formula in question, writes: "Liberius, bishop of Rome, returned to his see during the lifetime of Constantius; but whether this permission was given him because he consented to subscribe to the Arian formula, or because the emperor thought he would conciliate the Roman people by this act of clemency, I have not been able to ascertain." 3. The Roman people were hostile to the Arians and would not endure Felix the anti-pope who, though professing the Nicene faith, communicated with the sectaries; he was on that account deserted, and afterward expelled by them from Rome. But on the return of Liberius the Roman people went forth to meet him and give him a triumphal entry into the city. Now, the Roman people would not have given him such a reception, had he fallen in faith. 4. Nor could Liberius, had he fallen, have established himself and re-assumed his attitude as defender of the Nicene faith without a public recantation. Of such a recantation, however, nothing is known, nor that Liberius afterward communicated with the Arians. On the contrary, he condemned the Arians as before, repudiated the Council of Rimini; and, when fifty-nine Semi-Arian bishops applied, A. D. 365, to be admitted into communion with the Roman Church, Liberius received them on condition of their accepting the Nicene symbol and the "Homoöusion" which, in his letter to them, he called "the bulwark of the orthodox faith against Arian heresy."

read carefully.

X 176. Of the writings and passages in which mention is made of the alleged fall of Liberius, some are evidently not genuine, others are interpolated. (a.) Thus, the four letters which are ascribed to our Pope bear intrinsic evidence of another authorship and of their forgery. That the Arians did not shrink from forging documents, is a well-known fact in the history of Athanasius. (b.) The two passages of St. Athanasius in his Apology against the Arians and History of the Arians, which refer to this imputation, are manifestly interpolated, since the two works were written at a period prior to the supposed fall of Liberius. (c.) The fragments of St. Hilary which are cited against Liberius, on account of the intrinsic contradictions they contain, are evidently spurious. The account given of the charge by writers who were almost contemporaries of Liberius, leaves no doubt that it was a fiction of the Arians, which was believed also on popular rumor by St. Jerome, who heard the calumny from the Arians in Palestine. Besides, the passages of Jerome referring to our question, if not interpolated as they seem to be, are founded on the forged letters of Liberius and the spurious fragments of Hilary. But, be this as it may, even if we admit the fall of Liberius, no argument can be derived therefrom against papal infallibility. His yielding, if so, to open violence, was at the most but a personal weakness and does not prove that the Pope fell by heresy, since he gave no doctrinal definition, nor imposed a heresy upon the Church. One admitted requirement for an "ex-cathedra" definition was wanting, i. e., freedom. His defence of orthodoxy, as well before as after his banishment, is unquestionable.¹

177. The supposed fall of the illustrious Bishop Hosius is no less improbable, since it is plainly rejected by such authorities as Sulpitius Severus and St. Augustine. About him similar lies were fabricated and circulated as were about Liberius. St. Athanasius assures us that Hosius, broken down by old age and vanquished by tortures, gave way for a moment and communicated with the Arians, but without subscribing against him or the orthodox faith. Renewing the condemnation of the Arian heresy, the venerable prelate died in exile, or according to another account, in Spain, A. D. 357.

1. The statement that Liberius "anathematized St. Athanasius as a heretic" is wholly unfounded. The only evidence that he withdrew from the communion of that holy confessor of the faith is the sixth Hilarian Fragment, which is rejected as spurious. See *Hefele*, History of the Councils, B. V., Sect. 81.—On the orthodoxy of Liberius compare *Jungmann Dissert. Eccl. Tom. II. Diss. VI. and Parsons' Studies in Church History*, ch. XX.

SECTION LXIII—DECLINE AND END OF ARIANISM IN THE ROMAN EMPIRE.

Councils of Seleucia and Rimini—Triumph of Arianism—Death of Constantius—Fourth and Fifth Exile of St. Athanasius under Julian and Valens—Final Triumph of the Nicene Faith under Theodosius the Great—Arianism among the Barbarians.

178. With the view of uniting the conflicting parties among the Arians and forcing their creed upon the Catholic Church, Constantius caused the convocation of two separate Synods: one at Rimini in Italy, for the Western, and the other at Seleucia, for the Eastern bishops, A. D. 359. The former was attended by about four hundred bishops, eighty of whom were Arians; while one hundred and six assembled at Seleucia, of whom one hundred and five belonged to the Semi-Arian party. A Semi-Arian formula, similar to the last of Sirmium and known as the fourth Sirmian creed, was held in readiness to be presented to the bipartite Council. This the Catholic bishops at first rejected, insisting upon the adoption of the word "Usia," or "substance," in the creed, and demanding that all present should forthwith subscribe to the condemnation of the Arian heresy. After a prolonged struggle between the contending parties, the artful hypocrisy of the Arians, and the threats of the emperor induced nearly all the bishops of both Councils to give up the "Homoöision," and to sign the "Homœan" formula expressing "a mere likeness of the Son to the Father, according to the Scriptures!" Thus the Fathers, the majority of whom were and remained orthodox, suffered the palladium of the Catholic faith to be wrenched from their hands by fraud and open violence. It was on this occasion that St. Jerome wrote: "The whole world groaned to find itself Arian." Pope Liberius had no part in these synods and promptly annulled their acts.

179. With the death of Constantius, A. D. 361, Arianism began to decline rapidly. Julian recalled the banished bishops of all parties; St. Athanasius also, after an exile of six years, returned to Alexandria, George, the Arian usurper of his see, having been slain by the Pagans the year before. On account of the numerous conversions he made, Athanasius was banished for the fourth time, but was recalled by Jovian, A. D. 363, and with him came the triumph of his cause. The Nicene Faith was now everywhere re-established, and, under Valentinian I., became predominant throughout the Western Empire. In the East, Arianism found a zealous supporter in the Emperor Valens. Under him, Athanasius in 365 suffered his fifth banishment, and for four months lay hid in his father's tomb, till

the fear of an insurrection moved Valens to recall him. The great champion of orthodoxy was thenceforth permitted to govern his church in peace until his death, A. D. 373.

180. With the death of Valens, Arianism lost its last support. The Emperor Gratian, who professed the Nicene faith, issued an edict of toleration, which greatly strengthened the orthodox cause. The downfall of Arianism was completed by the celebrated edict of Theodosius, A. D. 380, in which that emperor exhorted all his subjects to embrace the teachings of Nice. He took the churches from the Arians, restoring them to the Catholics, and prohibited the assemblies of heretics. In the Eastern Empire, under Arcadius and Theodosius II., Arianism dwindled into utter insignificance. In Italy, the Empress Justina, mother of Valentinian II., favored the Arians, but her efforts were thwarted by St. Ambrose of Milan. The most prominent of those who labored earnestly in the defence of the Catholic faith against the Arians, after the great Athanasius, were, the Cappadocians—Basil the Great, Gregory Nazianzen, and Gregory of Nyssa—Ephræm the Syrian, Diodorus of Tarsus, Cyril of Jerusalem, Epiphanius of Salamis, and St. John Chrysostom.

181. Crushed out of the Roman Empire, Arianism took refuge among the Germanic nations, which, in subsequent centuries, overran Italy, Gaul, Spain and Africa. These barbarians had received Christianity in the form of Arianism during the reign of the Emperor Valens. The Ostrogoths in Italy remained Arians till A. D. 553, when Italy was reconquered by Justinian; the Visigoths in Spain, till the Synod of Toledo, A. D. 589; the Vandals in Africa, till 534, when they were expelled by Belisarius; the Burgundians, till their subjugation by the Franks in 534; and the Lombards in Italy, till the reign of King Grimoald, A. D. 662–672.

SECTION LXIV.—THE HERESIES OF MACEDONIUS, APOLLINARIS, AND
PHOTINUS—SECOND GENERAL COUNCIL OF CON-
STANTINOPLE, A. D. 381.

Second Ecumenical Council—Its Object—Macedonian Heresy—Synods of Alexandria and Rome—Constantinopolitan Creed—Photinus—His Heresy—His Condemnation—Apollinaris—His Doctrine—His Condemnation by various Councils

182. In order to re-establish the Nicene Faith also in the East, and to provide for the capital an orthodox bishop, the Emperor Theodosius convened a great Council at Constantinople. It met in May, A. D. 381, and was presided over by Meletius of Antioch. On his

death, Gregory Nazianzen, whom, in the mean while, the Council had established in the See of Constantinople to the exclusion of the pretender Maximus, was called to preside; and after his resignation, Nectarius was chosen to succeed him in the capital See and as president of the Council. There were assembled one hundred and fifty orthodox bishops from the East. The most eminent among them were, besides Meletius and Gregory Nazianzen, Gregory of Nyssa, and his brother Peter of Sebaste; Amphilocheus of Iconium, Diodorus of Tarsus, Cyril of Jerusalem, and his nephew Gelasius of Cæsarea in Palestine.

183. The Western Church enjoying at this time an almost perfect peace, was not represented at the Council. Of the Macedonians, who had been invited in the vain hope of winning them over to the orthodox faith, there were thirty-six present; but they soon left the Council protesting against its proceedings. As there were only Eastern bishops present, this Synod attained the rank and force of an Ecumenical Council only after it had been accorded the assent of Pope Damasus and the bishops of the West. It is celebrated for its condemnation of the Macedonian, Apollinarian, and Photinian heresies.

184. Arianism, in rejecting the consubstantiality of the Son, necessarily led to the denial of the Divinity of the Holy Ghost. But the violent contest with the Arians, would not permit the discussion of the dogma regarding the Third Person of the Trinity, till it was forced upon the Church by the Semi-Arians. On account of their denying the Divinity of the Holy Spirit, they were called "Pneumatomachists," or adversaries of the Holy Ghost; they were also known as Macedonians from Macedonius, the intruding bishop of Constantinople, who was the founder of this heresy. Separating the Holy Spirit from the Unity of the Father and the Son, they inferred that he was not a Divine Person, being wholly dissimilar to the Father and the Son; that he was but their servant and a mere creature, though more perfect than other creatures. St. Athanasius was the first who defended the Divinity of the Holy Ghost against the Macedonians and, under his presidency, the Council of Alexandria, A. D. 362, declared the "Consubstantiality of the Holy Spirit with the Father and the Son." This doctrine was confirmed by the Roman Synods held under Pope Damasus, which declared the Holy Ghost to be increate, and of one essence and power with the Father and the Son; and anathematized Arius, Macedonius, and all others who refused to assert the Holy Spirit's eternity, His procession from the Father, and His perfect unity with the Father and the Son.

185. The Ecumenical Council of Constantinople affirmed the condemnation of the Macedonian heresy, and enlarged the Nicene

Symbol, adding the words: "We believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father; who together with the Father and the Son is adored and glorified, who spoke by the Prophets." The same Council also renewed the condemnation of the Sabellians who baptized by immersion, but without the invocation of the three Divine Persons.

186. Photinus, who was a disciple of Marcellus of Ancyra and bishop of Sirmium, reviving Sabellianism denied the plurality of Persons in the Trinity. Insisting upon a subtle distinction between the "Word and the Son," he inferred that the Word of the Father, or Logos, was a divine yet impersonal power, that is, the divine reason of the Father working externally. He denied the Divinity of Christ, who was to him not the begotten Son of the Father, but only his adopted Son, and no more than the Logos dwelling in the man Jesus, whose existence began only with his birth from Mary. In like manner Photinus held that the Holy Ghost was but a divine power without any personality. This heresy was condemned at Antioch, A. D. 344, at Milan, A. D. 347, and by the first Synod of Sirmium, which also pronounced sentence of deposition against its author. His condemnation was confirmed by the second Ecumenical Council. Photinus died A. D. 366.

187. The opposite heresy, denying the true and full Humanity of Christ, was advocated by Apollinaris, bishop of Laodicea in Syria. Adopting the psychological trichotomy of Plato, the doctrine affirming three component parts of man—spirit, soul and body—he maintained that Christ had, indeed, a human body and human passions, or a sensitive soul, but not a spirit, or rational soul. This was supplied in him by the Divine Word; consequently Christ had no human will, which would mean that he was not impeccable. The Apollinarians denied that Christ assumed flesh from the Virgin Mary; his body, which was heavenly and divine, as they maintained, merely passed through her virginal womb. This heresy was ably refuted by St. Athanasius and condemned by the Synods of Alexandria in 362, of Rome under Pope Damasus; and lastly, by the second Ecumenical Council of Constantinople, which proclaimed "Christ is true God and true man." After the death of Apollinaris, which occurred about A. D. 392, his followers were divided into two parties: the Timotheans and Valentinians. During the fifth century they were absorbed by the Monophysites.¹

1. The Apollinarists were wont to write on their houses that men must adore "a god who bore human flesh" (*Sarkophoros*), and not "a man who bore God" (*Theophoros*); they called the Catholics *Anthropolatras*, adorers of a man.

SECTION LXV. — PELAGIANISM.

Pelagius and Cœlestius—Account of their Early Career—Pelagian Doctrine—*Propositiones Cœlestii*—Their Condemnation by African Synods—Pope Zosimus—His *Epistola Tractoria*—Julian of Eclanum—Pelagianism Condemned by the Council of Ephesus.

188. Arianism had hardly been crushed, when a new heresy was raised in the African Church by two natives of Britain, Pelagius, a monk from Bangor in Wales, and Coelestius, an attorney at law. About the year 400, the two came to Rome for the purpose of continuing their studies. Here Pelagius embraced the errors of the monk Rufinus, concerning the exemption of human nature from inborn and inherited corruption. During the ten years of his stay at Rome, he occupied himself in writing commentaries on the Epistles of St. Paul, into which he introduced many heterodox opinions on original sin, free will, and grace. The fundamental error of Pelagius was his denial of original sin, and of the necessity of divine grace for man.

189. In 411, Pelagius and Coelestius went to Carthage for the purpose of receiving priestly ordination. Warned by Paulinus, a deacon of Milan, Aurelius, the metropolitan of Carthage, convoked a Council A. D. 412, which condemned, under the title of "*Propositiones Cœlestii*," six leading articles of the new heresy. They were: 1. Adam was created mortal, and would have died whether he had sinned or not. 2. Adam's sin injured only himself and not the human race. 3. Newborn infants are in the same condition in which Adam was before his fall. 4. The sin of Adam is not the cause of death, nor is the resurrection of the flesh the consequence of the Resurrection of Christ. 5. The Law of Moses is as good a means of salvation as the Gospel of Christ. 6. Even before the coming of Christ, there were impeccable men, that is, men without sin.

190. Coelestius, refusing to recant his errors, was excommunicated by the Council. He appealed to Rome, but, without waiting to urge his appeal, he left for Asia Minor and was ordained priest at Ephesus. Pelagius in the meanwhile had gone to Palestine, where St. Jerome and Orosius of Spain were his chief opponents. They accused him before a Synod held at Jerusalem, A. D. 415, which, however, gave no decision, but referred the matter to Pope Innocent I. The same year, a Council of fourteen bishops was held at Diospolis, or Lydda, in which Pelagius was obliged to appear. By evasive and equivocal answers he succeeded in clearing himself from the charge of heresy, and was declared orthodox. The African bishops, however, who were not to be imposed upon so easily, reiterated the

condemnation of the Pelagian heresy, at the Councils of Carthage and Milevis, A. D. 416, and, writing to Innocent I., begged him to give a final decision on the subject. This the Pope did without delay. Early in 417, he held a Synod at Rome and ratified the decisions of the African Councils, as well as the condemnation of Pelagius and Coelestius. It was upon this occasion that St. Augustine, speaking on the papal decisions to his people, exclaimed: "Rome has spoken, the affair is ended."

191. Pelagius wrote to the Pope to justify himself, and Coelestius went to Rome in person, where, meanwhile, Zosimus had ascended the papal chair. The new Pontiff, not detecting the wiles of their equivocal creed, and trusting their solemn protest that "they condemned all that Pope Innocent I. had condemned," believed them unjustly persecuted. He wrote to the African bishops to reconsider their cause, that is, the personal heterodoxy of the two sectaries; yet, in the meantime, the Pope would not remove their excommunication, nor did he alter in the least the doctrinal decision of his predecessor. The African bishops, two hundred in number, assembling again at Carthage, A. D. 418, maintained their former decision. Pope Zosimus, now better informed, confirmed their decision in his "*Epistola Tractoria*," and Emperor Honorius banished the heretics. After this Pelagius vanishes from history; of his end nothing is known.

192. The more courageous and active Coelestius still kept up the vain strife. In Italy eighteen bishops refused to subscribe to the sentence of the Pope; they were deposed and banished. Chief among them was Julian of Eclanum in Apulia, who appealed to a General Council. He was accordingly deposed and afterwards exiled by the Emperor Honorius, A. D. 418. After the death of Honorius, Julian and Coelestius applied to Pope Coelestine I. for another hearing, but were refused. They then went to Constantinople, seeking the protection of the patriarch Nestorius, but were compelled by Marius Mercator, a learned layman who exposed their heretical views, to leave the city. Pelagianism, which never became popular, but was confined to men of learning, was, together with Nestorianism, condemned by the Ecumenical Council of Ephesus, A. D. 431. After this, we hear no more of Julian until his death, which took place in Sicily, A. D. 454. Of the death of Coelestius history is silent.¹

¹. From several obscure passages in the works of St. Jerome, some infer that either Pelagius, or Coelestius, was of Irish origin. But the passages in question are insufficient for such inference. Contemporary writers—Prosper, St. Augustine, and Orosius—call Pelagius, at least, a native of Britain.

SECTION LXVII.—SEMI-PELAGIANISM—PREDESTINARIANISM.

St. Augustine, the Champion of Orthodoxy against Pelagianism and Semi-Pelagianism—His Doctrines—Semi-Pelagian Doctrines.—Advocates of semi-Pelagianism—Condemnation by various Councils—Predestinarians.

193. The great champion of orthodoxy against Pelagianism was St. Augustine. He followed up the heresy for twenty years, and died with the assurance, that pierced by so many darts, it could not long survive him. The leading doctrines which the great Doctor in the name of the Church defended against Pelagius were: 1. Man in his original state enjoyed, besides the natural, also certain supernatural gifts; he was in the state of innocence, holiness, and happiness, enriched by divine grace and endowed with a superior knowledge and free will which was an agent for good; he enjoyed perfect harmony and happiness in soul and body, immunity from sufferings and immortality even of the body. These supernatural gifts were to devolve upon the whole human race. 2. In consequence of sin, Adam was deprived of all his supernatural endowments, and, at the same time, also weakened in his natural faculties, the will and the intellect (*spoliatus supernaturalibus, vulneratus in naturalibus*). 3. The sin of Adam infected all his posterity; in him, the Father and Representative of the whole human race, all have sinned, wherefore, both the guilt and punishment of his sin passed unto all men, not indeed by imitation, but by propagation. Hence, the necessity of Baptism, in order to obtain remission of original sin. 4. By sin also the "*libertas*," i. e., freedom of the children of God, was lost; but the *liberum arbitrium*, i. e., free will, though weakened, was left to man even after his fall.

194. 5. Without God and his aid, man can do absolutely nothing towards his salvation. Man, therefore, stands in need of both the "*gratia habitualis*" (sanctifying grace), by which he is enabled to regain his former high estate, and the "*gratia curationis actualis*" (medicinal and actual grace), which, according to the various degrees of assistance it communicates, is called respectively "*gratia excitans seu præveniens*" (exciting, or preventing grace), "*gratia adjuvans seu concomitans*" (helping, or concomitant grace) and "*gratia executiva seu consequens*" (executive, or consequent grace). 6. Grace does not destroy or impair free will, but strengthens it, and gives it exertion in performing supernatural works; the will stands in need of grace both to desire good and to do good. 7. With the grace of God man can avoid every sin; yet, to pass one's whole life without committing

the least sin, is an extraordinary grace which God does not usually grant to man. 8. Grace is a gratuitous gift of God, not at all due to man; it is given to man gratuitously, and not on account of his merits (*non meritis redditur, sed gratis datur*).

195. More important was the conflict which St. Augustine had with the Semi-Pelagians. This heresy, holding a middle course between the orthodox doctrine and that of Pelagius, denied 1. The necessity of "preventing grace" (*gratia præveniens*) for the beginning of faith, which they maintained to be from man himself; 2. The "*donum perseverantiæ*," or gift of perseverance, and 3. The gratuitous predestination, maintaining that God foreordains some unto election, because of the foreknowledge He has of their merits (*prævisis meritis*). As early as A. D. 427, many persons, but particularly the monks of Adrumetum in Northern Africa, pretended to discover in the writings of St. Augustine doctrines subversive of free will. To explain himself more clearly on this point, Augustine wrote his two works "*On Grace and Free Will*," and "*On Correction and Grace*," in which he declares man a free agent, and defends the necessity of co-operating with divine grace. Being informed by Hilary and Prosper, two pious laymen from Gaul, that certain priests and monks of that country objected to his doctrine on Grace and Predestination as being too harsh and destroying free will, St. Augustine, to confute them, wrote his two works "*On the Predestination of the Saints*," and "*On the Gift of Perseverance*."

196. The principal advocate of Semi-Pelagianism was the pious Abbot John Cassianus of Marseilles (died A. D. 435). From this city, where the Semi-Pelagians were most numerous, they were also called "*Massilians*." Among those who seemed to have favored Semi-Pelagianism are mentioned Faustus, bishop of Riez, Gennadius of Marseilles, and even the celebrated Vincent Lerins. These men, however, seemed to have erred without obstinacy, as Semi-Pelagianism had not yet been condemned by the Church. Pope Cœlestine I. censured the doctrine of Cassianus without condemning him. Some Pelagian doctrines were formally condemned by the Councils of Orange in 529, and Valentia in 530, and the sentence was ratified by Pope Boniface II. The principal persons who undertook the defence of the Augustinian doctrine against the Semi-Pelagians, particularly against Faustus, were Claudianus Mamertus of Vienne, the African bishop Possessor, and St. Fulgentius of Ruspe.

197. The very contrary of Pelagianism was the doctrine of the Predestinarians, who asserted a "*Prædestinatio ad vitam et ad mortem*," and held that God from eternity predestined the righteous to

everlasting life, and the wicked to everlasting death. The author of this doctrine was Lucidus, a priest from Gaul, who, however, retracted at the Synod of Arles. A. D. 475. The system of the Prædestinarians was condemned by the Synod of Arles, and that of Lyons, in 480.

SECTION LXVII.—NESTORIANISM—THIRD GENERAL COUNCIL OF
EPHESUS, A. D. 431.

Christology of Theodore of Mopsuestia—Leporius—Nestorius of Constantinople—His Heresy—Cyril of Alexandria against Nestorius—Pope Cælestine I.—Council of Rome—Council of Ephesus—Decree of Council—John of Antioch—His Schismatical Conventicle—Exile and Death of Nestorius—Reconciliation of John of Antioch—Nestorianism Proscribed—St. Rabulas and Ibas of Edessa—Nestorians in Persia—Barsumas—Babæus—Chaldean Christians—Christians of St. Thomas.

198. The question as to how the two natures were united and co-existed in Christ, gave rise to prolonged and, at times, sharp controversies between the Alexandrian and Antiochian schools, which finally resulted in three new heresies, Nestorianism, Monophysitism, and Monotheletism. Urging too much the distinction of the two natures in Christ, Theodore of Mopsuestia asserted only an external union between them, which led Him to teach two distinct persons in the God-Man. His doctrine was further developed in the West by the Gallic priest Leporius and in the East by Nestorius. Leporius was afterwards convinced of his errors by St. Augustine and induced to recant them publicly, at the synod of Carthage, (in 426).

199. Nestorius, a native of Germanicia, in Syria, was a monk and priest from Antioch. On the death of Sisinnius, in 428, he was promoted to the see of Constantinople. He distinguished himself by an intemperate zeal against the prevailing heresies, particularly Apollinarianism. In his inaugural oration he thus presumptuously addressed the Emperor Theodosius: "Give me a world free from heresy, and I will give thee the kingdom of heaven; assist me in putting down the heretics, and I will aid thee in conquering the Persians." He procured an imperial law of the utmost severity against all heretics, and excited a violent persecution against the Novatians, Quartodecimans, and Macedonians. Denying the hypostatical union in Christ, Nestorius affirmed that the human nature of our Lord had a distinct subsistence, or personality, and was only morally united with the Divine Nature and Person. Christ was to him but a mere man "containing God within himself" (*Theodochos*), and the Incarnation meant no more than "an in-dwelling of the Logos in the man Jesus," in

whom, he said, he dwelt as in a temple. Consequently, God had not truly been made man, and Christ was not God-Man, but only "bore God in his human person" (*Theophoros*). This led Nestorius to assert: 1. That in Christ there were two distinct persons, one divine (*Logos*), and the other human (Jesus), and two sonships, one begotten of God the Father, and the other born of Mary; 2. That the Blessed Virgin was not the "Mother of God" (*Theotocos*), but only the "Mother of a man called Christ." (*Christotocos*), since she begot only a human person, with whom the divine *Logos* had united himself.

200. The heresy made its first appearance in a sermon preached in the presence of Nestorius by his friend, the presbyter Anastasius. Anastasius preached publicly that it was improper and even injurious to address the Virgin Mary as "Mother of God." She was but a human being, and God cannot be born of a human creature. This pernicious error was openly approved by Nestorius. When the news of the scandal reached Alexandria, Cyril, its worthy patriarch, in his Easter-pastoral, at once combated the rising heresy, vindicating the honor of the Mother of God against Nestorius. Cyril then brought the matter before Pope Celestine I., to whom Nestorius had already appealed. In a synod held at Rome, A. D. 430, the Pope condemned the errors of Nestorius and threatened him with deposition if he would not retract within ten days. Cyril, as Legate Apostolic, being charged with the execution of the papal sentence, at once called a synod of all the bishops of Egypt, and submitted to them twelve propositions with anathemas, hence called "anathematisms," which he had drawn up against the doctrine of two separate persons in Christ. These, with the Pope's letter, he sent to the heresiarch, who answered by sending him twelve counter-anathemas. In this controversy the distinguished Theodoret of Cyrus and John, patriarch of Antioch, sided with Nestorius; the latter even became the leader of the party.

201. The controversy becoming more exciting, Theodosius II., with the consent of the Pope, called the *Third General Council of Ephesus*, A. D. 431. There were present over two hundred bishops; Cyril, with three other legates, was appointed to preside. After a long delay caused by John of Antioch and his Syrian suffragans, Cyril opened the Council. Nestorius refusing to obey the repeated summons to appear before the Council was, in accordance with the ecclesiastical canons and the instructions of the Pope, deposed and cut off from the Church, and his doctrine condemned as heretical.

202. Confirming the "anathematisms" of Cyril, the Council defined "that Christ consists of one divine person, but of two distinct

natures, one divine, the other human, not mixed and confounded, although intimately (hypostatically) united, so that He, true God and the Son of God by nature, was born according to the flesh of the Blessed Virgin, who, consequently, is truly the Mother of God (*Theotocos*)." The joy of the Ephesians, who had anxiously waited during the whole day for the decision, was unbounded when they learned that this heresy had been condemned, and that the title, "Mother of God," was solemnly acknowledged by the Council.

203. Six days after, John of Antioch arrived at Ephesus, but instead of associating with the Council, he held a pseudo-synod of the friends of Nestorius. The schismatical conventicle consisting of forty-three bishops, presumed to declare void the proceedings of the lawful Council, and to excommunicate Cyril and his adherents. The Emperor Theodosius at first favored the Nestorian party, and Cyril and Bishop Memnon of Ephesus were held under arrest; but, when informed of the true state of affairs, he granted liberty to Cyril and Memnon, and ratified the deposition of Nestorius, in whose place Maximian was chosen bishop of Constantinople. Nestorius was sent into Syria to a monastery near Antioch; thence, in 435, he was exiled to Arabia, and afterwards to Oasis in Lybia, where he died, A. D. 440.

204. John of Antioch and his party continued in their opposition for two years, when, through the combined efforts of the Pope and the Emperor, they became reconciled with Cyril, and accepted the decrees of Ephesus. A few bishops, such as Meletius of Mopsuestia, and Alexander of Hierapolis, who persisted in adhering to Nestorius, were banished. In 435, Theodosius passed a law commanding the writings of Nestorius to be burned, and his followers not be called Christians, but "Simonians."

205. Notwithstanding the severe measures used in suppressing this heresy, it found many advocates, especially in Syria. This caused St. Rabulas, bishop of Edessa, in 432, to close the Persian school, which favored that heresy, and condemn the writings of Theodore of Mopsuestia and Diodore of Tarsus, as the real source of Nestorianism. He was opposed chiefly by Ibas, a presbyter of Edessa, the same that wrote against Cyril the famous epistle to Maris, bishop of Hardaschir in Persia, which epistle was afterwards condemned by the Fifth General Council. Ibas became the successor of St. Rabulas in 435.

206. The exiled Nestorians found refuge in Persia, where Barsumas, bishop of Nisibis, with the aid of the Persian king, succeeded in accomplishing the separation of the Persian from the Catholic Church, which was effected not without violence and much bloodshed. About eight thousand are said to have suffered martyrdom for their

steadfastness in the true faith. Barsumas compelled the clergy to marry, and himself espoused a nun named Mammæa. He died A. D. 482. In the course of time, the Nestorians obtained possession of nearly all the episcopal sees in Persia. A new patriarchate was founded at Seleucia. A synod held in 499 under Babaeus, who assumed the title of "Catholicus" and "Patriarch of the East," granted to the clergy, including bishops and monks, permission to marry. From Persia the Nestorians spread over Syria, Mesopotamia, Egypt, Arabia, and as far as India and China. In Persia the Nestorians proper call themselves "Syrians" or simply "Christians"; in India, "Christians of St. Thomas." In the thirteenth century they counted about one hundred and fifty bishops; but their sect was subsequently greatly reduced, partly by apostasy to Mohamedanism, and partly by re-union with the Catholic Church. In 1551, about eighty thousand Nestorians, dwelling in Mesopotamia and the neighboring districts, returned to the Catholic Church. In 1830, the united Chaldeans, who have their own patriarch, numbered about one hundred and fifty thousand; of the schismatical Nestorians there were until recently in all about forty-nine thousand.

SECTION LXVIII.—THE MONOPHYSITE HERESY—THE FOURTH ECUMENICAL COUNCIL OF CHALCEDON, A. D. 451.

Eutyches—His Heresy—Synod of Constantinople—Dogmatic Epistle of Pope Leo I.—Robber-Synod of Ephesus—Dioscorus of Alexandria—General Council of Chalcedon—Definition of Doctrine—Twenty-eighth Canon—Persecution of Orthodox Bishops—Intrusion of Monophysites into Patriarchal Sees—Imperial Interference—Enkyklion of Basiliscus—Henoticon of Zeno—Acacian Schism—Emperor Anastasius supports Eutychianism—Closing of Schism—Pope Silverius—Vigilius—Divisions among Monophysites—Jacobus Baradaeus—Jacobites—Present Condition of Jacobite Church—Copts in Egypt.

207. The intemperate zeal against the Nestorian heresy carried some of the friends of Cyril into the opposite error, that of denying the distinction of natures in Christ. Eutyches, archimandrite, or abbot, of a monastery of three hundred monks near Constantinople, was the first who openly advocated this pernicious novelty. He was a pious, but narrow-minded man, and was led into the error, called after him Eutychianism, by his want of learning, rather than by subtlety of thought. Confounding the Divinity with the humanity, he affirmed, indeed, two natures in Christ before the union, i. e., before the Incarnation, but after the union only one. "As a drop of milk," he said, "let fall into the ocean is quickly absorbed, so also the human

nature in Christ, being infinitely less than the divine, was entirely absorbed by the Divinity." The error was at once denounced by Domnus, patriarch of Antioch, and Eusebius, bishop of Dorylaeum in Phrygia, and condemned in 448 in a Synod held by Flavian, patriarch of Constantinople. Eutyches refusing to retract, was excommunicated and deposed.

208. Eutyches appealed to Rome and endeavored to gain favor at the imperial court. He found powerful protectors in Dioscorus, who had succeeded St. Cyril in 444 as patriarch of Alexandria, and the eunuch Chrysophius, his own god-child, and at the time minister. These two men were the avowed enemies of Flavian and exercised an unbounded influence on the mind of the Empress Eudoxia. Persuaded by these, the Emperor Theodosius II., A. D. 449, summoned a Council to meet at Ephesus.

209. To Pope Leo the Great belongs the glory of exploding the error of Eutyches. In his famous "Dogmatic Epistle to Flavian," he confirmed the condemnation already pronounced against Eutyches, and gave a clear and lucid exposition of the Catholic faith regarding the two natures and their union in Christ. At the same time, the Pope despatched three legates, Julius, a bishop; Renatus, a priest; and Hilary, a deacon, to preside in the Council convened at Ephesus. Contrary to all precedents, the haughty Dioscorus of Alexandria was appointed to preside instead of the papal legates, who were even denied permission to read the Pope's letters. Everything was carried on with open violence. Dioscorus, supported by the imperial officers and a band of fanatical monks, exercised the most arbitrary despotism against the assembled prelates. Eutyches was absolved and restored; his accusers were excommunicated and deposed, and the doctrine of the two natures in Christ was rejected. Flavian was exiled, and, in consequence of the brutal treatment he had received at Ephesus, died three days after, on his way to banishment. In vain did the papal legates protest against the irregular and violent proceedings; they could save themselves only by flight; while the remaining Fathers were obliged to subscribe to the dictation of the violent Alexandrian. Pope Leo reprobated the acts of this scandalous conventicle, which he branded as a *Latrocinium*, or Robber-Synod, and demanded a new Council in the West, which, however, Theodosius refused.

210. Upon the death of Theodosius II., A. D. 450, his sister Pulcheria, who was sincerely devoted to the orthodox faith, raised her husband Marcian to the throne, A. D. 450-457. To restore peace to the Church, the new emperor, with the Pope's assent, called the

Fourth Ecumenical Council, that of Chalcedon, A. D. 451. It was attended by six hundred bishops, mostly from the Orient, and presided over by three legates sent by Leo the Great. The Dogmatic Epistle of the Pontiff, in which the mystery of the Incarnation was propounded, was received with acclamation by the assembled bishops, who cried out: "This is the faith of the Fathers! This is the faith of the Apostles! All of us have this belief! Peter has spoken by Leo!" The Council excommunicated Eutyches and his partisans, and drew up a profession of faith designed to meet both the Eutychian and Nestorian heresies. It was here defined that there are in Christ "*two natures,—one Divine, the other human,—without mixture or alteration, united in one person and hypostasis*, so that he is not parted nor divided into two persons, but is one and the same Son and Only-begotten, our Lord Jesus Christ."¹ The deposition of Dioscorus of Alexandria by the Council was confirmed by the emperor; and he was banished to Gangra, in Paphlagonia, where he died in 454.

211. In sixteen sessions the Council passed twenty-eight canons defining the limits of jurisdiction and regulating disciplinary matters. The twenty-eighth canon, which raised the see of Constantinople to the first patriarchal rank after the Roman see, was, strictly speaking, not the act of the Ecumenical Council. It was made in the absence of the Pope's legates, and was subscribed to by only two hundred, bishops, a slender minority of the six hundred or more who were assembled at Chalcedon. The papal legates at Chalcedon and Leo I. himself rejected the canon, which, at the Pope's bidding, was finally abandoned by the Emperor Marcian and by the Patriarch Anatolius, by whom it had been introduced into the Council. The entire Western Church repudiated it, and the Greeks themselves, until the schism of Photius, had omitted it in their codices.

212. Their condemnation by the Council of Chalcedon only made the Monophysites, as the new sectaries were called, more obstinate. Orthodox bishops were persecuted and expelled from their sees, and many acts of violence were committed by the Eutychians. The three patriarchal sees in the East fell into their possession. Juvenal of

1. The same doctrine is set forth in a more condensed form in the second part of the so-called Athanasian creed: "Furthermore, it is necessary to everlasting salvation, that we also believe faithfully the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the world; and man, of the substance of his mother, born in the world. Perfect God and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father according to His Divinity; and inferior to the Father according to His humanity. Who, although He be God and man, still He is not two but one Christ. One, not by conversion of the Divinity into flesh, but by the assumption of the humanity into God. One altogether, not by confusion of substance; but by unity of person. For as the reasonable soul and flesh is one man, so God and Man is one Christ."

Jerusalem and Martyrius of Antioch were forced to surrender their sees to Monophysites—the former to the monk Theodosius, the latter to Peter Fullo, or Fuller. The Patriarch Proterius of Alexandria was murdered and his see usurped by Timothy Ælurus. Marcian's successor, Leo I., A. D. 457–474, banished the intruders and restored the usurped sees to the Catholics.

213. The interference of the Greek emperors became the cause of much confusion, and only served to widen the breach. To gain the support of the Monophysites, the usurper Basiliscus, A. D. 475–77, published his "Enkyklion," in which he denounced the Dogmatic Epistle of Pope Leo I. and the Council of Chalcedon. Five hundred bishops had the weakness to sign this impudent edict, with the exception of Acacius of Constantinople who even forced the tyrant to revoke the Enkyklion. The Emperor Zeno, A. D. 477–91, gave his support to the Catholics; but the publication of the "Henoticon," or Formula of Concord, in 482, only increased existing complications. The Henoticon, the work of Acacius, and Peter Mongus, the Monophysite patriarch of Alexandria, pronounced indeed no express judgment on the doctrine of the two natures, but, on the other hand, carefully avoided the expressions of "one" or "two natures." It was rejected both by the Catholics and the Monophysites. Instead of healing old enmities, the Henoticon created new ones giving birth to another Monophysite party—the Acephali—and to the Oriental schism which lasted until A. D. 519. Acacius, the real author of the schism, was excommunicated by Pope Felix III. in 484.

214. Every attempt at reunion made by the Roman Pontiffs during the reign of Emperor Anastasius I., the Silencer, A. D. 491–518, proved unsuccessful. Acting under the advice of the Monophysite leaders, Xenaïas, bishop of Hierapolis, and the monk Severus, Anastasius, seeking everywhere to establish Eutychianism, expelled from their sees, which were given to Monophysites, the three patriarchs of the East and other bishops who adhered to the Council of Chalcedon. In this extremity, many Eastern bishops appealed to Pope Symmachus to rescue their church from heresy. The sudden death of Anastasius brought a change. The united efforts of Pope Hormisdas and Emperor Justinus I., A. D. 518–527, effected a reconciliation between the East and the West. Emperor Justinian I., A. D. 527–565, also supported the orthodox cause; but his wife, Theodora, was an ardent propagandist of the Monophysite heresy. By her intrigues, Pope Silverius was expelled and Vigilius intruded in his stead. On the death of Silverius, however, Vigilius resigned, when he was canonically elected and thenceforth defended the orthodox faith.

215. In the meanwhile, the Monophysites had become divided among themselves. The Severians, headed by the above-mentioned Severius of Alexandria, maintained the corruptibility of the body of Christ; whilst the Julianists, so called from Julian, of Halicarnassus, asserted its incorruptibility. The Agnoites also called Themistians from their founder, the Deacon Themistius of Alexandria, denied the omniscience of Christ, and the Tritheites who asserted three distinct natures in the Holy Trinity. But for the persistent efforts of Jacob Barnadæus, the Monophysites would speedily have disappeared from history. This ambitious monk, in 541, ordained bishop of Edessa and metropolitan of all the Monophysites in the East, succeeded in uniting all the parties and establishing a permanent ecclesiastical organization among his sectaries. The number of clergy ordained by him is stated to have reached the incredible number of eighty thousand, comprising eighty-nine bishops and two patriarchs. From him the Monophysites in Syria, subsequently also in Egypt, called themselves *Jacobites*.

216. Monophysites are still to be found: 1. In Syria, Mesopotamia, Asia-Minor, Cyprus and Palestine. They number about forty thousand. Their spiritual head, who calls himself "Patriarch of Antioch," resides at Madrin, near Bagdad. The united Jacobites, or Catholic Syrians, numbering about thirty-two thousand, have their own patriarch of Antioch residing at Aleppo. 2. In Armenia, where a National Council held in 527 is said to have formally rejected the Council of Chalcedon. The Armenian Monophysites are estimated at three millions. Their "Catholikos" resides at Etschmiadsin, which, since 1828, has been under the rule of Russia. They have, besides, patriarchs at Sis, Constantinople and Jerusalem, who all acknowledge the superior rank of the "Catholikos" of Etschmiadsin. The united Armenians, who number about one hundred thousand in all, have their own patriarch at Constantinople. 3. In Egypt the Monophysites received the name of Coptic, i. e., Egyptian Christians, while the adherents of the orthodox faith were called Melchites, or Royalists. The Schismatical Copts number about one hundred thousand, and the United Copts about five thousand; according to another estimate, they are put down at twelve thousand. 4. With the Coptic Church in Egypt is connected the Abyssinian Church, which stands under the jurisdiction of an Abbuna, or metropolitan, who is consecrated by the Coptic patriarch of Alexandria. The Monophysites, as well as the Nestorians of our day, furnished unmistakable evidence of the antiquity of Catholic tradition respecting the Sacraments, the Sacrifice of the Mass, the invocation of the saints, and other Catholic rites and usages.

SECTION LXIX.—THE ORIGENIST CONTROVERSY.

Errors Imputed to Origen—St. Methodius against Origen—St. Pamphylus—SS. Epiphanius and Jerome, Opponents of Origen—John of Jerusalem and Rufinus—Theophilus of Alexandria—Theodore Ascidas—Imperial Edict against Origen—Protoctistæ and Isochristi.

217. The writings of Origen, as they now stand, have time and again been the cause of heated controversies among churchmen. The errors, on which the question of Origen's orthodoxy chiefly turns, but which, it appears, were wrongfully attributed to him, are: 1. Subordination, or inequality in the Persons of the Holy Trinity; 2. Original equality of all spirits and pre-existence of all human souls, including also the soul of Christ; 3. Creation of the material world from eternity; 4. Apocatastasis, or restitution of all things to their pristine state of good, and the final conversion and salvation of the reprobate, including the fallen spirits; 5. Besides eternal punishment, Origen is said to have denied also the resurrection of man in his present body, and the distinction of sex in the other life.

218. The orthodoxy of Origen was first openly attacked at the beginning of the fourth century by St. Methodius, bishop of Tyre, in two works, "On the Resurrection" and "On the Creation." He was answered by St. Pamphylus the martyr, who defended the illustrious Alexandrian in an Apology which after his death was finished and published by Eusebius of Cæsarea. During the long struggle with Arianism, the controversy was abated; but at the close of the same century, it was renewed by one Aterbius, who, coming from Egypt to Jerusalem, accused St. Jerome and Rufinus of Origenism. Jerome cleared himself by condemning the errors attributed to Origen, while Rufinus paid no attention to the charge. Soon after, St. Epiphanius arrived at Jerusalem from Cyprus and openly denounced the Origenists. John, bishop of Jerusalem, retorted the charge by condemning the Anthropomorphites, as the opponents of Origen were called. In this dispute, Rufinus adhered to the bishop of Jerusalem, while Jerome sided with Epiphanius. The quarrel continued about three years, when in 397, chiefly by the endeavors of Theophilus, bishop of Alexandria, Jerome was reconciled with Rufinus and Bishop John. But the translation of Origen's "Periarchon" by Rufinus, became the cause of another rupture between him and Jerome.

219. In the meantime, a fresh quarrel had broken out in Egypt. To the great surprise of all, Theophilus of Alexandria, who had himself been formerly an admirer of Origen, all at once declared against the great Alexandrian scholar. He interdicted the reading of his

works and caused three hundred Origenist monks of Nitria to be expelled from their monastery. About fifty of the expelled, among whom were the so-called four Tall Brothers, Dioscorus, Ammonius, Eusebius, and Euthymius, fled to Constantinople, where St. Chrysostom gave them an asylum. Theophilus now joined with the enemies of Chrysostom, in whose downfall he acted a prominent part.

220. The Origenist quarrels were suspended for over one hundred years, when in 520 they were again opened among the monks of the Great Laura, near Jerusalem, some favoring, others opposing, the doctrines imputed to Origen. Chief among the Origenists were Domitian, bishop of Ancyra in Galatia, and Theodore Ascidas, bishop of Cæsarea in Cappadocia. With their aid, the Origenist party, on the death of St. Sabas, expelled their opponents, whom they called Sabaites, from the Laura. Pelagius, the papal Apocrisiarius, or Legate, and the patriarch of Constantinople, Mennas, urged the interference of Justinian. Justinian, aspiring to the dignity of legislator of Christian doctrine as well as of Christian civil affairs, in 543, issued an edict condemning ten propositions drawn, as alleged, from the writings of Origen. The imperial anathema was subscribed by Mennas and other bishops meeting in Council at Constantinople.

221. These measures, however, failed to effect a settlement between the conflicting parties. Under the influence of Theodore Ascidas, who was all-powerful at the imperial court, the Origenist monks became predominant in Palestine; but meanwhile they had fallen out among themselves. The Protoctistæ deified the pre-existing human soul of Christ, while the Isochristi asserted the original equality of all souls, and that at the "Final Restitution of all things" all men will become equal to Christ. At last, through the efforts of Eustochius, patriarch of Jerusalem, the schismatic monks accepted the imperial edict, A. D. 563, and peace was restored in the monasteries of Palestine.

SECTION LXX.—THE THREE CHAPTERS.—THE FIFTH ECUMENICAL COUNCIL OF CONSTANTINOPLE, A. D. 553.

Three Chapters—Justinian's Edict of Condemnation—Conduct of Eastern Bishops—Pope Vigilius—His Judicatum—His Encyclical to the Universal Church—Submission of Eastern Patriarchs—Fifth General Council—Papal Constitutum—Condemnation of the Three Chapters—Western Schism.

222. In order to divert the attention of Justinian from the Origenist controversy, Theodore Ascidas artfully represented to him that the condemnation of what is known as the "Three Chapters" would

bring back the Monophysites to the Church. The Three Chapters so offensive to the Monophysites, are: 1. The person and writings of Theodore Mopsuestia; 2. The writings of Theodoret of Cyrus in favor of Nestorius and against St. Cyril, as well as the Synod of Ephesus; 3. The letter of Ibas of Edessa to the Persian bishop Maris. The condemnation of the "Three Chapters" was justifiable, since these writings contained heretical doctrines; but the emperor was not the proper authority to pronounce the condemnation. Justinian, with his usual eagerness to engage in theological disquisitions, published in 544 an edict, in which, under the name of the "Three Chapters," he condemned the works of the above-named authors. The imperial edict usurped the form of a confession of faith, and trespassed on the exclusive prerogative of the Church to anathematize the holders of erroneous doctrines. After some hesitation, the imperial anathema was subscribed by the four patriarchs and most of the Eastern bishops; but Stephen, the Papal Legate at Constantinople, and all the Western bishops, who looked upon this unauthorized proceeding of the emperor as a censure of the Council of Chalcedon, sternly resisted the imperial mandate.

223. To overcome the opposition, Justinian sought to win over Pope Vigilius, and invited him to Constantinople. On his arrival at Constantinople, A. D. 547, Vigilius refused assent to the condemnatory edict which he considered unnecessary and prejudicial to the Council of Chalcedon, and denied communion with Mennas and the other bishops who had signed it. But wearied out at last by incessant importunities, and having become convinced of the heretical character of the Three Chapters, he approved their condemnation in his "*Judicatum*" under the saving clause "without prejudice to the Council of Chalcedon." The papal *Judicatum*, however, had not the desired effect; it produced a schism in the West and failed to reconcile the Monophysites. To restore peace, the Pope and the emperor in 550 agreed to convoke a Council, and meanwhile to stop all discussion of the questions at issue. But, before the Council assembled, Justinian in 551 issued a second edict against the Three Chapters, addressed to the whole Christian world. Vigilius promptly resisted the arbitrary act of the emperor and excommunicated the bishops who had subscribed the edict. This incensed the emperor and drew upon the Pope a cruel persecution, which well might cost him his life. He was compelled to flee for safety, first to a church in Constantinople, and afterward to Chalcedon. Here he renewed the excommunication against Mennas, Theodore Ascidas and their partisan bishops, and addressed an Encyclical to the universal Church, in which he gave an

account of his conduct and the persecution to which he had been subjected. The condition of the Pope was exceedingly distressing, but a grand triumph was in store for him. The excommunicated prelates, including Mennas and Theodore Ascidas, addressed a submissive letter to the Pope, in which they recognized the four General Councils with the papal decrees regarding the questions in dispute, expressly disavowed the imperial decrees against the Three Chapters; and, asking the Pope's pardon, petitioned him to withdraw his censure. Vigilius thereupon returned to Constantinople and consented to the convocation of an Ecumenical Council.

224. The *Fifth General Council* met in May, A. D. 553, under the presidency of Eutychius, successor of Mennas who had died the year before. There were present one hundred and fifty-one bishops, all from the East, excepting six from Africa. On account of the small number of Western bishops, Vigilius, though urgently invited, declined to preside over the Council; he promised to deliver his decision upon the Three Chapters separately, in writing. On the 14th of May, he issued his *Constitutum*, which greatly modified his *Judicatum*. In this he condemned the first Chapter, that of Theodore of Mopsuestia, but partially excused the second and third Chapters, those of Theodoret and Ibas, whom the Council of Chalcedon had admitted to be orthodox. This *Constitutum*, the genuineness of which is disputed by some, does not appear in the acts of the Fifth Council, and Vigilius also made no attempt to impose it on the Synod. In eight sessions, the bishops of the Synod, after expressing their unreserved adhesion to the four General Councils, condemned the Three Chapters as containing and defending the Nestorian heresy. The decisions of the Council were confirmed by Vigilius in a decretal epistle to the patriarch Eutychius, as well as in his second *Constitutum*. Shortly after, Vigilius died at Syracuse on his way to Rome.

225. The condemnation of the Three Chapters and its approbation by Pope Vigilius was ratified by his successors, and subsequently also assented to by the Western Church, which gave to the Synod of 553 the rank of a General Council. But the bishops of Northern Italy, headed by Vitalis and Paulinus, the metropolitans of Milan and Aquileja, refused to accept the Fifth Council, which they condemned in a Synod held at Aquileja, A. D. 558, and thus caused a formal schism. Through the efforts of the Emperor Justin II. and Popes Pelagius II. and Gregory the Great, the greater number of the schismatic bishops became reconciled to the Roman See. The schism of Aquileja held out longest. It was not till A. D. 700, that the last of the schismatics returned to the unity of the Church.

226. It is commonly asserted that Vigilius was banished by Justinian for his resistance to the Fifth Council, and that he finally yielded, only because he was broken down by sufferings and desired to obtain his freedom. How much truth there is in the story of Vigilius' exile, which is mentioned by a few contemporary writers, cannot be ascertained. Some regard it a forgery. However this may be, the inconsistency of Vigilius can furnish no argument against papal infallibility, as it did not affect the dogmatic teachings of the Church. He wavered not in a question of faith, but only in his views on the policy of dealing with the Three Chapters, viz.: Whether or not it was wise and prudent to condemn writings which the Council of Chalcedon had spared, and pass sentence upon those who had died in the communion of the Church.

SECTION LXXI.—HERESY OF THE MONOTHELITES.

Controversy about the Two Wills in Christ—Doctrine of the Church—Origin of Monothelism—Its Probable Author—Theodore of Pharan—Cyrus of Alexandria—Compromise between Catholics and Monophysites—St. Sophronius, the Champion of Orthodoxy—Letter of Sergius to Pope Honorius—Reply of Honorius—His Orthodoxy—Emperor Heraclius involved in the Controversy—His *Ecthesis*—*Typos* of Constans II.—Pope Martin I.—His Banishment and Death.

227. The heresy of the Monothelites, so called because they admitted but one Will and one Operation in Christ, was but another form of Monophysitism. The Church teaches that Christ, having two Natures—the divine with all its perfect attributes, and the human with all its properties—had consequently also two Wills, a human will and a divine will, both operating in perfect harmony, yet each in its own peculiar manner. The Monothelites, indeed, admitted two Natures in Christ, but denied that he had two distinct Operations, or “energies,” as they called them; they asserted that He had but one divine-human (*Theandric*) Operation; that His Divine Nature was the immediate principle of all His actions, His Human Nature being in Him wholly inert and purely passive. The origin of this heresy was owing to the effort made by the Emperor Heraclius, A. D. 610–641, to conciliate the Monophysites, who then were very numerous in Egypt, Syria and Armenia. Its probable author was Sergius, patriarch of Constantinople. He suggested to the emperor the formula of “One Operation” as a basis on which the Monophysites might be reconciled with the Catholic Church. Theodore, bishop of Pharan in Arabia, and Cyrus, bishop of Phasis in Colchis, readily adopted the design of Sergius, and the credit and authority of these men made Monothelism current in the East.

228. Heraclius, who for political reasons desired the reunion of the Monophysites, approved the heretical formula, and sought to induce the Catholic and Monophysite bishops to adopt it. In 622, in a letter to Bishop Arcadius of Cyprus, the emperor forbade any further discussion of the Two Operations in Christ. On this basis Cyrus, who in the meantime had been promoted to the patriarchal see of Alexandria, effected the reunion of a large number of Monophysites. The latter, thereupon, boasted that they had not yielded to the Council of Chalcedon, but that the Council had yielded to them!

229. This compromise, accomplished at the sacrifice of the orthodox faith, was strenuously opposed by the pious and learned monk Sophronius. He earnestly, but vainly, entreated Cyrus not to betray the cause of the Church. His appeal to the crafty Sergius was likewise of no avail. Sophronius, who during the controversy became patriarch of Jerusalem, called a Council, and in a synodical letter boldly asserted and defended the doctrine of two Wills and two Operations in Christ, denouncing the opposite teaching of "One Will," as an Eutychian error.

230. Alarmed by this opposition, Sergius sought to gain Pope Honorius to his side. In a skillfully worded letter to the Pope, the artful prelate gave an exaggerated and partial account of the return of the Egyptian Monophysites to the Church, and the opposition with which the reunion was met by Sophronius. He cunningly suggested, that since the whole matter was but "a war of words," which might endanger the work of reconciliation, no further mention of *one* or *two* Operations in Christ should be made. The unsuspecting Pontiff, misapprehending the real question at issue, imprudently assented to the artful proposition, and, in his reply, insisted, but without adopting the Monothelite error, that the expressions "one or two Operations," for the sake of peace, should be carefully avoided, as they might be most seriously misunderstood. As to the words occurring in his letter: "We confess one will of our Lord Jesus Christ," Honorius evidently intended to exclude only the corrupt will of fallen man, and to express the moral unity and perfect harmony of the Divine and the Human wills. "Christ's will is one, because our nature," the Pontiff adds, "was assumed by the God-head, but not also our guilt; that is, our nature as it was created before sin existed, not that which was corrupted after the transgression."

231. In his second fragmentary letter to Sergius, which he wrote in 635, after receiving the synodical epistle of Sophronius, Honorius expresses himself with greater clearness on the subject. Repeating the prohibition of speaking of one or two Operations, he writes: "We

ought to confess that the two natures united in Christ, act and operate each with the other's participation; the Divine Nature operates what is of God, the human what is of man, without division and confusion, and without change of the Divine Nature into man, or of the Human into God. . . . Instead of the one operation, we must confess that the one Christ, the Lord, truly operates in the two natures; and in place of the two operations, let us rather proclaim the two natures, the divine and the human, which exist in the one Person of the only begotten Son of God, the Father, without confusion, division, or change, and which operate each in its own peculiar manner." Save the mention of "Two Operations," which, being new and not yet sanctioned by the Church, Honorius thought better to suppress for the sake of peace, he believed, and, in his letters expressed, though inadequately, the Catholic doctrine of two Wills and Operations in Christ.

232. Confident that Honorius, if better informed, would not hesitate to condemn the rising heresy, St. Sophronius sent Bishop Stephen of Dora to Rome, to warn the Pope of the true state of the question, and of the danger which threatened the Faith in the East. But Stephen reached Rome only after the death of Honorius. To silence the orthodox party, the crafty Sergius drew up, and caused Emperor Heraclius to publish, in 638, an edict, called *Ecthesis*, which forbade the mention of one or two Operations, and expressly affirmed that in Christ *there is only one will*. The Eastern bishops, in two Synods, confirmed the *Ecthesis*, but the Western bishops, particularly the Popes, John IV and Theodore, rejected it, and solemnly protested against the imperial interference. Shortly before his death, Heraclius revoked the *Ecthesis* and excused himself to Pope John IV, writing that Sergius, the author of the edict, caused him to publish it.

233. Under Emperor Constans II, A. D. 642-668, the Monothelites made another effort to obtrude their heresy upon the Catholics. At the instigation of Paul, the Monothelite patriarch of Constantinople, Constans, in 648, published a new dogmatic edict, called "*Typos*," which forbade all further discussion of one or two Operations and Wills in Christ. Whilst the Eastern bishops again submitted to the imperial dictation, the Lateran Synod of 649, under Pope St. Martin I, condemned both the Monothelite heresy and the two imperial edicts, the *Ecthesis* and the *Typos*. For this courageous act, the Pope suffered imprisonment, and, after prolonged cruel treatment at the court of Constantinople, was banished to the Chersonesus, where he died a martyr. The holy Abbot Maximus and his disciples, the two Anas-tasiuses, shared a similar cruel fate.

SECTION LXXII—THE SIXTH ECUMENICAL COUNCIL, A. D. 680.—THE
SUPPOSED FALL OF HONORIUS.—HIS CONDEMNATION.

Meeting of the Council—Dogmatic Epistle of Agatho—Definition of the Council—Condemnation of Honorius—Second Trullan Synod—Rejected by the Holy See—Suppression of Monothelitism—Orthodoxy of Pope Honorius.

234. Unlike his cruel father, Constantine IV Pogonatus A. D. 668–685, a valient and pious prince, exerted himself to restore peace to the Church. At his request, the Sixth Ecumenical Council assembled at Constantinople, A. D. 680. It was attended by one hundred and seventy-four bishops and presided over by the three legates of Pope Agatho. From the place of its meeting, a vaulted hall in the imperial palace, it is also called the *First Trullan Synod*. The Dogmatic Epistle of Pope Agatho, defining the Catholic doctrine of the two Wills in Christ was received by the assembled Fathers with acclamations as “the voice of Peter.” In conformity with the papal letter, the Council condemned the Monothelite heresy and defined “that, corresponding to the two natures in Christ, there were in Him also *two natural Wills* and *two natural Operations* undivided, inconvertible, inseperable, unmixed according to the doctrine of the holy Fathers; that the human will of Christ was not contrary to, but perfectly harmonizing with His Divine Will and in all things subject to it.” The dissenters, with their chief, Macarius of Antioch, were excommunicated, and the Monothelite leaders—Theodore of Pharan, Cyrus of Alexandria, and Sergius, Pyrrhus, Peter and Paul of Constantinople—were anathematized as heretics. Pope Honorius was also condemned, not, however, for *heresy, but for conniving with heretics*, because, by his untimely silence, he emboldened the Monothelites.

235. The decrees of the Fifth and Sixth General Councils being almost exclusively of a dogmatical character, Emperor Justinian II., in 632, called a Council to be held at Constantinople, which is known as the Second Trullan Synod, also called the “*Concilium Quinisextum*.” In the Greek Church, it ranks as an Ecumenical Council. Its acts manifest a hostile spirit against the Latin Church, and the Roman See in particular, wherefore Pope Sergius I. forbade their promulgation in the Western Church. The Monothelite heresy was finally completely suppressed, under Emperor Anastasius II., A. D. 713–716. It continued, however, among the Maronites on the Libanon till the twelfth century, when they united with the Catholic Church.

226. Concerning the much debated question of the orthodoxy of Pope Honorius and his condemnation by the Sixth Council, we must

admit: 1. That it is certain his letters to Sergius contain no heresy or false doctrine; on the contrary, they express—though under the circumstances in language inadequate and misleading, and, after the Monothelite condemnation, no longer admissible—the doctrine of the One Divine Operator in two natures, which is in substance the Catholic doctrine of Two Operations, each nature having its own Operation; 2. Neither do these letters contain a decision “*ex-Cathedra*,” which is evident from the fact that Honorius enjoined silence on both parties and forbade any further discussion of the question. No doctrine is defined in them as obligatory on all Catholics, but only a *rule of discipline* is enjoined, that is, the precept of silence. 3. The fault of Honorius lay in not using his authority, when appealed to, by declaring the true doctrine and thereby repressing the incipient heresy. 4. It was for *this neglect*, and not for heresy, that Honorius was condemned. He had rendered himself morally responsible for the spread of heresy, by having neglected to publish decisions against it; and in this sense alone, was his condemnation confirmed by Leo II.

237. 5. No error or false decision of Honorius ever was or could be condemned by the Sixth Council, otherwise that body would have contradicted itself; for, in accepting the Letter of Agatho as a rule of faith, it recognized that the Holy Roman See had never failed, but had in all time the privilege of teaching only the truth. Besides, the decrees of a Council are only valid inasmuch as they are confirmed by the Holy See. But Leo II., in confirming the decree concerning Honorius, expressly declares that he was condemned, only because he had grievously injured the Church by his failure in energetically resisting the Monothelite heresy. In the same sense the Seventh and Eight Ecumenical Councils, as well as Pope Hadrian II., repeated the condemnation of Honorius. 6. The condemnation of Honorius was the result of pressure, on the part of the Greeks. Alarmed at seeing six Eastern patriarchs, including Macarius of Antioch, condemned as the inventors of the new error, they importunately insisted that the name of Honorius, who had encouraged the Monothelite leaders indirectly, by not proceeding against them with timely vigour, should be added in the condemnatory decree. 7. The orthodoxy of Honorius is attested by Pope John II, who wrote an Apology in defence of Honorius against the calumnious letter of the patriarch Pyrrhus; and by Abbot John, secretary to Honorius and John II., who drew up the very Letter of Honorius to Sergius and testified as to its orthodox purport.

SECTION LXXIII—MINOR SECTS.

Arianism the Parent of Numerous Sects—Euchites—Audians—Jovinian—His Doctrine—Vigilantius—Helvidius—Bonosus—Priscillianists—Their Origin—Execution of Priscillian and other Leaders of the Sect—Severity against Heretics Condemned by the Church.

238. Arianism was the fruitful parent of a multitude of sects and heresies that not only assailed Christian dogma, but were also adverse to Christian morals and ecclesiastical life. The Euchites, or Euphemites, so called from their habit of long prayer, originated in Mesopotamia. Their chief characteristic was, that they professed to give themselves entirely to prayer; refusing to do any work, they obtained their living by begging. Hence they were also known as Messalians, praying people, and Adelphians, from Adelphius, their leader. Rejecting all external worship, they laid great stress on continual prayer as the only means for expelling the demon which every man had, as they said, inherited through original sin. These deluded spiritualists spread over Syria, Palestine, and Mesopotamia.

239. Another spiritualistic sect were the Audians, so called from Audius, their founder. Their home was also Mesopotamia. They refused to hold communion with Catholics, rejected canonical penances, observed the Jewish manner of celebrating Easter, and were Anthropomorphites, believing that God exists in a human form. Audius, who had himself irregularly consecrated bishop, was banished by Emperor Constantius; but in spite of repeated persecution, they maintained themselves till the close of the fifth century. The Eustathians, followers of Eustathius, bishop of Sebaste, a hyper-ascetic sect, rejected matrimony and ecclesiastical fasts, but fasted on Sundays and festivals. The Arian priest Ærius of Sebaste, maintained the equality of bishops and priests, rejected prayers for the dead and the observance of Easter, as well as all appointed fasts, as Jewish superstitions.

240. In the West, Jovinian, a Milanese monk, denied the merit of fasting and good works in general, the distinction between mortal and venial sins, and maintained that a person baptized cannot lose sanctifying grace, and that there is but one grade of reward and one of punishment in the future world. He also opposed celibacy, maintaining that the virginal life is no better than the married state in the sight of God, and denied that Mary remained a virgin, after she had given birth to Christ. Jovinian was excommunicated as a heretic by St. Ambrose and Pope Siricius, A. D. 390. Vigilantius, a priest of Barcelona, also opposed celibacy, fasting and the venera-

tion of saints and relics which he declared a pagan superstition. Similar errors were held by Helvidius, and Bonosus, bishop of Sardica, who maintained that Mary did not always remain a virgin. All these heretics denying the virginity of Mary, were ably and successfully refuted by St. Jerome and St. Augustine, who thus fully brought out the belief of the Church regarding the perpetual virginity of the Mother of Christ.

241. About the middle of the fourth century, Manichean doctrines began to spread in Spain under the name of Priscillianism. The real founder of the new sect was one Marc, an Egyptian Manichee, who came to Spain in 330. His first disciples were Agape, a lady of distinction, and Elpidius, a rhetorician. The wealthy and learned Priscillian, another disciple of Marc, became the real leader of the sect to which he also gave his name. By his ascetic life and plausible eloquence, as well as by his great wealth and refined manners, Priscillian won many followers also among the clergy; even two bishops, Instantius and Salvianus, joined his party and also ordained him bishop of Avila. The first to resist this pernicious sect was Hyginus, bishop of Corduba; but its principal opponents were the Bishops Idacius of Merida, and Ithacius of Ossanoba. The Council of Saragossa, A. D. 380, condemned the heresy and excommunicated Priscillian, while Ithacius caused the Emperor Gratian to publish an edict exiling Priscillian and his friends; but the exiles, who had vainly applied to Pope Damasus and St. Ambrose for help, succeeded in obtaining a revocation of the edict by bribery. Priscillian and Instantius were restored to their sees, and Ithacius was compelled to flee from Spain.

242. Another Synod, held at the instance of Ithacius at Bordeaux in 384, renewed the condemnation of the heresy; but Priscillian appealed to the Emperor Maximus, who, after the assassination of Gratian, A. D. 383, had usurped his victim's throne. The heresiarch and six of his companions were accordingly tried at Treves, before a secular court, and, notwithstanding his promise made to St. Martin, bishop of Tours, that the life of the heretics should be spared, Maximus sentenced them to be beheaded, A. D. 385. This was the first instance of Christians being condemned to death for heresy. The intemperate zeal of Ithacius and Idacius, who appeared as accusers against Priscillian, was seriously disapproved by Pope Siricius and St. Ambrose, who refused to hold communion with them.

243. The execution of Priscillian, who was honored by his followers as a martyr, served only to spread his heresy in Spain. The doctrines held by the Priscillianists were a mixture of Manicheism and

Gnosticism. They denied the Trinity of Persons and advocated Dualism and Docetism. They held the use of flesh-meat and marriage to be unlawful, but permitted sexual intercourse, on condition that generation should be prevented. They celebrated their orgies with great debauchery, and principally at night. For the suppression of this abominable sect, stringent laws were enacted by the Synods of Astorga and Toledo, in 446 and 447. Even as late as the year 563, the second Council of Braga found it necessary to adopt measures against the Pricillianists. After that, the sect disappears from history.

II. SCHISMS.

SECTION LXXIV.—SCHISM OF THE DONATISTS—LUCIFERIAN AND MELETIAN SCHISMS.

The Donatists—Origin of their Schism—Bishop Mensurius—Election of Cæcilian—Felix of Aptunga—Majorinus, Schismatical Bishop of Carthage—Donatus the Great—Councils at Rome and Arles—Decision of Constantine—Circumcelliones—Ravages committed against Catholics—Donatist Errors—Conference at Carthage—Its Result—Luciferian Schism—Meletian Schism.

244. The Donatists were the first Christians who separated from the Catholic Church, as such, on the ground of discipline. The Donatist schism, of which St. Optatus of Milevis says, that "it was born of the anger of an offended woman, nurtured by ambition and strengthened by avarice," was the most violent and obstinate that afflicted the ancient Church for more than a century. The schism dated back to the year 305 and originated from a double election in the see of Carthage. Some malcontents at Carthage, headed by the Numidian bishops, Secundus of Tigisis and Donatus of Casæ Nigræ, formed a faction against the worthy Primate Mensurius whom they falsely accused of having delivered the Sacred Scriptures in the Diocletian persecution. Upon the death of Mensurius, in 311, his archdeacon Cæcilian was chosen successor and ordained by Felix of Aptunga. This election greatly disappointed the factions, at the head of which now appeared one Lucilla, a wealthy and influential lady of Carthage. To her Cæcilian was particularly offensive, because of a rebuke he had given her for the use of relics of some fictitious martyr.

245. No sooner had Cæcilian been consecrated, than Secundus and Donatus held a Council at Carthage of seventy Numidian bishops,

nearly all of whom had been convicted of having delivered the sacred books to the heathen authorities in the time of persecution. Two priests, Botrus and Celestius, competitors of Cæcilian, appeared as his accusers. On the frivolous pretext that Felix of Aptunga was a traditor, Cæcilian's consecration was declared void and in his stead Majorinus, a domestic of Lucilla, consecrated bishop of Carthage, A. D. 312. Thus, two bishops claimed the see of Carthage, each of them being supported by a strong party. All Northern Africa was gradually drawn into the schism, the schismatics setting up also in the other cities bishops of their party against the Cæcilians. The disorders which ensued caused Constantine to except the Donatists expressly from the privileges which he conferred on the Catholic Church. Majorinus died, A. D. 315, and Donatus, called the Great, succeeded him who also gave the schismatic party his name.

246. The controversy was tried successively in three tribunals. To secure the recognition of their party, the Donatists appealed to Constantine and requested their cause to be judged by Gallic bishops. The emperor referred the matter to Pope Melchiades, who in a Synod held at Rome, A. D. 313, pronounced the charges against Cæcilian groundless. The schismatics protested against the Roman sentence and demanded another trial before a Council in Gaul. Constantine acquiesced and submitted the whole matter to the Council of Arles; at the same time Ælian, proconsul of Carthage, was commanded by the emperor to investigate judicially the charges against Felix of Aptunga. From the public records, Felix was proved to be innocent of the charge of "*tradition*." The Council of Arles met, A. D. 314, and was largely attended by bishops from Italy, Africa, Gaul, Spain, and Britain. The Fathers reaffirmed the sentence of the Roman Synod and declared ordinations by traditor-bishops, and baptism conferred in the name of the Holy Trinity, even by heretics, to be valid.

247. From this decision, the Donatists appealed to the emperor himself. This was the first instance of an appeal from an ecclesiastical tribunal to that of a secular judge. Constantine yielding again, heard both parties at Milan in 316, but confirmed the ecclesiastical decision. His judgment was likewise protested against on the pretext that he had been prejudiced against them by Hosius of Corduba. Seeing them invincibly obstinate, Constantine enacted severe laws against the Donatists, ordering their churches to be taken from them and their leaders to be banished. But these measures incited them to open resistance and rebellion which caused the emperor, in 321, to revoke his penal laws.

248. Emboldened by this indulgence, the Donatists vented all their rage against the Catholics. A sect of fanatics known as

"Circumcelliones," or hut-rovers, sprang up among them, who in the name of religion committed all kinds of excesses and depredations against the Catholics, pillaging and burning their houses, blinding and murdering their priests. These savage fanatics, who styled themselves "Agonistici," or "Soldiers of Christ," while their leaders were called "Captains of the Saints," were possessed with a strong desire of martyrdom. Their frenzy increased to such a degree, that they laid violent hands even upon themselves, or compelled strangers to murder them. Such a self-inflicted death they called martyrdom. The schism of the Donatists was confined to Africa, where they were very numerous. In A. D. 330, they held a Synod which was attended by two hundred and seventy bishops. Under Julian the Apostate, the Donatist leaders, being recalled from exile, took fearful retaliation on the Catholics. These excesses of wild fanaticism caused the Emperors Valentinian and Gratian to enact severe laws against the Donatists.

249. Although split among themselves into factions, the Donatists obstinately declined every offer of peace made to them by the Catholics. Nor would they listen to the reasoning and arguments of St. Optatus of Milevis and of St. Augustine, who refuted their calumnies and errors in various writings. Reviving the errors of Novatian, the Donatists denied the validity of sacraments conferred by sinners, and maintained that the Catholic Church, by admitting sinners into her communion, had ceased to be the true Church of Christ. The Donatists accordingly rebaptized all, including Catholics, who came over to them, and declared the rest of the Christian world, living in communion with Cæcilian and his consecrator Felix, cut off from the true Church, asserting that the Church of Christ was confined to their own schismatical party, which alone had preserved inviolate the integrity of the Christian faith and morals.

250. The various Councils held at Carthage, between the years 403 and 409, in vain made every effort to effect a reconciliation. At last, in 410 the Catholic bishops obtained an imperial order which compelled the Donatists to meet with them in conference. Under the presidency of the imperial commissary Marcellinus, 286 Catholic, and 279 Donatist bishops met at Carthage in 411, and during three days, discussed the articles which divided them. The most distinguished Catholic prelates taking part in the discussion were SS. Augustine and Aurelius of Carthage. An offer was made by the Catholic prelates to receive the Donatist bishops on a perfect footing of equality in every episcopal see. Several Donatist communities with their priests and bishops returned to the Church. Many,

however, remained obstinate, and the schism maintained itself in some parts of Northern Africa, till the invasion of that country by the Saracens, when the Donatists disappeared altogether.

251. The lenient policy adopted by the Council of Alexandria, A. D. 362, for the re-admission of such bishops as had, under forcible compulsion, joined the Arians, was the cause of an unhappy schism among the orthodox. By this Council it had been determined that those bishops who had merely consented to Arianism under pressure, should remain undisturbed in their office. Displeased with this concession, Lucifer of Calaris in Sardinia, separated himself from St. Athanasius and the other orthodox bishops, and became the head of a schismatical party known as "Luciferians." They held that no one who had yielded to any compromise whatever with Arianism should be allowed to hold an ecclesiastical office. Lucifer died about the year 370, but the schism to which he had given birth survived him till the fifth century, and his followers reviving the Novatian heresy, denied the validity of baptism and ordination conferred by heretics.

252. The same Lucifer of Calaris also laid the foundation of the Meletian schism at Antioch. Upon the banishment of Eustathius in 330, a series of Arian bishops succeeded him in the see of Antioch. The Catholics, or Eustathians, as they were called, rejecting the Arian intruders, formed a community of their own. In 360, Meletius of Sebaste, a man of great virtue and merit, was chosen bishop of Antioch by both the Arians and the Catholics; but, being found orthodox, he was banished by the Emperor Constantius, and the Arian Euzoius was appointed in his stead. Lucifer of Calaris went to Antioch; but instead of healing the schism between the two parties, he only increased the existing disorders, by ordaining Paulinus bishop for the Eustathians. St. John Chrysostom and Theophilus of Alexandria at last succeeded in having Flavian, the successor of Meletius, recognized also by Rome, A. D. 400. A small party of extreme Eustathians held out till the year 415, when the schism, after it had lasted eighty-five years, was practically closed under Alexander, the second successor of Meletius.

SECTION LXXV.—MOHAMMED AND MOHAMMEDANISM.

Mohammed—His Early Life—His Pretended Mission—His Visions—Islamism—Its Articles of Faith—Its Moral Precepts—Moslem Functionaries—Koran—Sonna—Shiites—Sonnites—Mohammed's Hegira—He Conquers Mecca—His Death—Successors of Mohammed—Moslem Conquests.

253. While the disputes concerning the Monothelite heresy were disturbing the Eastern Church, the impostor Mohammed had arisen in Arabia. According to Oriental writers, Mohammed was a direct descendant of Ishmael, and consequently of the Patriarch Abraham. He was born at Mecca about the year 570. After the death of his parents, who belonged to the distinguished tribe of Kuraish, the hereditary guardians of the sanctuary of the Kaaba, Mohammed was brought up by his uncle Abu Taleb, and instructed in commercial business. During his mercantile trips to Syria and other countries, he formed an acquaintance with Jews and Nestorian Christians, from whom he acquired his distorted knowledge of the Jewish and Christian religions. At the age of twenty-five, he married a rich Meccan widow, Khadijah by name, whose agent he had been. This advantageous alliance enabled him to live at his ease and gratify his taste for religious seclusion.

254. In his fortieth year, A. D. 609, Mohammed formed the scheme of establishing a new religion, or, as he expressed it, of abolishing the gross idolatry in which his countrymen had fallen, and of replanting the only true and ancient religion professed by Abraham, Moses, Jesus, and all the prophets, which consisted chiefly in the worship of only one God. He gave himself out as the "Prophet of God;" the spasmodical convulsions to which he was subject he represented as heavenly visions in which, he alleged, the Angel Gabriel appearing commanded him to restore the religion of Abraham. This religion he named that of Islam, that is, "submission to God," whence his followers are styled "Moslems," or Mussulmans, that is, "dedicated to God." Mohammed maintained that a great number of prophets had been divinely commissioned at various times, chief among whom were Adam, Abraham, Moses, and Jesus, but that he was superior to them all; he pretended that his divine mission was clearly foretold in the writings of both Jews and Christians, whom he charged with having corrupted the Scriptures and suppressed the prophecies bearing witness to himself.

255. The fundamental doctrine of Islamism, which is for the most part an incongruous admixture of Paganism, Judaism, and Christianity, is: "There is but one God, and Mohammed is His

prophet." The Mohammedans divide their religion into two distinct parts: *Iman*, i. e., faith, or doctrine, and *Din*, i. e., religion, or practice. The first or doctrinal part, comprehends: 1. The unity of God; 2. The creation of the world out of nothing; 3. The existence of good and evil spirits; 4. The resurrection and future judgment; 5. A state of retribution hereafter; and 6. Fatalism, or God's absolute predetermination both of good and evil. It rejects the Christian doctrine of the Trinity, the Incarnation, and the Divinity of Christ; also Redemption and Justification. The happiness of heaven, which none but the believers in Mohammed can attain, is described to consist in the enjoyment of sensual pleasure.

256. Like all heathen religions, Islamism insists upon external observances, but lays no stress upon interior sanctity. Its moral law enjoins: 1. Prayer five times a day; 2. Repeated purifications; 3. Alms-giving; 4. Fasts and abstinence from wine and spirituous liquors; 5. Pilgrimage to Mecca; 6. War against unbelievers; and 7. The keeping of Friday as a holyday. Islamism permits its followers to recompense evil for evil, and allows polygamy, the prophet himself, after the death of his first wife, having taken ten wives, besides a number of concubines. It has no hierarchy or teaching body of religious men. The functions of the Sheiks who preach, of the Kathibes who explain the Koran, of the Kayim, the guardians of the mosques, of the Imans who preside at the daily prayers, and the Muezzins who call to them, may be discharged by any Moslem. The Ulemas are doctors of law, and the Dervishes a filthy and fanatical sort of monks.

257. The sacred writings of the Mohammedans are the Koran, a collection of the prophet's pretended revelations, compiled after his death by Abu-Bekr, and arranged by Othman; and the *Sonna*, or collection of moral traditions of the sayings and doings of Mohammed. Many of the Mohammedans, for instance the Persians and Hindoos, reject the Sonna, whence they are called Shiites, opponents of tradition, while those acknowledging the authority of the Sonna, as the Turks, are styled Sonnites, or Traditionists. The Sonnites, as well as Shiites, are subdivided into a number of sects. The Koran consists of one hundred and fourteen chapters, or Suras, each bearing a title and beginning with the formula "In the name of the most merciful God." It is the chief authority of the Mohammedans in civil and military affairs, as well as in matters of faith. The Koran regards Christ with great reverence, but denies that he is God or the Son of God, though it admits His miraculous birth of the Virgin Mary.

258. At first Mohammed found acceptance only with a few of his nearest relations. He was vehemently opposed by the Korasheites of Mecca, who at last drove him to seek an asylum at Medina, July 22, A. D. 622. From this flight, or Hegira, of the prophet begins the Mohammedan era. From Medina, where he assumed supreme spiritual and civil authority over his people, Mohammed, with sword in hand, began to propagate his religion. In 630, he took Mecca and converted the Kaaba, after purifying it from all idols, into the national sanctuary of the true believers, or Moslems. Mohammed now assumed the task of converting all nations. He addressed letters to the Emperor Heraclius, the Persian King Chosræs II., and other princes, calling upon them to embrace Islamism. Before the death of Mohammed, which occurred in 632, just as he was preparing to enter and conquer Syria, nearly the whole of Arabia was subdued to the new religion.

259. Islamism spread with amazing rapidity. It had been founded by the sword, and by the sword it was to be maintained and propagated. The Caliphs, who succeeded to the authority of Mohammed, trod in his footsteps. Abu-Bekr, A. D. 632-634, the first Caliph, began the conquest of Syria and Palestine, which his successor, Omar I., A. D. 634-644, completed. In 633, the Moslems took Damascus, and, in 637, Jerusalem, where, on the site of the ancient temple, Omar built the grand Mosque bearing his name. Egypt came under the Moslem domination in 640; Persia, in 651, and Northern Africa in 707. Soon, all the islands of the Mediterranean and nearly the whole of Spain were in their hands, whence they invaded Gaul, but were defeated in the decisive battle at Tours by Charles Martel, A. D. 732, which put a stop to their progress in Western Europe. It is impossible to describe the devastation and misery which the conquering Moslem everywhere brought with them. With irresistible force Mohammed's warriors went onwards to the destiny which Providence had marked out for them—the chastisement of the schismatical Christians of the East, who with wanton arrogance tore asunder the bonds that once united them to the Roman Church, the mother and guardian of all churches. It is a notable fact, attested by history, that those countries where Christianity was first planted and won its first triumphs, but which subsequently were polluted by the schisms and heresies of Donatus, Arius, Nestorius, Eutyches and the Monothelites—Syria, Palestine, Mesopotamia, Asia Minor, Egypt, and Northern Africa—all one after the other succumbed, and to this day languish under the oppressive rule of the fanatical Moslem.

CHAPTER IV.

CONSTITUTION, WORSHIP, AND DISCIPLINE.

SECTION LXXVI—EDUCATION AND CELIBACY OF THE CLERGY.

Education of Clergy—Ordination—Administration of the Rite—Clerical Celibacy—Its Observance in the Western and Eastern Church—Trullan Synod on Celibacy.

260. The clergy, as in the preceding epoch, still acquired their education mostly by practice and exercise in ecclesiastical functions, under the immediate supervision of their bishops. In the East, the Catechetical schools of Alexandria and Antioch continued to flourish. Similar schools for the education of the clergy were founded at Edessa, Nisibis, and Rhinocorura. Seminaries modeled after the one at Hippo, founded by St. Augustine, were established in the West for the instruction of the clergy, as, for instance, the institutions erected by St. Eusebius of Vercelli, and by St. Exuperantius of Milan. Not a few of the clergy were trained in monasteries. The monks, both in the East and the West, zealously fostered learning, sacred and secular, and established schools which grew to be seminaries, whence distinguished bishops and ecclesiastics went forth, laboring zealously for the spread of the faith and the advancement of Christian life.

261. The duty of administering the sacrament of Holy Orders devolved, ex-officio, upon the bishop alone, This is abundantly implied in the canons of Councils, and often expressly asserted by ecclesiastical writers. From the time of the Apostles, the first and essential rite of ordination was the imposition of hands by the bishop. The anointing of the hands was not practiced either in the East or at Rome before the ninth century. Ordination was solemnized in the Church and in the presence of the congregation, and usually in connection with the celebration of the Holy Sacrifice. In the ordination of a bishop, an open book of the Gospels was placed on his head, and the presence of at least three prelates was required. From this obligation Gregory the Great had exempted St. Augustine, the Apostle of the Anglo-Saxons, and permitted him to consecrate bishops without any assistants; but he added that this indulgence was to expire with the circumstances which rendered it necessary.

262. The exalted idea entertained of the priesthood, increased the obligation of clerical celibacy, which gradually became more stringent. In the beginning of this period, married men who, as a rule, however, separated from their wives, were even promoted to higher orders, for want of competent candidates among the unmarried. The ancient rule forbidding priests to marry after their ordination, was rigorously enforced by various Councils. The Council of Elvira, A. D. 305, even made a law requiring, under pain of deposition, all clerics in higher orders, including subdeacons, to separate from their wives whom they had married before ordination. The Fathers of the Council of Nice were for extending this law to the whole Church, but, on representations made by the holy Bishop Paphnutius, they were content with renewing the ancient ordinance which forbade deacons and priests to marry after their ordination. Subsequently, only unmarried men or widowers were promoted to the higher order.

263. Clerical celibacy was most strictly observed throughout the Latin Church, and, as St. Jerome and St. Epiphanius testify, also in Syria and Egypt. The refusal of Synesius to accept the bishopric of Ptolemais, because he would not separate from his wife, only confirms the then existing discipline. The Popes Siricius and Innocent I. insisted on the strict observance of the rule of celibacy, which Leo the Great and various Synods extended also to subdeacons. The Emperor Justinian even made a law excluding a widower from the episcopate, which, however, the Church refused to sanction. In the Greek Church, particularly in the patriarchate of Constantinople, clerical celibacy was less rigorously observed. The Trullan Synod of A. D. 692 made celibacy obligatory only on bishops, and permitted priests, deacons and subdeacons to marry once before their ordination. To this lax discipline the Greek and Russian churches adhere to this day.

SECTION LXXVII.—METROPOLITANS, PRIMATES, EXARCHS AND PATRIARCHS—BISHOPS—THEIR ASSISTANTS.

Metropolitans—Primates and Primatial Sees—Exarchates—Patriarchs—Five Patriarchal Sees—Their Extent—Prerogatives of Patriarchs—Election of Bishops—Assistants of Bishops.

264. The distinction of rank among bishops, though not of divine institution, dates back to the Apostles themselves. The political division of the Roman Empire was made a basis for ecclesiastical division. In each province, the bishop of the metropolis, or chief city, presided

over the other bishops, whence he was called metropolitan and archbishop. In some countries, one was designated Primate, whose rank was superior to that of other Metropolitans. Thus Carthage, Arles, Rheims, Armagh, and Canterbury enjoyed primatial privileges over the other metropolitan sees in their respective countries. An equal, but a more independent dignity, was that of the Exarchs in the East, who were not subject to the jurisdiction of a patriarch. The bishops of Ephesus, Cæsarea, and Heraclea, were Exarchs of Asia Minor, Pontus, and Thrace respectively. The bishops of Thessalonica in Macedonia, and of Acrida (Justinianopolis) in Mœsia, for a time also enjoyed the title and honors of Exarchs. The Exarchs took rank after the Patriarchs, and had quasi-patriarchal jurisdiction over the metropolitans of their exarchates.

265. The name of Patriarch, which is of Jewish origin, was given in the fifth century to the bishops of the three sees which were founded by St. Peter—Rome, Alexandria, and Antioch. The incumbents of these sees possessed from the beginning a pre-eminent authority and jurisdiction over large provinces, or dioceses, as they were anciently called. The Bishop of Rome, besides holding the primacy over the whole Church, exercised the power of metropolitan over the provinces styled "suburbicarian," and patriarchal jurisdiction over the dioceses of the West—as those in Italy, Illyricum, Spain, Gaul, Britain, and Africa proper. In all these provinces, he exercised his patriarchal rights by Vicars apostolic.

266. The Patriarchate of Alexandria, on account of its first incumbent, St. Mark, the distinguished disciple of St. Peter, was second in rank, having under it Egypt, Thebais, and Lybia. The Patriarch of Alexandria appointed and ordained all bishops of his patriarchate, who in the exercise of their jurisdiction were wholly dependent on him. The Patriarchate of Antioch comprised Cilicia, Isauris, Syria, Phœnicia, Arabia, Mesopotamia, and Osroene. Cyprus originally seems also to have belonged to it, but the Council of Ephesus, in 431, made it an independent province, with Constantia as its metropolitan see. The Council of Nice confirmed the rights and privileges of the two sees of Alexandria and Antioch.

267. The Council of Chalcedon also raised the sees of Jerusalem and Constantinople to the patriarchal rank; the former with jurisdiction over the three Palestines (including Judea, Samaria, Galilee, and Perea), whilst to the latter were assigned the provinces of Thrace, Asia-Minor, and Pontus, including the exarchates of Heraclea, Ephesus, and Cæsarea. The principal prerogatives of the patriarchs were to confirm and consecrate the metropolitans; to convoke synods and

preside over them; to receive appeals, etc. The ancient rule that each diocese should have only one bishop was renewed by the Council of Nice. The same Council also enacted that, if not all bishops of the province, at least three of them should participate in the election of a bishop, in which the people had, though with some limitation, an active voice. The mode of appointing a bishop was: 1. The clergy and people elected a bishop, who was then confirmed by the metropolitan; or, 2. The clergy and people proposed three candidates, from whom the metropolitan and provincial bishops selected one; or 3. Conversely, the provincial bishops proposed three candidates, from whom the clergy and people were to select one.

268. The chief assistants of the bishop were: 1. The Archdeacon, who had a prominent part in the administration of the diocese. He represented the bishop in Councils, and, as a rule, also became his successor; 2. The Archpriest, who officiated in the absence of the bishop; 3. The Administrator and Defender, the former being charged with the administration of Church property; the latter with defending the rights and privileges of the Church before secular tribunals; 4. The Notary and Archivist, who were appointed to draw up ecclesiastical deeds and for the safe-keeping of such documents; and 5. The Syncellus, or Cubicularius, who was the adviser and domestic chaplain of the bishop. The office of deaconess was permitted gradually to fall into disuse during this epoch, as in the East the office of chorepiscopi.

SECTION LXXVIII—THE PRIMACY OF THE ROMAN SEE.

Supremacy of the Roman Bishop universally recognized—Testimonies of Councils of Ephesus and Chalcedon—Development of Papal Authority—Exercise and Examples of Papal Authority—Titles and Prerogatives.

269. As in the preceding centuries, so in this period, the superiority and authority of the Bishop of Rome were fully recognized both in the East and in the West. The terms in which the Councils and the Fathers of the present epoch speak of St. Peter and of the Bishop of Rome, are such as to leave no room to question their faith in the divine institution of the Roman Primacy and its perpetual duration for the government of the entire Church. The General Council of Ephesus considered it as a "fact questioned by no one, and known to all ages, that St. Peter was the Prince and Head of the Apostles, the pillar of faith and the foundation of the Catholic Church; that down to the present time, and forever, he lives and judges in his successors." In like manner, the General Council of Chalcedon solemnly acknowl-

edged the Primacy of the Roman See. "We consider," said the Fathers, "that the Primacy of all, and the chief honor, according to the canons, should be preserved to the most beloved of God, the Archbishop of ancient Rome."

270. If we reflect that the Church itself was only by degrees to become great and powerful, developing itself as from a grain of mustard seed to a lofty and wide-spreading tree, we shall readily understand why Papal prerogatives were not spoken of by the Apostolic Fathers in such terms as came into use in the following centuries. The bond of union and the common authority which Christ had clearly provided for His Church in the Primacy of Peter, could not be consolidated while persecutions lasted. But no sooner had these ceased, than the Bishop of Rome was seen exercising supreme power over the entire Church ; and, as if by instinctive faith, was rightly regarded by Christendom as the common Father of the faithful, as the one sure defender and refuge of the orthodox faith ; and was recognized as the Visible Head of the Church, as the supreme teacher and law-giver, the Superior of all bishops, and Shepherd in the fold of Christ. So universally was his spiritual supremacy acknowledged, that even the pagan historian, Ammianus Marcellinus, called Pope Liberius "the Overseer of the Christian religion."

271. That the Primacy, which St. Chrysostom calls the "Presidency of the Universal Church," was generally recognized in this period, the following facts are sufficient evidence : 1. Such is clear from the relations of the Pope to the Ecumenical Councils, which were summoned, if not always by him personally, at least with his assent and at his solicitation. He also presided over them by his legates and ratified their decrees by his solemn confirmation, which the Fathers of such assemblies considered a duty to seek from him. 2. The doctrinal decisions of the Roman Bishop in controversies of faith were universally accepted as final. He was throughout the Eastern Church, as well as in the West, regarded as the chief guardian and expounder of the faith. The decrees of Damasus and Innocent I., condemning the heresies of Apollinaris and Pelagius, and the doctrinal letters of Celestine I., Leo I. and Agatho regarding the Nestorian, Monophysite, and Monothelite heresies, were unreservedly received as the correct expositions of the mysteries of the Incarnation and the Trinity. For this reason, bishops not unfrequently besought the Roman Pontiff to declare the Faith, and submitted for his confirmation the definitions which they themselves had formed against heresies. St. Augustine and other African bishops wrote to Pope Innocent I., to ask his confirmation of the two Councils of Carthage

and Milevis, in which the Pelagian heresy had been condemned ; and Flavian, patriarch of Constantinople, solicited the Papal approbation of his sentence against Eutyches.

272. 3. The answers given to the consultations of bishops from every part of Christendom, prove that the Roman Bishop was a superior, to whom all looked for guidance. St. Jerome testifies that, when at Rome under Damasus, he was constantly engaged by order of the Pope in answering the synodical consultations that poured in from the East and the West. 4. The Roman See was recognized as a tribunal of appeal to which injured bishops might have recourse for redress. During the violent struggle with Arianism, St. Athanasius, Marcellus and other prelates betook themselves to Rome with confidence, submitting their cause to the decision of the Pope. In accordance with the canons of the Council of Sardica, in which the right of the Pope to receive appeals from all parts was distinctly acknowledged, not only bishops, but also patriarchs, as for instance, St. Chrysostom and Flavian of Constantinople, Peter II. of Alexandria, appealed from decisions of Councils to the Roman See. Even the heretics Pelagius, Nestorius and Eutyches, by invoking the Pope's authority, sought to be restored to communion with the Church.

273. 5. The authority of the Roman Pontiff was manifested in the deposition of bishops, including even patriarchs. Thus, Pope Damasus was asked by Eastern bishops to depose Timothy, a prelate infected with the heresy of Apollinaris. The same Pontiff deposed Ursacius and Valens, two Arian bishops. The people and clergy of Ephesus solicited and obtained from Leo I. the deposition of the intruder Bassian. The papal legates, in the Council of Chalcedon, deposed the violent Dioscorus of Alexandria. In like manner, Popes Sixtus III., Simplicius, and Felix III. deposed respectively the patriarchs Polychronius of Jerusalem, Peter Mongus of Alexandria, Peter Cnaphesus of Antioch, and Acacius of Constantinople. On the other hand, no patriarch, bishop or Council ever presumed to pass judgment on the Roman Pontiff. When King Theodoric summoned a Council at Rome, A. D. 503, to examine the charges of the schismatical party against Pope Symmachus, the assembled bishops replied that "the idea of subjecting the Roman Pontiff to the judgment of his inferiors was entirely new and unheard of."

274. 6. The Primacy of the Roman Bishop is further evinced from the right of confirming the election of patriarchs. It was customary for the bishops of Alexandria and Antioch to notify the Roman Pontiff of their election, in order to obtain his recognition ; and the bishop of Constantinople, to procure the required confirmation, as a

rule, sent a special embassy to Rome. Thus, the Emperor Theodosius despatched ambassadors to the Roman Bishop to obtain the confirmation of Nectarius; the same was done in the election of St. Chrysostom and his successor Atticus. Pope Leo I. confirmed Maximus as patriarch of Antioch. Pope Agapetus, on the occasion of his visit to Constantinople, could not be prevailed upon, even by the Emperor Justinian I., to confirm Anthimus, but in his stead consecrated, with his own hands, Mennas as bishop of Constantinople. 7. The appointment of legates whom the Popes, whenever necessity required it, were wont to send to every part of Christendom, delegating them as "Vicars of the Apostolic See," to regulate important affairs of the Church, is another luminous evidence of the Primacy. Thus did Pope Celestine I. appoint Cyril of Alexandria in the case of Nestorius; and Popes Leo I., Felix III., and Hormisdas constituted respectively Anatolius, Acacius, and Epiphanius successively patriarchs of Constantinople. So afterwards did Pope Gregory the Great appoint St. Augustine to be his vicar in England.

275. 8. Lastly, the titles and prerogatives ascribed to the Roman Bishop manifestly express the Primacy of his See. He was called Vicar of Peter, Heir of Peter's administration, Head of all the churches, Universal Archbishop, Pope or Bishop of the Universal Church, Bishop of the Catholic Church, Head and Chief of the Episcopate, Chief Pontiff and Bishop of Bishops, Ruler and Vicar of the Church of Christ. He has supervision in matters of faith; he has apostolic power over all, and the Primacy in all things; contrary to his judgment, the Church cannot make laws. 9. From all this it is clear that in these early ages of the Church, the Primacy of the Roman See was exercised, and fully recognized throughout the East and the West. To ascribe the papal authority to usurpation or ecclesiastical arrangement, is to mistake its character altogether. It was exercised and admitted before any Council could be convened and was always referred to, not only by the Popes, but by the early Fathers and Christian writers in general, as a divine Institution, namely the privileges and prerogatives bestowed by Christ upon Peter.

1. On the Supremacy of the Pope over the whole Church, see Kenrick's *Primacy of the Apostolic See*, P. I. Ch. VI.-XV.; Hefele's *History of Church Councils*, vol. i. Engl. transl.; F. B. Alnat., *Cathedra Petri*; J. Dollinger, *Hist. of Church*. Engl. transl. vol. ii. 219 seq; Count J. N. Murphy's *Chair of St. Peter*.

SECTION LXXIX.—THE POPES OF THE FOURTH AND FIFTH CENTURIES.

Study.
Sylvester I.—Pretended Donation of Constantine—Origin and History of the Document—Julius I.—Liberius—Felix Antipope—Damasus—Ursicinus Antipope—Siricius—Anastasius I.—Innocent I.—His Attitude towards Pelagianism—Boniface I.—Celestine I.—Sixtus III.—Pontificate of Leo I.—Popes Hilary and Simplicius—Vatican Library—Felix III.—Pope Gelasius—Anastasius II.

276. Pope Sylvester I., A. D. 314–335, governed the Church in the first years of her temporal prosperity and triumph over her persecuting enemies. His long and glorious pontificate is marked by the First Ecumenical Council, that of Nice; and by the suppression of the Arian heresy. In his reign also occurred the happy discovery of the true Cross and holy Tomb of Our Lord, by the Empress St. Helena, A. D. 326. To the pontificate of Sylvester is assigned the pretended Donation of Constantine. The document, which purports to be the instrument of the donation, grants to the Bishop of Rome, besides certain marks and insignia of honor, such as the tiara, the lorum, and imperial robes, also the temporal sovereignty over Rome and the provinces, towns, and castles of all Italy. The document originated probably in France, in the ninth century, and likely was intended for the Greeks, by whom the coronation of Charlemagne as Emperor was ill received. The assertion that it was fabricated in the interests of the Papacy is without foundation. Up to the twelfth century, the document was never found to have been made use of in Rome or referred to by the Popes, although its authenticity was then universally admitted. While the document is proved to be a forgery, yet it is certain that Constantine bestowed large possessions on the Bishops of Rome. The Roman See has never looked upon the apocryphal document as its strongest bulwark; the Popes place upon entirely different grounds the foundation of the papal prerogatives and the powers exercised by the Apostolic See.

277. After the brief pontificate of Marcus, Jan.–Oct. A. D. 336, Julius I. was elected his successor, A. D. 337–352. During the violent struggle with Arianism, he was the strenuous champion of the Nicene faith, and the constant defender of St. Athanasius and other orthodox bishops oppressed by the heretics. The bishops whom the Eusebians had unjustly deposed, were reinstated by Julius by virtue of the prerogative of the Roman See. With the concurrence of the two emperors, Constans and Constantius, he, in 343, summoned the great Council of Sardica. Liberius, A. D. 352–366, had to suffer much from the Arians and the Emperor Constantius, by whom, on account of his un-

wavering constancy in the defence of the Nicene faith, he was exiled, and Felix II. in his stead intruded. On the return of Liberius to Rome in 358, the antipope was expelled by the Romans. Felix, who always believed the Nicene creed, is put by some in the list of Popes, but St. Augustine and others omit him; some think that he acted as Vicar of Liberius. The story that Liberius lapsed into the Arian heresy, has been disproved elsewhere.

278. After a violent opposition on the part of the Antipope Ursicinus, which led to bloodshed, Damasus I. succeeded Liberius, A. D. 366-384. The antipope was finally banished from Rome by the Emperor Valentinian. Damasus appears as a principal defender of Catholic orthodoxy against Arius and other heretics. He condemned the Macedonian and Apollinarian heresies, and confirmed the decrees of the General Council of Constantinople. He was very solicitous for the preservation of the catacombs, and adorned the sepulchres of many martyrs with epitaphs in verse, which he himself composed. For his secretary, he chose St. Jerome, his faithful friend, and induced him to publish a corrected version of the Bible, known as the Latin Vulgate. Pope Siricius, A. D. 385-398, was a no less stanch defender of orthodoxy against heresy, than his illustrious predecessor. We have from him the first complete papal decretals. Great praise is given by St. Jerome to Popes Anastasius I., A. D. 398-402, and Innocent I., A. D. 402-417. The latter warmly espoused the cause of St. John Chrysostom, who had been unjustly deposed and exiled. To save Rome from being sacked, he urged Emperor Honorius to treat for peace with Alaric. Innocent condemned the heresy of Pelagius, and the condemnation was renewed by his successor, Pope Zosimus, A. D. 417-418. That Pope Zosimus taught a doctrine different from that of his predecessor in the Pelagian controversy, as is asserted by the opponents of papal infallibility, is utterly false and distinctly denied by St. Augustine. His difference with the African bishops regarded not the doctrine, but solely the personal orthodoxy of Celestius.

279. Boniface I., A. D. 418-422, to whom St. Augustine dedicated one of his works, was for a time opposed by the antipope Eulalius, till the latter was banished by the Emperor Honorius. He was an unswerving supporter of orthodoxy and a strenuous defender of the prerogatives of the Roman See. Celestine I., A. D. 422-432, was zealous in opposing Pelagianism, and constrained Celestius, the companion of Pelagius, to leave Italy. He confirmed the decrees of the General Council of Ephesus and the sentence of deposition pronounced by that body against Nestorius. This Pope sent St. Germanus, bishop of Auxerre,

and Lupus, bishop of Troyes, to repress the Pelagian heresy in Britain, and SS. Palladius and Patrick, to convert the Scots and the Irish. After his death, Sixtus III. was chosen Pope, A. D. 432-440. This holy Pontiff vainly endeavored to reclaim the heresiarch Nestorius; but he had the consolation of seeing a happy reconciliation effected between St. Cyril and the party of John of Antioch. His chief counselor was the sub-deacon Leo, who became his successor.

280. Leo I., A. D. 440-461, on account of his eminent learning, sanctity, and great achievements, is called the Great. It was this great Pontiff who, by his confidence in God and noble and courageous conduct, in 452, saved Rome from being pillaged by the Huns under "the Scourge of God," Attila, and again, in 455, he saved the city from destruction by the awe which he inspired in the fierce Genseric, king of the Vandals. Rejecting the false Council of Ephesus (Robber-Synod), Leo in 451 summoned the General Council of Chalcedon, over which he presided by his legates and in which his Dogmatic Epistle was accepted as the expression of true Catholic faith. He strongly maintained Papal supremacy against arrogant and aspiring bishops, and was zealous everywhere for the interests of the faith and Church discipline.

281. After the eventful and glorious Pontificate of Leo the Great, succeeded Popes Hilary, A. D. 461-468, and Simplicius, A. D. 468-483, both of whom were worthy of their illustrious predecessor. All the acts of their pontificates tended to check the spread of the Monophysite heresy in the East, to keep in the episcopal sees zealous and able prelates, and to enforce the strict observance of the sacred canons with regard to the appointment of bishops. Pope Hilary was the founder of the Vatican library. He strongly asserted the rights of the Church against the Emperor Anthemius. In like manner, Simplicius, with apostolic energy, resisted the usurper Basiliscus in his endeavors to uphold the Eutychian heresy. Simplicius witnessed the downfall of the Western Empire in 476.

282. During the pontificate of Felix III., A. D. 483-492, began the Acacian schism, the author of which, Acacius, patriarch of Constantinople, was excommunicated by this Pontiff at the Roman Synod of 484. Gelasius I., A. D. 492-496, was a man of rare piety and great experience. He held a Council of seventy bishops at Rome in 496 which determined: 1. The canon of the Sacred Scriptures of both the Old and the New Testament; 2. The number of Ecumenical Councils, which was set at four—Nice, Ephesus, Constantinople, and Chalcedon; and 3. A list of the Fathers and their books which could be lawfully read, as also a catalogue of forbidden and apochryphal

books. To abolish the lascivious feast of the Lupercalia, Gelasius introduced in its stead the festival of the Purification. He also revised the canon of the Mass and enjoined communion under both kinds in opposition to the Manicheans, who condemned the use of wine in the Holy Sacrifice. The Sacramentary which bears his name is by some ascribed to Leo I. the Great.

283. To put an end to the Eastern schism, Pope Anastasius II., A. D. 496-498, sent legates to Constantinople with letters to the emperor, in which he insisted upon the removal of the name of Acacius from the dyptichs, and the recognition of the Council of Chalcedon, yet, declaring valid the Sacraments conferred by that schismatic. This concession—the validity of the Sacraments administered by schismatics—was the cause of Anastasius being unjustly suspected of complicity with the Monophysites, a charge, as is readily perceived, without foundation.

SECTION LXXX.—THE POPES OF THE SIXTH CENTURY TO THE ACCESSION OF GREGORY THE GREAT, A. D. 590.

Symmachus—Lawrence Antipope—Synodus Palmaris—Hormisdas—Formula of Hormisdas—John I.—His Imprisonment—Felix IV.—Canons of Orange—Boniface II.—Dioscorus Antipope—Agapetus—Anthemius of Constantinople Deposed by the Pope—Silverius—His Banishment—Intrusion of Vigilius—Vigilius Lawfully Elected—His Attitude toward the Monophysite Heresy—Pelagius I.—John III.—Benedict I.—Papal Election—Imperial Interposition.

284. Pope Symmachus, A. D., 498-514, successor of Anastasius II., was opposed by Lawrence, whom the Senator Festus, an agent of the Eastern Emperor, had appointed in the hope that he would approve the imperial Henoticon. This schism was the cause of violent quarrels and even bloodshed. King Theodoric, at the recommendation of his prime minister Cassiodorus, decided in favor of the lawful Pope Symmachus on the ground that he was first elected and chosen by a large majority. To prevent the recurrence of a schism, Symmachus convoked a Council in 499, which passed several canons regulating the manner of papal elections. Soon after, the schism was renewed, the partisans of the antipope falsely accusing Symmachus of the gravest crimes. But he was acquitted by the Council, commonly called "Synodus Palmaris," which, with his consent, was convoked by Theodoric in 501, and to which he voluntarily submitted his cause, though the assembled bishops had declared that the Pope could not be judged by his inferiors. Symmachus declared the Monophysite Emperor Anastasius excommunicated for his hostile attitude towards the Church and the orthodox bishops.

285. Pope Hormisdas governed the Church nine years, A. D. 514-523. The memorable event of his pontificate was the healing of what is known as the Acacian schism, after it had lasted thirty-five years, from A. D. 484 to A. D. 519. Peace and communion were restored between the two churches by the acceptance of a profession of faith—commonly called the “Formula of Pope Hormisdas”—which was signed by the emperor, the patriarch of Constantinople, and the Eastern bishops.

286. John I., A. D. 523-525, at the request of King Theodoric undertook a mission to Constantinople to obtain from the Emperor Justin I. religious liberty for the Arians and the restoration of their churches. The great veneration shown to the first Pope who had visited Constantinople, was an evidence of the high estimation in which the Bishop of Rome was then held even by the Eastern Church. Theodoric, displeased with the issue of the embassy, had the Pope cast into prison, where he died May 27, A. D. 525. At the urgent demand of Theodoric, the Roman clergy consented to elect Felix IV., A. D. 526-530, on condition, however, that the ancient freedom of Papal election should be thenceforward inviolable. To this Pope are ascribed the twenty-five canons adopted by the second Council of Orange, A. D. 529, against the Semi-Pelagians.

287. The election of Boniface II., A. D. 530-532, was disputed by one Dioscorus; but the Church was saved from schism by the death of the antipope a few weeks afterwards. At a Synod held at Rome, Boniface appointed his own successor in the person of the Deacon Vigilius, but annulled the act in a subsequent Council. Of his successor, John II., A. D. 532-535, but little is known. Pope Agapetus I., A. D. 535-536, was obliged by the Gothic King Theodatus to undertake an embassy to Constantinople in order to divert the Emperor Justinian from his expedition into Italy. It was on this occasion that Agapetus, in spite of the Emperor and Empress, refused to approve the translation of Anthimus, the Monophysite bishop of Trapezunt, to the see of Constantinople; in his stead Mennas was appointed and consecrated by the Pope. Agapetus died at Constantinople, after having excommunicated and deposed Anthimus as Eutychian.

288. The history of the two succeeding Pontiffs is, as yet, not fully cleared up, and some documents incriminating Vigilius are admitted to be supposititious. Through the influence of Theodatus, king of the Goths, Silverius was promoted to the Papacy, A. D. 536-540. At the instigation of the violent and crafty Empress Theodora this holy Pontiff, because he peremptorily refused to reinstate Anthimus, was falsely accused of a treacherous understanding with the

Goths, and by her orders, Belisarius, who had just taken Rome, sent Silverius into exile, A. D. 538. At the command of the Empress, the deacon Vigilius, the apocrisiarius, or papal envoy, at Constantinople, who had promised to restore Anthimus and reject the Council of Chalcedon, was proclaimed Pope. For over two years, Vigilius usurped the place of Silverius, till A. D. 540, when the latter died of hunger or, according to another account, was murdered.

289. By the ratification of the Roman Church, Vigilius became lawful Pope, A. D. 540-555, and atoned for his unlawful occupancy of the papal chair, by the fidelity with which he fulfilled its duties. He renewed the excommunication of the Eutychians, expressed his firm adherence to the four General Councils and the Doctrinal Letter of Pope Leo, and courageously resisted the wicked endeavors of Theodora. At the invitation of Justinian, Vigilius in 546, repaired to Constantinople, where he was forcibly retained, from A. D. 547 to A. D. 554. He died in Syracuse on his way to Italy. The course adopted by this Pope in the Monophysite heresy and with regard to the "Three Chapters," is related in the respective sections. Another account regards the intrusion and conduct of Vigilius before his elevation a mere fabrication of his schismatical enemies; it endeavors to show that Silverius was exiled solely for political reasons, and that Vigilius was not elected Pope until after the death of Silverius. It is to be noted that Cassiodorus and other trustworthy contemporary writers do not mention the usurpation and subsequent repentance of Vigilius at all; and that the letter, which that Pope is said to have written in 538, at the request of the Empress Theodora to the heads of the Monophysites, and in which their teaching is approved, is of very doubtful authenticity.

290. On the extinction of the Gothic power in Italy, A. D. 553, the Emperor Justinian assumed the right of confirming the election of a new Pope, and required the payment of a certain tax to the imperial court, a pretension which the Gothic kings had enforced on various papal elections. Thus, Pelagius I., A. D. 555-560, John III., A. D. 560-573, and Benedict I., A. D. 574-578, were successively confirmed by Justinian and his successors. The confirmation was not waited for on the election of Pelagius II., A. D. 578-590, it being impossible to obtain it, on account of the siege of Rome by the Lombards. The tax was afterward remitted by Constantine Pogonatus, in 680, who also, in 684, completely restored the ancient freedom of papal election.

291. Pelagius I. confirmed the approbation of the Fifth General Council by his predecessor, and succeeded in appeasing the Western

bishops, those of Northern Italy excepted, on the subject of the "Three Chapters;" which had been condemned by that Council. In the reign of John III., occurred the invasion of Italy by the Lombards under Alboin, in 568. The ravages of these barbarians brought great distress upon the country and the Church. Pope John III. and his successors vainly endeavored to reconcile with the Church the Venetian and Istrian bishops, who had obstinately refused to accept the Fifth Council and the condemnation of the "Three Chapters."

292. With just pride may we regard the glorious line of the Roman Pontiffs of the first six centuries. Out of the sixty-three Popes, who preceded St. Gregory I., the greater number sealed their faith with their blood, and all, a few only excepted, are honored as Saints by the Church. But even these few that have not been enrolled among the Saints, have none the less been eminent for the purity of their lives and for their zeal and constancy in defending the orthodox Faith.

SECTION LXXXI—GREGORY I. THE GREAT—THE POPES TO THE CLOSE OF THE SEVENTH CENTURY.

Pontificate of Gregory the Great—John the Faster—Universal Patriarch—Patrimony of St. Peter—Beginning of Temporal Power of the Popes—Successors of Gregory—Pantheon—Pope Honorius—His Apostolic Zeal—Successors of Honorius—Pope St. Martin I.—His Martyrdom—Pope Vitalian.

293. The pontificate of Gregory I. the Great, A. D. 590–604, is one of the most illustrious in the history of the Church. With indefatigable zeal Gregory labored in converting or regaining heretics and schismatics, in reforming monasteries, and restoring and enforcing everywhere ecclesiastical discipline. To the labors of St. Augustine and his monks sent by this Pope, England owes her conversion to Christianity. The conversion of the Arian Lombards, as well as the preservation of many in the Catholic faith, during those critical times, is to a great extent due to St. Gregory. In Africa, he put down the Donatists, whilst in Constantinople he energetically opposed the pretensions of the patriarch John the Faster to the title of "Ecumenical, or Universal Patriarch," assuming for himself the title of "servus servorum Dei," or "Servant of the Servants of God," which, ever since, has been used by the Roman Pontiffs. Gregory, in rejecting for himself the more ambitious title, did so, not because he denied his having the Supremacy of spiritual jurisdiction over the whole Church, including his brethren in the episcopate, but because

the father of modern catholicism

of the meaning which might be attributed to it, namely, that of being, strictly speaking, *the one and sole bishop*.

294. The Roman Church in these times possessed extensive estates, called the "Patrimony of St. Peter," in Africa, Gaul, Sicily, Corsica, Dalmatia, and all over Italy, by means of which the clergy, the monasteries, and the indigent classes were supported. Each of these estates was entrusted to a distinct administrator called "Rector," or "Defender." Property in these ages brought with it dominion over the occupants of the soil, whence the defenders, or agents, of the Church of Rome possessed a civil and even criminal jurisdiction over their tenants. The heedless negligence of the Eastern Emperors and the public danger forced the Popes to assume the greater part of even the civil administration. Thus we find Gregory adopting measures for the protection of the Romans against the Lombards, and, in several instances, directing military movements for the defence of various parts of Italy. He afterwards negotiated and made peace with the Lombards, which shows that the position of the Pope was almost equivalent to that of an independent prince. Although the Bishop of Rome was not as yet a temporal sovereign, still his spiritual power was surrounded with a secular influence so great that he had almost the rank of a prince. And cheerfully did the people obey the Pope, whom they regarded as their common father and protector.

295. The glorious pontificate of Gregory the Great was followed by the brief reigns of Sabinianus, A. D. 604–605, and Boniface III., A. D. 606. Boniface III. obtained from the Emperor Phocas, A. D. 602–610, a decree acknowledging the Roman Church the "Head of all the churches," and forbidding the bishops of Constantinople to usurp the title of "Universal Patriarch." The assertion, that from this epoch dates the Papal Supremacy, is too absurd to need refutation. Boniface IV., A. D. 607–614, obtained the grant of the famous Pantheon, which he dedicated to divine worship under the invocation of the Blessed Virgin and all the holy martyrs. St. Deusdedit, A. D. 615–618, is celebrated particularly for his love for the poor. His successor Boniface V, A. D. 619–625, evinced great zeal, especially for the Anglo-Saxon Church.

296. The pious and peaceable Honorius I. A. D. 625–638, likewise manifested great zeal in spreading and confirming the faith in the British Isles. He had the happiness of seeing the conversion of Edwin, king of the Northumbrians, and sent into Britain St. Birinus, who baptized Cynegils, king of the West-Saxons. He founded the see of Dorchester, and induced the Irish and Scotch to conform to the

Roman usage of celebrating Easter. The same Pontiff also succeeded in extinguishing the schism which had for seventy years divided the churches of Istria on the question of the "Three Chapters." The succeeding Popes, Severinus, A. D. 639, John IV., A. D. 640-642, Theodore, A. D. 642-49, and St. Martin I., A. D. 649-655, formally condemned the Monothelites and the two imperial edicts, called *Ecthesis* and *Typos*, which forbade all controversy on the subject of Two Wills in Christ. For this opposition, Pope Martin, by order of the Emperor Constans II., was forcibly carried to Constantinople, and, after many sufferings, died a martyr in exile. To prevent the intrusion of a Monothelite into the Papal office, the Romans, after the banishment of St. Martin and with his consent, chose Eugenius I. to govern the Church, A. D. 655-657. Pope Vitalian, A. D. 657-672, appointed the pious and learned monks Theodore of Tarsus, and Hadrian, an African, respectively archbishop and abbot of Canterbury. The school of Canterbury, which they founded for the education of the clergy, subsequently became famous for learning. Nothing of importance is to be related either of Pope St. Adeodatus, A. D. 672-676, or of Pope Donus, A. D. 676-678.

297. Under Pope St. Agatho, A. D. 678-681, St. Wilfrid, bishop of York, came to Rome for redress against his persecutor, King Egfrid of Northumbria. Agatho, by his legates, presided over the Sixth General Council, convened in 680 against the Monothelite heresy, which he confuted in a learned Dogmatic Epistle. This Council, which accepted Agatho's epistle as a rule of faith, was confirmed by his successor, St. Leo II., A. D. 682-684, who, as mentioned elsewhere, also translated its acts into Latin, and sent them to all the Western bishops. In his rescript to the Spanish bishops, Leo II. tells us that Pope Honorius I. was condemned by the Council of Constantinople, not for formal heresy, but "because he did not extinguish at once the incipient flame of heretical error, as befitted Apostolic authority, but by his negligence nourished the same." And in his confirmatory epistle, addressed to Emperor Constantine Pogonatus, the same Pontiff, after anathematizing Cyrus, Pyrrhus, etc., "the inventors of the new error," continues thus: "Also Honorius, who did not illumine this Apostolic Church with the doctrine of Apostolic tradition, but permitted the spotless one to be defiled by unholy betrayal." Leo II. established a second metropolitan see at York, Canterbury still holding the chief place in the Anglo-Saxon Church as in the days of St. Augustine.

SECTION LXXXII—SACRAMENTS OF BAPTISM, CONFIRMATION, AND PENANCE.

Baptism—Ceremonies connected with this Sacrament—Confirmation—Essential Rite—Sacrament of Penance—Teaching and Testimonies of the Fathers—Necessity of Confession—Office of Penitentiary Priest abolished—Canonical Epistles and Penitential Books.

298. In conformity with the teaching of the Apostles, the Fathers of this epoch invariably call Baptism the "Sacrament of Faith," "Illumination," "Second Birth," "Regeneration," "Holy Bath," "God's Work," or "Seal and Burial, and Planting in Christ." The principal ceremonies connected with the administration of this sacrament, which are all taken from the Holy Scriptures, or from some of the great truths of Christ's religion, were these: 1. Imposition of hands upon the head of the candidate; 2. Touching of the ears and nostrils accompanied by the word "Ephpheta;" 3. Use of blessed salt, which was administered as an emblem of true wisdom and of spiritual things; 4. Renunciation of Satan and his works; 5. Exorcism, whereby, as St. Augustine remarks, "the inimical power of Satan, who, hitherto has had the unbeliever in his power, is broken;" 6. Signing with the sign of the cross, and anointing with holy oil and chrism; 7. Profession of faith in the Blessed Trinity; 8. Clothing of the baptized in a white garment, as an emblem of innocence and of the spotless purity with which the soul of the baptized is adorned. The white garments were worn by the newly baptized from Easter until the Sunday after, which was from this circumstance called "Dominica in Albis," Sunday in white, Whitsuntide; 9. Lastly, lighted tapers, which were placed in the hands of the baptized, or of his sponsor, as an emblem of the light of good example as well as of the illuminating grace conferred by this sacrament.

299. Confirmation was always distinguished from Baptism and regarded as a distinct sacrament. In the preceding epoch, Confirmation, as a rule, immediately succeeded Baptism; in this epoch, however, because priests were permitted to baptize more frequently than formerly, the two sacraments were separated. At an early period, the newly baptized was presented to the bishop, and by the imposition of hands and the anointment with chrism, received the Holy Spirit to direct and support him in combat with his spiritual enemies.

300. The praxis and regulations of the Church regarding the administration of the sacrament of Penance, in general, remained the same as in the preceding epoch. The Fathers of this epoch are unanimous in distinctly asserting: 1. The priestly power of binding and

loosing; and 2. The necessity of a detailed confession of sins on the part of the penitent. St. Ambrose claims the exercise of this power to be the exclusive prerogative of the priesthood, and St. Chrysostom calls it a superhuman power. To exercise this twofold jurisdiction—of forgiving and of retaining sins—it was necessary to learn the irregularities and disposition of the penitent; and from the earliest ages, we behold the faithful Christian at the feet of the confessor, acknowledging in public, or in private, the nature and number of his transgressions.

301. “Go confidently to the priest,” St. Gregory of Nyssa writes, “and lay open to him the secrets of thy heart and the depths of thy soul, as thou wouldst expose the wounds of thy body to a physician. Have no false shame: thy honor will be sacred in his keeping the secret, and thy soul’s health secured.” “How can you expect your sins to be forgiven,” asks St. Chrysostom, “never having confessed them?” . . . It is not enough to call ourselves sinners in general: we must recall our sins and specify them one by one.” In reply to the objection of heretics, that God alone can forgive sins, Bishop Pacianus of Barcelona, about A. D. 370, says: “It is true that God alone can forgive sins; but what God performs through his priest, he performs by His power. Hence, whether we baptize, or admonish to penance, or absolve the penitent, we do it by the power of Christ.” And St. Ambrose: “When our Lord said: ‘Receive ye the Holy Ghost, whose sins ye remit, they are remitted unto him,’ He showed it was by the Holy Ghost that sins are forgiven. . . . Men (priests) remit sins in the name of the Father and of the Son and of the Holy Ghost, not in their own name.”

302. Lesser, or venial sins, of daily commission neither excluded from communion nor were necessarily to be confessed; prayer, especially the recital of the Lord’s Prayer, and works of penance were believed to be sufficient means for obtaining remission of such sins. “This prayer (Lord’s Prayer),” says St. Augustine, “wholly blots out the lesser and daily sins.” Graver crimes required a detailed confession to be made either in private or in public to the bishop, or the penitentiary priest. Public confession was never required, except when the sins were public and demanded a public reparation; public confession of secret sins was permitted and counselled only in certain cases as a penance, and when no inconvenience or scandal was to be apprehended. When, in the year 396, the public confession of a distinguished matron became the occasion of a great scandal, Nectarius, patriarch of Constantinople, abolished the office of the penitentiary priest. From that time, public confession fell into

disuse in the East, and later on, also, in the West; but private, or auricular, confession, which had been practiced from the time of the Apostles, remained the same. No person, however great in the world, was exempt from the obligation and the common rules of doing penance. The example of Emperor Theodosius the Great and of Fabiola, one of the wealthiest and most illustrious ladies in Rome, and a contemporary of St. Jerome, who also wrote a memoir of her in a touching letter to Oceanus, are sufficient evidences of the rigor, as well as the impartiality, of the ancient Church.

303. To cause the sacrament of Penance to be administered with becoming dignity and uniformity, distinguished prelates of both the Eastern and the Western Church issued Canonical Epistles giving the penances to be enjoined. Such Canonical Epistles and Instructions were published in the East by St. Basil, St. Gregory of Nyssa, Amphilochius of Iconium, and St. Athanasius and his successors, Timotheus, Theophilus, and St. Cyril of Alexandria; in the West by St. Ambrose and Pacianus of Barcelona. Still later, Penitentials—Penitential books—were compiled for the instruction and guidance of priests. The most celebrated of the Penitentials published in the West, is the “Pœnitentiale Romanum”; in England, St. Theodore of Canterbury, Archbishop Egbert of York, and Venerable Bede, published useful Penitentials for the same purpose.

SECTION LXXXIII.—HOLY EUCHARIST.

Real Presence—Teaching of the Fathers—Frequent Communion—Under Both Kinds—Pope Gelasius—Sacrifice of the Mass—Testimonies of the Fathers—Belief of the Ancient Church—Liturgies of the Eastern Church—Roman Liturgy—Ambrosian and Mozarabic Liturgies.

304. No doctrine of the Christian religion is affirmed with greater unanimity by the ancient Church, than the truth of the Real Presence of Our Lord in the Eucharist and of the Eucharistic sacrifice. When speaking of this sacrament, the Fathers of this epoch use language that leaves no room for doubt. St. Cyril of Jerusalem thus addressed the faithful: “Contemplate, therefore, the bread and wine not as bare elements; for they are, according to the Lord’s declaration, the Body and Blood of Christ; though your senses rebel against this, let your faith be your guide. Judge not the matter from taste, but from faith be fully assured, without misgivings, that thou hast been vouchsafed the Body and Blood of Christ.” “Be fully persuaded, that what seems bread, is not bread, though bread by taste, but the Body of Christ; and that what seems wine, is not wine, though the taste will have it so, but the Blood of Christ.”

305. St. Augustine is no less positive in affirming the same truth: "You ought to know what you have received, and what you are going to receive, and what you ought to receive daily. The bread which you behold on the altar, sanctified by the word of God, is the Body of Christ; the chalice, or rather what it contains, sanctified by the word of God, is the Blood of Christ." St. Maruthas, bishop of Tagrit, expresses the belief of the Syrian Church regarding this doctrine in these terms: "If Christ had not instituted the Blessed Sacrament, the faithful of after-times would have been deprived of the communion of His Body and Blood. But now so often as we approach the Body and Blood of Christ, and receive them upon our hands, we believe that we embrace His Body, and are made of His flesh and His bones, as it is written. For, Christ did not call it a type, nor a symbol; but said truly: This is my Body and this is my Blood." Another Syrian writer, Barsalibæus, has the following: "As Jesus himself appeared to be a man, and was God, so do these things appear to be bread and wine, but are really the Body and Blood of Christ. So, also, when the Holy Ghost descends upon the altar, He changes the bread and wine, and makes them the Body and Blood of the Word" (Transubstantiation).

306. To communicate daily, or as often, at least, as they assisted at the Holy Sacrifice of the Mass, was a practice introduced by the fervor of the first converts, and considered a duty by the early Christians. "Let the faithful," St. Ambrose writes, "hear Mass daily and receive Holy Communion every Sunday; during the season of Lent they should also hear Mass daily, and, if possible, also communicate." For several centuries, those who neglected Holy Communion for three successive Sundays, were declared excommunicated. But with the fervor of the Christians, the devotion to the Holy Eucharist insensibly declined; frequency of communion was left to the piety of each individual, and the precept was finally, by the Council of Agde in Gaul, A. D. 506, confined to the three great festivals of Christmas, Easter, and Pentecost.

307. Holy Communion, as a rule, was received under both kinds, especially when administered in public. However, it was left free, even in this epoch, to receive under one kind or both. The manner of administering the Sacraments is a matter of discipline, and is consequently subject to the discretionary power of the Church, which regulates it according to circumstances, in various places or at various periods. Hence, in order to discover the Manicheans, who regarded wine as a production of the evil Spirit, Pope Gelasius ordered that all the faithful should receive Communion under both kinds. The

Fathers of this epoch state the custom of Bishops sending the Blessed Eucharist one to another, of deacons carrying it to the sick, and of hermits taking it with them and keeping it in their cells; in all these circumstances, it was generally received under one kind only.

308. Whenever the early Fathers and Christian writers mention the Eucharistic Sacrifice, the most lofty epithets display their sentiments. They invariably call it an "awful, august, and tremendous" sacrifice. It is to them "the celebration of the most sacred mystery, the celestial sacrifice, the oblation of a saving victim, of a spotless victim, born of the Virgin Mother; the sacrifice of propitiation for the sins of men, and the renewal of the Passion and Death of Christ." To assist at this sacrifice daily, they considered a laudable and wholesome practice; to be present at it every Sunday and holiday, they declared a duty for every Christian.

309. The belief of the ancient Church and the teaching of the early Fathers regarding the Eucharistic Sacrifice may be expressed in the following: 1, The Victim offered in the Holy Eucharist they affirm, in express terms, to be the Body and Blood of Christ. 2, The sacrifice of the Holy Eucharist they assert not to be distinct from, but identically the same with that offered on the Cross. 3, The offering of this holy sacrifice they declare to be an especial office, committed by Christ to the Apostles and their successors. 4, Of all the resources which religion offers for obtaining God's mercy and grace, they declare the Eucharistic Sacrifice to be the most efficacious; its influence is not confined to the living, but it also releases from their bonds the souls of the dead.

310. In the celebration of the Mass, different rites, or formulas, called Liturgies, were followed by different churches. But amid some accidental variations, the more important parts, the invocation or collect, the consecration, the breaking of the sacred host, and the communion, which are ascribed to the Apostles, occur in all the ancient Liturgies and were observed with scrupulous fidelity. The principal differences between the various Liturgies are in the preparatory part of the sacrifice: in the Canon, besides the parts mentioned, they all contain the Preface, the Commemoration of the living and the dead, and the Lord's Prayer.

311. Of the Eastern Liturgies, of which several are named after some Apostle, the most noted are: 1. The Liturgy contained in the eighth book of the Apostolic Constitutions. It affects to have been the joint work of the Apostles, like the Creed, it is called after them, and was probably in general use during the first four centuries. Its consecration-prayer is called the Constitution of St. James the Great. 2,

The Liturgy of St. James, first bishop of Jerusalem, used in the Church of Jerusalem; 3. The Antiochian Liturgy, which is ascribed to St. Clement, by some to St. James the Apostle; 4. The Alexandrian Liturgy is attributed to St. Mark, but also called after St. Cyril, from whom it received its complete form; 5. The Liturgies of St. Chrysostom and St. Basil have to-day almost undisturbed sway in the Eastern Churches, and are used by Catholics and Schismatics alike.

312. Of the Liturgies of the Western or Latin Church, the Roman is the oldest and most celebrated; its Canon has remained unaltered since the sixth century. The Roman Sacramentary, which at an early date received the name of Missal, was revised by Popes Gelasius and Gregory the Great. Of the other Liturgies of the Western Church, the Ambrosian and Mozarabic are mentioned as the most remarkable; the former is peculiar to the Church of Milan, and is attributed to the Apostle St. Barnabas, but called after St. Ambrose, by whom it was revised. The Mozarabic, so called from its being adopted by the mixed population of the Goths and Arabs in Spain, is confined to the city of Toledo. Some ascribe it to St. Isidore of Seville. As for the so-called Gallican and Lyonese Liturgies, they are now things of the past, having been superseded by the Roman Liturgy.

SECTION LXXXIV.—EREMITICAL AND MONASTIC LIFE.

Origin of the Monastic State—Three Classes of Monastics—Origin of Anchorites—St. Paul the Hermit—Origin of Cenobites—St. Anthony—St. Ammonius—St. Pachomius—SS. Macarii—St. Hilarion—St. Basil—Basilians—Stylites—St. Simeon—Founders of Monasteries in the West—Armagh, Bangor and Luxeuil—St. Benedict—Benedictine Rule—Propagation of the Benedictine Order—Social Results—Benedictine Families.

313. *In the East.* The Monastic state, which aims at a higher Christian perfection in the observance of the evangelical counsels, was developed in the Church only by slow degrees. History distinguishes three grades of monastic life, or rather, three classes of monastics; viz., Ascetics, Anchorites or Hermits, and Cenobites or Monks. In the very first ages of the Church, there were and could be as yet no regularly constituted cloisters, in the strict sense of the word, yet numerous ascetics (continentes,) were found, who, living in the heart of their families, and without quitting the world, led a life of virginity or celibacy, and devoted themselves to works of piety and penance.

314. The origin of the Christian Anchorites is referred to the time of the Decian persecution. Many of the Christians who had then fled into the deserts to escape persecution and the dangers of

the world, did not return after the storm had subsided, but voluntarily remained, leading a life of contemplation, devoted to God and the salvation of their immortal souls. These solitaries, or hermits, soon became very numerous, especially in Egypt. Amongst the earliest was St. Paul of Thebes, who fled during the Decian persecution into the desert of the Thebais, and lived there in a cave to the great age of one hundred and thirteen, practising austere penance and occupied in prayer and contemplation. This holy anchorite, called "the Father of hermits," died A. D. 340. His life was written by St. Jerome.

315. From the eremitical life developed the cenobitical and monastic institution. The name "cenobite," or monk, was given to all who lived in conventual seclusion under the direction of a superior, whilst that of "hermit" was reserved for solitaries. The true founder of the cenobitical life was St. Anthony. Born in Egypt of rich and virtuous parents, A. D. 251, he, after dividing all his possessions among the poor, retired into the desert, where he lived for twenty years the life of a hermit. The fame of his miracles, and still more the power of his words and example, drew about him many followers, who, under his guidance, desired to devote themselves to this new life. He became the director of a number of anchorites who dwelt in detached cells, forming a community called a "Laura." This venerable patriarch of the Cenobites died A. D. 356, at the age of one hundred and five. There are extant seven authentic letters and an "Exhortation to the Monks" by St. Anthony. His life was written by St. Anthonasius.

316. This new manner of life, called by the ancients an "angelical life," and a "higher philosophy," found many admirers and followers. St. Ammonius, the friend of St. Anthony, established similar communities in the Nitrian deserts in Upper Egypt, where 5000 cenobites soon assembled under his direction. St. Pachomius, a disciple of the holy hermit Palemon, was the first who drew up a Rule for monks, and the founder of the first monasteries. The pious recluses living under his direction went by the name of monks, that is, solitaries, and their secluded habitations were denominated monasteries, or mansions of the solitaries. About the year 340, he founded a monastery on the island of Tabennae in the Nile, in which his monks lived under the same roof and after the same Rule. His disciples becoming very numerous, he founded eight other monasteries—seven for men, and one, under the direction of his sister, for women—all recognizing a common superior, called Abbot or Archimandrite. At his death, in 348, the order founded by him numbered 7,000 monks, and in the fifth century it counted as many as 50,000. The Rule of St. Pachomius was translated into Latin by St. Jerome. In Upper

Egypt the two Macarii, the elder and the younger, founded monasteries in the desert of Scete; and near Arsinoe, St. Serapion was superior over ten thousand monks.

317. From Egypt, monastic life rapidly spread over Palestine, Arabia, Syria, Mesopotamia, Persia, and Asia Minor. St. Hilarion, a disciple of St. Anthony, and St. Basil the Great, were founders of numerous monasteries, the former in Palestine, and the latter in Pontus and Cappadocia. The order founded by St. Basil spread rapidly throughout the East where his Rule became the basis of all other monastic institutions. Before the death of its founder, it counted over eighty thousand monks and is to this day the principal order in the Greek and Eastern Churches. The celebrated Laura of St. Sabas (died A. D. 532), a short distance from Jerusalem, contained over a thousand monks, and was enlarged in the sixth century by the addition of the so-called New Laura. Eustathius, bishop of Sebaste, propagated the monastic life about the same time in Armenia. In less than half a century all the deserts, from the borders of Lybia to the Caspian Sea, were peopled by monks and hermits. The ancient monasteries consisted not of single buildings, but frequently comprised whole villages and cities, numbering the monks by thousands. About the year 372, there were over one hundred thousand monks in Egypt alone.

318. Another class of Anchorites were the Stylites, or solitaries, who lived on the tops of columns or pillars. The originator of this extraordinary mode of Christian asceticism, was St. Simeon Stylites. He spent thirty years on the top of a pillar near Antioch, where he lead a most austere life, preaching with truly apostolic power and wonderful success, to the populous nomadic tribes that flocked to him from the vast Syrian desert, Arabia, and even Persia. He died, A. D. 459. His example was followed by Daniel, a priest of Constantinople, and St. Simeon the Younger.

319. Communities and cloisters of women were likewise founded at a very early period. The sister of St. Anthony presided over the first female community; and St. Pachomius and St. Basil each drew up a Rule for the cloisters which their own sisters governed. These pious female recluses were called "nuns," the Egyptian name for virgin. They, too, became very numerous; several cloisters contained as many as 250 holy virgins (*Virgines Deo sacrae, Sanctimoniales*) under the direction of a superioress, called "*Ammas*," that is, mother.

320. *In the West.* From the East, monastic life was transplanted to the West, where it was first made known by St. Athanasius, when

he came to Rome to invoke the protection of Pope Julius, A. D. 340. Monastic establishments were founded by St. Eusebius of Vercelli and St. Ambrose in Italy; by St. Martin of Tours, St. Honoratus, and Cassianus in Gaul; by St. Augustine in Africa; and by St. Patrick in Ireland. The Irish monasteries of Armagh, Bangor, and Clonard subsequently became famous centres of learning. St. Columbanus, a monk of Bangor, founded the monasteries of Luxeuil in Burgundy, and Bobbio in Italy.

321. But monasticism owes its existence and propagation in the West principally to St. Benedict. Born in 480 at Nursia in Umbria, of noble parentage, Benedict, at the age of fourteen, withdrew into the wilds of Subiaco, in the Apennines. Here he lived for three years in a deep and almost inaccessible cavern. His reputation for sanctity and his miracles soon gathered a number of disciples around him, for whom he erected twelve monasteries. In 529, he retired with a few monks to Monte Cassino, where, on the site of an ancient temple of Apollo, he founded a monastery, which became the glorious monastic centre of the West. Besides, several other monasteries were founded by St. Benedict; amongst these, one for women, which he placed under the direction of his sister St. Scholastica. St. Benedict, who is called the patriarch of the Western monks, died, A. D. 543.

322. The Rule of St. Benedict, which very appropriately has been called a "Summary of the Christian Religion," is a masterpiece of enlightened wisdom and prudence. Its precepts are few and simple. In seventy-three chapters, it contains a collection of regulations intended to train men in detachment from the world, and in the acquisition of Christian perfection, through the practice of the evangelical counsels. In it we find the duties and observances of the monastic life clearly defined. The evils, arising from the custom of monks continually passing from one convent to another, are prevented by the "vow of stability" binding each member to remain always in the same community. The Benedictine Rule gradually superseded all other Rules in the West, as for example the Irish Rule of St. Columban, that of St. Martin in France, and those of SS. Fructuosus, Cæsarius and Isidore in Spain. In the ninth century, it was formally adopted throughout the dominions of Charlemagne, and later on, it was received in all the Cathedral monasteries of England.

323. The order founded by St. Benedict spread rapidly and widely. It was established in Sicily by St. Placidus, in Gaul by St. Maurus, both disciples of St. Benedict; in Britain by St. Augustine, and in Germany by St. Boniface. No other Religious Order can

claim to have done so much for the conversion and civilization of the world. The monks planted Christianity in England, Friesland and Germany; and the Scandinavian North received with the true faith its first monasteries as well. For centuries the Benedictines were the principal teachers of youth in all branches of science and art.

324. Out of this order, rose, in the process of time, various new monastic families, such as the orders or congregations of Cluny, the Camaldolensians, Vallombrosians, Cistercians, Carthusians, Trappists, besides a multitude of institutes for women. From it also arose the famous congregation of St. Maur, so well known for its biblical, patristical, and historical works, and for its learned members. In the height of its prosperity the Order counted thirty-seven thousand monasteries, from which, it is stated, there have come forth four thousand bishops, sixteen hundred archbishops, two hundred cardinals, twenty-eight popes, and five thousand canonized saints.

325. The monks, both in the East and the West, were originally only laymen; for, according to the ancient canons, a priest could be ordained only for a particular church. But even as early as the fifth century we find many monasteries, especially among the larger ones, under superiors, called archimandrites or abbots, who were generally priests.

326. A particular form or color of dress was not usual among the early monks, who, at least in the West, generally wore the common dress of the country, but of coarser materials. The rule of all monastic institutions prescribed, that monks should be poor, without possessions, and should support themselves by the labor of their hands. Prayer, fasting, abstinence from all flesh meats, obedience, silence, and the procuring of their own support by labor, were the chief duties of the religious.

327. The cloisters, being in these ages the schools of preparation for the clerical state, were of the greatest service to the Church. Had the early monasteries conferred no other benefit on the Church than the training of so many holy bishops and doctors who went forth from them, Christianity would owe them a lasting gratitude. The Popes repeatedly counselled the bishops to select their clergy from amongst the monks, and, in the East especially, the bishops were chosen by preference from the monasteries.

*The Eastern monks taught and lived
by the example of the apostles
in a perfect manner & have made
a great use of the Holy Scriptures*

SECOND PERIOD.

MEDIÆVAL CHURCH HISTORY.

FROM THE CLOSE OF THE SEVENTH TO THE
BEGINNING OF THE SIXTEENTH CENTURY,

OR,

FROM A. D. 680 TO A. D. 1500.

FIRST EPOCH.

FROM THE CLOSE OF THE SEVENTH CENTURY
TO THE GREEK SCHISM,

OR,

FROM A. D. 680 TO A. D. 1054.

INTRODUCTORY REMARKS.

Middle Ages—The Church the Parent of Modern Civilization—Increase of Ecclesiastical Power—The Church, however, not Supreme—Dr. Brownson's Views—Glance at Mediæval History—Conflict with Civil Authority—Dark Ages—Exaggeration of Certain Writers.

1. The present period, including what are known as the Middle Ages, was, in a special manner, the era of the triumph of the Church over barbarism, in the conversion of the Northern nations, during the first epoch, and the revival of religious life and letters during the second. Throughout this period, of nearly ten centuries, Catholic Christianity was the religion of all the Western nations of Europe. The Church became the connecting link between the barbarian world and the old nationalities, and by opening the way for the fusion of the races, she became the parent of modern civilization.

2. Everything throughout this long period tended to advance and consolidate the influence and power of the Church. For the manifold blessings which they had received from the Church, the grateful na-

tions gradually clothed her, even in temporal matters, with an almost unlimited power. In the midst of the many miseries and calamities which afflicted the Christian nations of Southern Europe during the earlier part of this period, the Roman Pontiffs had become the common refuge of all the unfortunate. For this, the gratitude of the people forced upon the Papacy the temporal sovereignty and gave the Roman Pontiffs their temporal crown. Thus, the Middle Ages show us the Papacy controlling kings and people, not by any usurpation of power, but by a necessary consequence of her mission, and as if by the very logic of events.

3. However, we are not to conclude that the Church, during the Middle Ages was in fact, as well as by right, absolutely supreme even over the secular order, and that she had all things her own way. "The assumption," Dr. Brownson writes, "that the Church reigned quietly and peacefully during the Middle Ages, is warranted by no authority and is contradicted by the whole history of the period. A simple glance at its history will suffice to dissipate the illusion, that the Middle Ages were all the work of the Church, or that she worked throughout them comparatively at her ease. Those ages open with the destruction of the Western Roman Empire and the permanent settlement of the Northern barbarians on its ruins. . . . Over the vast extent of the once flourishing, wealthy, and highly civilized and christianized provinces of the Empire, you see nothing but ruined cities, deserted towns and villages; large tracts of once cultivated land becoming wild, a thin population composed of miserable, trembling slaves, and rude, arrogant, and merciless barbarian masters. The churches and religious houses have been demolished or plundered; the schools and other institutions of learning, so numerous and so richly endowed under the Empire, have disappeared; the liberal arts are despised and neglected; the domestic arts, except a few, are lost or forgotten; war, pillage, general insecurity, misery, and want have loosened all moral restraints, unchained the passions, and given free scope to vice and crime; the clergy are few, poor, and illiterate; for their conquerors, as subsequently in Ireland, have left them no means of education. . . . The barbarian conquerors, moreover, are not all even nominally Catholic. Many of them are Arians; more of them are Pagans, still adoring their old Scandinavian or Teutonic deities, and looking with proud disdain on the Christian's faith and the Christian's worship. . . . Ireland alone, at this period, is a Catholic oasis in the immense desert of heresy and barbaric infidelity."

4. "Nor was it only at the beginning of the Middle Ages," Dr. Brownson continues, "that the Church found herself in face of a hostile world. The hostility continued till the close of the period. It was in the Middle Ages, we must remember, that Mohametanism, breaking forth with wild fanaticism for eight hundred years, devastated the fairest and most fertile regions of the earth ; that the Iconoclasts persecuted the Church and sought to prepare it for Islamism ; the Greek schism originated and was consummated ; the Saracens ravaged the South of Italy and France and established themselves in Spain ; the dissolute Albigenses renewed the heresy of Manes and perpetrated their horrors ; the Beghards, Wicliffites and other sectaries arose."

5. "During these same ages," to quote Brownson again, "there was scarcely a moment of peace between civil and ecclesiastical power. The civil authorities never ceased to encroach on the spiritual, and the Church was obliged to maintain a constant and severe struggle to prevent herself from being swamped, so to speak, by the State. In order to protect society and herself against armed heathenism, Mohametanism, and other barbarism, the Church was obliged to revive, or suffer to be revived, in Charlemagne, the Western Roman Empire, before Europe was prepared for it ; and ever after she was but too happy when in his successors she did not find, instead of a protector, a cruel, oppressive, and sacrilegious spoiler. Rarely was there a 'Kaiser' of 'the Holy Roman Empire,' from Charlemagne to Charles the Fifth, that respected the freedom of the Church, that allowed her to exercise her spiritual discipline without his interference ; that permitted her without restraint to manage her own affairs, or that did not wage open or secret war against her. The rivalries and machinations of the temporal powers effected and sustained the great and scandalous schism of the West, which the Church could never have survived if she had not been upheld by the arm of the Almighty."

6. A certain class of modern writers designate the Middle Ages as the Dark Ages. True it is, that during the first epoch of this period ignorance prevailed to a great extent, especially among the laity, throughout Europe. This was rendered unavoidable by the many evils and dreadful miseries which then afflicted, almost without interruption, the Christian people of Europe. Amidst the general confusion and insecurity, which these evils brought about, men had neither time nor means to apply to the cultivation of letters.

7. However, it is not true that the ages in question were really so dark as they are often represented. "As to the degree of dark-

ness," Maitland remarks, "in which these ages were really involved, and as to the mode and degree in which it affected those who lived in them, I must express my belief that it has been a good deal exaggerated. There is no doubt that those who lived in what are generally called the 'Middle' or 'Dark' Ages, knew nothing of many things which are familiar to us, and which we deem essential to our comfort, and almost to our existence; but still I doubt whether, even in this point of view, they were entirely so dark as some would have us suppose." But the state of learning during the period in question will be the subject of another section.

8. The tenth century is generally reputed the darkest century of the Middle Ages, and is commonly called "the iron age" by even Catholic historians, more especially in regard to the humiliating state and condition of the Roman Church and See. During this century unhappy Europe, already scourged for long ages, was invaded by the Danes in the North, by the Normans and the savage Magyars in the center, and by the Saracens in the South. Italy especially was one battle-field of petty contending princes endeavoring to form or to aggrandize an hereditary principality. This anarchy of Italy led to the enslavement of the Papacy, which again increased the political confusion of the country.

9. Nevertheless the commonly received notion respecting the tenth century is not altogether correct, and does not apply to all Europe and Christendom. The learned Cantu remarks: "This epoch is called the 'iron age,' because of the cruel sufferings endured by individuals and nations; but humanity made a noticeable progress in the face of these trials. We cannot, therefore, concur in the judgment of those who consider it the most unhappy period of the human race." Hallam does not subscribe to the commonly received opinion that the tenth century was the least enlightened of the Middle Ages, at least so far as France and Germany are concerned. He says: "Compared with the seventh and eighth centuries, the tenth was an age of illumination in France. And Meiners, who judged the Middle Ages perhaps somewhat too severely, says that in no age perhaps, did Germany possess more learned and virtuous Churchmen of the Episcopal order than in the latter half of the tenth and the beginning of the eleventh century."

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

SECTION I.—CHRISTIANITY IN GERMANY.

Earliest Bishoprics—Christianity in Alemannia and Helvetia—St. Fridolin—SS. Columbanus and Gall—Other Apostles—In Austria—SS. Valentinus and Severinus—In Bavaria—SS. Rupertus, Emerannus, and Corbinianus—St Kilian and his Companions—In the Rhenish Districts—In Belgium—SS. Goar and Wendelin—SS. Amandus and Omer—Other Apostles—In Frisia—SS. Wilfrid and Willibrord.

10. Everywhere throughout the Roman possessions in Germany, Christianity had been making considerable progress, after the second century. Flourishing Christian communities existed in all the countries south of the Danube and west of the Rhine, especially in Rhætia, Helvetia, Noricum, and Pannonia. We find, among the early sees established in the North of Germany, Treves, Metz, and Cologne, whose first bishops were Eucharius, Clemens, and Maternus respectively, besides Mentz; Tongern, and Turnacum (Tournay) in Belgium; and in the South, Verdun and Toul in Belgica Prima (Lorraine); Augusta Vindelicorum (Augsburg), Castra Batava (Passau), and Reginum (Ratisbon), in Bavaria; Trent and Sabiona (Sæben, now Brixen) in Rhætia (modern Tyrol and Trans-Danubian Bavaria); Juvaria (Salzburg), Laureacum (Lorch), Petavia (Pettau), and Tiburnia in Noricum (embracing the provinces of Upper and Lower Austria, Salzburg, Styria and Carinthia); and Basel, Aventicum (Avenches), Vindonissa (Windisch), and Curia (Chur) in Helvetia (Switzerland). Maximus of Treves, Euphrates of Cologne, and other bishops from the Danubian provinces attended the Council of Sardica, A. D. 343. Most of these churches, however, were swept away during the migration of the nations. But since the sixth century, missionaries, principally from Ireland and Britain, came to restore the Church in these countries and carry the light of faith to other nations still in darkness.

11. *In Alemannia and Helvetia.* Among the first of these Apostles was St. Fridolin, an Irish priest of noble descent. Forsaking his kindred and country, Fridolin took the religious habit in the monastery of St. Hilary at Poitiers, where he became abbot. He sought for a wider field in Germany and preached the Gospel to the Alemanni, who occupied modern Baden, Würtemberg, Alsace and Northern Switzerland. He went as far as the Moselle, where on its banks

he founded the monastery of Helera. He next built a church amid the Vosges mountains in honor of St. Hilary, and founded the monastery of St. Nabor. He finally settled at Seckingen on an island in the Rhine above Basle, where according to Celtic custom he founded a double monastery. Fridolin, who received the name of "The Traveler," died in the year 530. Another account places his death at the close of the sixth or the beginning of the seventh century.

12. Two other Irish missionaries, SS. Columban and Gall, after founding the monastery of Luxovium (Luxeuil), on the confines of Burgundy and Austrasia, continued the evangelization of the Alemanni. But meeting with little success, St. Columbanus departed for Lombardy and founded the monastery of Bobbio. There he died in the year 615. St. Gall remained in Helvetia and built a monastery, from which sprung the famous abbey and city of St. Gall. He died, A. D. 646. His disciples, Magnus and Theodorus, founded the monasteries of Füssen and Kempten. St. Trudpert, who died, A. D. 643, evangelized Breisgau, and St. Pirminius was the founder of the monastery of Reichenau, which for centuries after was famous as a nursery of art and learning. From it went forth St. Meinrad, the founder of Einsiedeln (died A. D. 861), and the learned Walafried Strabo, the author of the "*Glossa Ordinaria*," the most celebrated biblical work of the Middle Ages.

13. *In Austria.* The Roman colony of Trent had a bishop as early as A. D. 381, named Abundantius. His successor, Vigilius, among other extant works, left a letter addressed to St. Chrysostom. But the real Apostle of Southern Rhaetia, or the Tyrol, was St. Valentinus, a Belgian bishop. He died in the year 470. His famous contemporary, St. Severinus, preached the Gospel in Noricum, principally in the neighborhood of Vienna, where he built a monastery. For many years this extraordinary man was the guide and refuge of all the tribes in those parts. He extended his mission as far as Pannonia, embracing then parts of Hungary, Styria, Croatia and Lower Austria with the whole of Sclavonia. St. Severinus died in the year 482.

14. *In Bavaria.* The Baioarii, or Bavarians, in Northern Rhaetia, were chiefly converted by the Frankish bishops, St. Rupertus and St. Emmeramnus. St. Rupertus, who was bishop of Worms, baptized the Duke Theodon of Ratisbon, restored the bishopric of Salzburg, and founded the monastery of St. Peter near that city, and another for women under the direction of his niece, Ehrentrudis. He died in the year 620. About the same time St. Emmeramnus, a bishop of Aquitaine, appeared in Bavaria, and for three years zealously preached the Gospel. Falsely accused of a great crime, he was ruthlessly slain by

Lambert, Theodon's son, A. D. 654. The work of these holy men was continued by another Frankish missionary, St. Corbinianus. He founded the bishopric of Freising and died as its first bishop, A. D. 730.

15. In the north of Bavaria, the country now known as Franconia, the Gospel was first preached by St. Kilian. With two companions, Coloman a priest, and Totnan a deacon, Kilian left Ireland, his native country, in 686, and, with the sanction of Pope Conon, established a mission at Würzburg. Duke Gozbert received him kindly and was converted, and his example was followed by a great number of his subjects. But St. Kilian fell a victim to the hatred of Geilana, whose marriage with Gozbert, brother of her former husband, he declared to be contrary to the law of God. He and his companions, in the absence of the duke, were cruelly murdered, A. D. 689.

16. *In the Rhenish Districts.* Among the missionaries who labored for the restoration of Christianity along the banks of the Rhine, are named St. Goar and St. Dysibod. St. Goar, a priest of Aquitaine, in the sixth century, settled on the Rhine, where the town stands which bears his name. He died at a good old age, about A. D. 649. St. Dysibod, who is said to have been a bishop in Ireland, and by some is styled bishop of Dublin, settled in the diocese of Mentz and built a monastery, which was the foundation of the present town of Disenberg, the ancient "Mons Disibodi," where he was an "episcopus regionarius." He died, A. D. 674.

17. *In Belgium.* St. Amandus of Aquitaine, after a pilgrimage to Rome, where he was consecrated missionary bishop, A. D. 630, preached the Gospel with much success, in modern Belgium. The principal scene of his missionary labors was the neighborhood of Antwerp and Ghent. About the year 646, he was appointed to the episcopate of Mästricht, and there devoted himself with unceasing energy to the work of evangelizing the surrounding tribes. He died about the year 661. St. Omer, or Audomar, simultaneously labored with him in the same country. After thirty years of missionary labors, which recovered the heathen tribes of Morinia from their idolatries, St. Omer died about A. D. 667. St. Livinus, an Irish bishop, is called the Apostle of Brabant. He suffered martyrdom about A. D. 656. The work of these apostolic men was continued by St. Eligius, bishop of Noyon, and the bishops St. Lambertus and Hubertus of Mästricht.

18. *In Frisia.* St. Eligius preached the Gospel also to the Frisians inhabiting the northwestern coast of Germany (parts of Holland and Hanover). To their conversion and to the permanent

establishment of Christianity by the foundation of churches and monasteries, he devoted himself with unremitting energy till his death, which occurred A. D. 658. The mission among the Frisians was continued by St. Wilfrid, bishop of York. When the injustice of his enemies compelled him to abandon his see and his native country, he landed on the coast of Friesland, A. D. 678. Encouraged by the friendship of King Adelgise, Wilfrid announced the Gospel to the Frisians; and several chieftains, with some thousands of their retainers, received from his hands the sacrament of baptism.

19. But the merit of establishing Christianity permanently among the Frisians must be attributed to St. Willibrord. He was a native of Northumbria and was educated in the monastery of Ripon. To prepare himself for his mission, he went to Ireland, where he had as masters the monks Egbert and Wigbert, who had spent two years preaching the Gospel in Friesland. In 691, with eleven associates, Willibrord entered upon his mission and labored with wonderful success in that part of Friesland which had been conquered by the Franks. In 696, he repaired to Rome and was made bishop by Pope Sergius I. over all the converted Frisians. He fixed his see at Utrecht and extended his mission as far as Denmark. After forty-six years of apostolic labors, Willibrord died in A. D. 739. One of his companions, Suidbert, preached in West Friesland and founded the monastery of Kaiserswerth.

SECTION II.—LABORS OF ST. BONIFACE.

St. Boniface, Apostle of Germany—His Early Life—His Mission to Germany—His Apostolic Labors—Associates of St. Boniface—Founding of Bishoprics—Abbey of Fulda—St. Boniface in Friesland—His Martyrdom.

20. Great as had been the signal labors of the earlier Apostles of Germany, the achievements of the Anglo-Saxon monk Winfrid, or Boniface, as he was afterwards called, were still greater and really amazing. On him posterity has bestowed the title of "Apostle of Germany." Boniface not only has the merit of having converted the remaining German tribes, the Frisians and Saxons excepted, but also of having established the Church in Germany upon a permanent footing by uniting the different churches already founded, with the See of Rome. He was born of noble parents in Wessex, at Crediton, A. D. 680. At an early age he developed a strong predilection for the monastic profession and was educated in the monastery of Exanceaster. His name then was Winfrid. At the age of thirty he was ordained priest, and being eminent among his brethren for learning and ability, had the prospect of future greatness before him.

21. Having heard of the spiritual conquests of St. Willibrord and the other missionaries, he desired to contribute, like them, to the progress and diffusion of Christianity. His longings turned particularly to the old country, the fatherland of the Anglo-Saxons. In 716, Winfrid, accompanied by three other missionaries, sailed from the port of London to the coast of Friesland. But his attempt was singularly inopportune. Ratbod, king of the Frisians, was then at war with Charles Martel. The missionaries fled; the churches and monasteries in Friesland, which had been founded by the Franks, were demolished, and Paganism recovered the ascendancy. This state of affairs compelled Winfrid to return to England, having accomplished nothing.

22. Two years later, Winfrid was again permitted to pursue his apostolic labors. Fortified with a commendatory letter from his ordinary, he went to Rome and there obtained from Pope Gregory II., an apostolic mission to all Northern Germany. He began his apostolic career in Thuringia, A. D. 719, which had been christianized in part by the disciples of St. Columbanus; but the clergy, as well as the people, were demoralized. He instructed the people and reformed the clergy. His missionary efforts, however, in this direction were interrupted by tidings of the death of Ratbod, and the subsequent success of the Franks. He repaired at once to Friesland, and offering his services to St. Willibrord, then archbishop of Utrecht, labored three years under the direction of that apostolic prelate.

23. In 722, declining to become the coadjutor and successor of Willibrord, Winfrid returned to Thuringia, and thence went to Hesse, where he made many converts. Being informed of the conquests of our Saint, Pope Gregory II. summoned him to Rome, consecrating him regional bishop, and sent him back with honor to his converts, A. D. 723. On that occasion our Saint also assumed the name "Boniface" by which he is known in history. Returning to Germany, he resumed his mission among the Hessians and Thuringians. With his own hands, and in the presence of an assemblage of heathens, he felled to the ground the Sacred Oak of Thor at Geismar, and of its wood built a chapel which he dedicated to St. Peter.

24. As the number of conversions daily increased, zealous assistants from England joined Boniface. Amongst these were St. Lullus, his successor in the archbishopric of Mentz, St. Burkard, first bishop of Würzburg, St. Willibald, first bishop of Eichstadt, his brother, St. Wunibald, besides many others. Among the holy women who came to take the direction of nunneries founded by our Apostle, were St. Walpurgis, St. Thecla, and St. Lioba. In A. D. 732, Pope Gregory III. sent Boniface the pallium, made him Vicar Apostolic with full

powers to consecrate bishops and erect dioceses, and appointed him superior not only of the German, but also of the Gallic prelates.

25. In 738, Boniface made his third and last pilgrimage to Rome. Returning with increased powers, he proceeded to settle the ecclesiastical divisions of Germany. Bavaria he divided into the four bishoprics of Salzburg, Ratisbon, Freisingen, and Passau. In A. D. 741, he founded in Franconia, Hesse, and Thuringia the bishoprics of Eichstadt, Würzburg, Buraburg, and Erfurt. The next object of the apostolic archbishop was to insure a permanent supply of missionaries. With this view he erected several monasteries. The most famous among these was that of Fulda, over which he placed his beloved disciple Sturm (or Sturmio), a Bavarian, who had long worked under him in the conversion of the heathen Germans. The abbey of Fulda continued to flourish after the death of its founder, and within the space of a few years contained four hundred monks. Between the years 742 and 746, Boniface held several Synods at which he reformed abuses and established excellent rules for the government of the churches in Germany. The Council of Soissons, A. D. 744, among other things, condemned the heresies of Adalbert and Clemens.

26. In A. D. 747, Pope Zacharias appointed Boniface archbishop of Mentz and primate of Germany. By order of the same Pope, the Saint, in 752, crowned Pepin the Short, king of the Franks. For more than thirty years, Boniface had devoted himself to the salvation of Germany. Having completed this great task, he resigned his archiepiscopal see to his disciple Lullus, in order to undertake the conversion of the Frisians. He had already converted several thousands of this nation, when the great Apostle of Germany terminated his holy and useful life by a glorious martyrdom. He was attacked and slain, together with his companions, by a band of pagan Frisians, A. D. 755. The remains of the illustrious martyr were deposited in the monastery of Fulda. *Great monastery in Fulda.*

SECTION III.—CONVERSION OF THE SAXONS—CHRISTIANITY IN SCANDINAVIA.

Mission of St. Willehad—Subjugation and Conversion of the Saxons—Foundation of Bishoprics—New-Corvey—St. Anscharius, Apostle of the North—St. Anscharius in Denmark—In Sweden—Christianity in Norway—In Iceland—In Greenland—In America.

27. The fate of St. Boniface did not arrest the zeal of his countrymen for the conversion of the heathen. The first that added a new people to the Church was St. Willehad, a Northumbrian priest,

who, with the permission of his ordinary, sailed, in 772, to the northern coast of Germany. Wigmode, the country lying between the rivers Weser and Elbe, became the principal theater of his zeal. With irresistible eloquence Willehad preached to the barbarians the doctrine of the Gospel, and his labors were rewarded with great success. When the Saxons made a last effort to throw off the yoke of the Franks, the Christians were the first victims of their fury. The churches erected by Willehad were demolished, five of his associates were massacred, and the missionary himself escaped with difficulty to Friesland. He returned after two years and was ordained first bishop of the Saxons. On the right bank of the Weser he built a cathedral and laid the foundation of the city of Bremen. St. Willehad died, A. D. 789, leaving St. Willerich for his successor in the see of Bremen.

28. The evangelization of the brave and warlike Saxons, embracing the Westphalians, the Eastphalians, and Angles, had been attempted by St. Eligius and the two Anglo-Saxon brothers, Ewald, in the seventh century, and St. Lebwin of Dauter in the eighth, but with hardly any success. The proud Saxons obstinately resisted the introduction of Christianity into their country. Notwithstanding repeated defeats, they continued to make predatory incursions into the Frankish territory, where they demolished the churches, put many of the Christians and their priests to death, and led others away into captivity.

29. Charlemagne, at last, after an obstinate and dreadful war, which lasted thirty-three years, destroyed their aggressive power and forced them to accept Christianity. Their chiefs, Wittikind and Alboin, in 785, consented to receive baptism. But the indomitable Saxons soon after broke out again into open rebellion, and the war was continued, with some interruptions, till A. D. 804, when Charlemagne succeeded in inducing the people to acknowledge his authority and embrace Christianity. Through no motives of ambition or avarice did Charlemagne undertake this destructive war against the Saxons, but for the defence of his oppressed subjects.

30. To secure the continuance of peace and firmly establish Christianity in Saxony, Charlemagne erected, with the approval of the Pope, the eight bishoprics of Halberstadt, Verden, Bremen, Hildesheim, Paderborn, Minden, Osnabrück, and Münster. Among those who labored most zealously for the conversion of the Westphalians, was St. Ludger, first bishop of Münster, who also founded the great monastery of Werden. He died, A. D. 809. Of still greater importance, especially for the diffusion of Christianity in the North, was

the Benedictine monastery of New-Corvey on the Weser, the celebrated offshoot of Old-Corvey in Picardy, founded in the year 823 by Abbot Adelhard. Thence apostolic missionaries issued forth into all parts of Germany, penetrating even the Scandinavian kingdoms of the North.

31. Among the most famous members of New-Corvey, was St. Ansharius, "the Apostle of the North." He had been preceded in the preaching of the Gospel in Denmark by St. Wilfrid of York, St. Willibrord, the Apostle of the Frisians, Willehad, first bishop of Bremen, and the archbishop Ebbo of Rheims. The efforts, however, of these men, met with but little success. When King Harold of Denmark, who had sought refuge with Emperor Louis the Mild, and received baptism at Mentz, returned to his country, Ansharius and Audibert, also a monk of Corvey, accompanied him, A. D. 827. But Harold being again expelled, the missionaries were compelled for a time to leave their field of apostolic labors.

32. Ansharius, in 829, accompanied the imperial embassy to Sweden, where he made many converts and built several churches. In 832, Pope Gregory made him archbishop of Hamburg and apostolic legate for the North; to this appointment the See of Bremen was added in 847. Ansharius went repeatedly to Denmark and Sweden, to deeply plant and propagate the faith in those countries. Like another St. Boniface, Ansharius, with immense toil and privations and amidst many dangers, succeeded in firmly establishing Christianity in Denmark and Sweden. After an apostolate of thirty-four years, he died, A. D. 865. Rembert, Unni, and especially Adalbert, the successors of Ansharius in the see of Hamburg, continued the missionary work in Denmark and Sweden. The infant church in these countries for some time was violently opposed, and its professors persecuted by the heathens. But Christianity at last gained a decisive victory in Denmark, under Canute the great, A. D. 1014-1030, and Canute the Saint, A. D. 1080-1086; and in Sweden under St. Eric IX., A. D. 1155-1160. Lund became the metropolitan See of Denmark, and Upsala that of Sweden.

33. The Norwegians obtained the first knowledge of Christianity on their piratical expeditions into Christian lands. The kings, Harold Harfager, or Fair-Haired, A. D. 872-885, Hacon the Good, his son, who had been educated and baptized in England, made an attempt to introduce Christianity in Norway, but met with much opposition on the part of their heathen subjects. Olaf I. destroyed many pagan temples, but was killed in a battle with the Danes and Swedes, A. D. 1000. Olaf II., the Saint, A. D. 1019-

1033, finally completed the work of his predecessor, and, with the aid of German and English missionaries, succeeded in solidly establishing Christianity and organizing the Church in Norway. He fell in a battle against his heathen subjects, who had allied themselves with the Danes. After his death Christianity made still greater progress. In 1148, Drontheim was made an archbishopric with the sees of Bergen, Hammer, and Stavanger as its suffragans.

34. Iceland, which was discovered by the Norwegians in 861, is indebted to King Olaf I. of Norway, for the introduction of Christianity. In the year 1000, the Christian religion was universally received in Iceland by a popular assembly. In 1056, Adalbert, archbishop of Bremen, by order of the Pope, consecrated Isleif first bishop of Skalholt; he died in the odor of sanctity, A. D. 1080. Benedictine and Augustinian monks founded monasteries in Iceland, and a second bishopric was founded in Hólmur, in 1107.

35. The Icelanders, under Eric the Red, discovered Greenland in 982, and planted a colony there, comprising two cities, with sixteen churches and two monasteries. In 1055, Adalbert of Bremen consecrated Albert first bishop of Greenland, who established his see at Gardar. From Greenland, Christianity is said to have been propagated to America. About the year 1001, Leif, son of Eric the Red, discovered Helluland, Markland, and Vinland, which are supposed to be modern Labrador, Nova Scotia, and New England. Most of the Northmen in America were converted by the missionaries whom Leif led with him from Norway, where he himself had been induced by King Olaf I. to embrace the faith. Of these missionaries the most celebrated was Eric, who was consecrated first American bishop at Lund, in Denmark, by Archbishop Adzer, in 1121. Icelandic historians ascribe the first discovery and evangelization of their island, as well as of the North American coast lands, to the Irish, the latter country being named by them "Írland it Mikla," or Greater Ireland.

SECTION IV. — CHRISTIANITY AMONG THE SCLAVONIC NATIONS — SS. CYRIL AND METHODIUS, APOSTLES OF THE SCLAVONIANS.

Slavic Nations—Conversion of the Croats and Carinthians—SS. Cyril and Methodius—Conversion of the Khazars—Conversion of the Bulgarians—King Bogaris—Separation of Bulgaria from Rome—Conversion of the Moravians—Cyrillic or Slavic Alphabet—Slavic Liturgy.

36. The Slaves, or Slavonians, a very numerous and powerful group of nations of the Aryan, or Indo-Germanic race, who anciently were designated as Scythians and Sarmatians, during the sixth and seventh centuries, possessed themselves of the whole of Eastern

Europe, a territory extending from the rivers Elbe and Saale to the river Don and the Ural mountains, and from the Baltic Sea to the Adriatic. They were rude, warlike, and chiefly pastoral tribes, inaccessible alike to civilization and the Christian religion. The conversion of the different Slavic nations was undertaken, with various success, by both the Latins and the Greeks. The Croats, or Croatians, between the river Drave and the Adriatic, were the first of the Slavonians to embrace the Christian faith. At the instance of their prince, Porga, missionaries were sent from Rome, who, in 680, baptized him and many of his people. Toward the close of the eighth century, the Carinthians in Styria, Carinthia and Carniola, were converted by priests sent from Salzburg by the archbishops Vigilius and Arno. The Serbs, or Servians, whose territory included also Bosnia, had been instructed in the faith by Roman priests during the reign of the Emperor Heraclius, but they having rejected the Christian religion, were recovered from their idolatries, about A. D. 868.

37. The beginning of Christianity among the Moravians, who, in 534, settled in the territory of the ancient Quadi and founded the empire of Great Moravia, was due to priests sent from Salzburg. But the conversion of the Moravians and other Slavic tribes was the work, especially, of SS. Cyril and Methodius, deservedly called the "Apostles of the Slavonians." They were brothers, born at Thessalonica, of an illustrious senatorial family. Cyril, or Constantine, as he was called in baptism, became a monk and received priestly orders; his learning and knowledge of languages gained him the name of Philosopher. Methodius, after attaining high civil honors, also embraced the monastic state.

38. When, in 848, the Khazars on the north shore of the Euxine asked the regent Empress Theodora for missionaries to instruct them in the faith, Cyril was charged with this important mission. In a short time he succeeded in bringing the king and many of his nation to the teachings of the Gospel. Leaving several priests in charge of the mission, he returned to Constantinople, and took with him the remains of Pope St. Clement I., which he had discovered at Cherson in the Crimea.

39. Cyril's next mission was to the Bulgarians and Moravians, in which his brother Methodius assisted him. Radislav, the prince of the Moravians, having heard of the great success of Cyril in the conversion of the Khazars, through the Emperor Michael III., secured the services of the two missionaries for his people. Both brothers set out for Moravia in the year 864. On their way to that country they passed through Bulgaria. Bogoris, king of Bulgaria, already

inclined to Christianity by the influence of his sister, who had embraced it in her long captivity at Constantinople, was so moved by the eloquence of Cyril, and as later writers add, by a picture of the last judgment, the work of Methodius, as to ask for baptism. He took the name of Michael. Upon the news of his conversion, the nobles of Bulgaria rose in open rebellion against the king. But the faith of Bogoris was firm; with the cross on his breast, he marched out to meet the rebels and easily defeated them.

40. Bogoris, either from the evident interest which the Christian religion had awakened in his mind, or with political objects, aspired to enter into relations with Latin Christendom. Ambassadors of the Bulgarian king appeared in Rome to ask for Latin missionaries and to request the advice of the Pope on certain matters of faith as well as morals. Pope Nicholas I. sent as missionaries to Bulgaria the Bishops Paul and Formosus. The answers of the Pope to the questions submitted by the king, were, in tone, mild and parental; he respected national customs and sought in general with wise discretion and moderation to mitigate the ferocity of a savage nation. But shortly after, the Latin missionaries were dismissed and replaced by Greeks; and in spite of the Pope's protest, the patriarch Ignatius consecrated an archbishop for Bulgaria; this was followed by the erection of ten bishoprics, all under the jurisdiction of Constantinople. The Bulgarians were drawn into the Greek schism, in which they have remained till the present day.

41. The mission of Cyril and Methodius in Moravia was crowned with wonderful results. They baptized Radislav, the king, and securely established Christianity in his country. Cyril invented a Slavic alphabet, called after him the "Cyrillic," and, with the aid of his brother, translated the Holy Scriptures into Slavonian. The "Cyrillic" (Kyrilitza) is still in use among the schismatical Slavonians (Russians, Serbs, Bulgarians, etc.), and the united Slavonians of the Greek rite; while the Catholic Slavonians use the "Glagolitic," or old Slavonic, which some attribute to St. Jerome. The Western Slavonians (Poles, Bohemians, etc.) make use of either the Latin or German letters.

42. Cyril and Methodius labored zealously among the Moravians for four years and a half. They preached, and also held divine service, in the Old Slavic tongue. At this the German priests from Salzburg took offence and complained to the Pope. Nicholas I. summoned the brothers before him, and they immediately repaired to Rome, taking with them the precious remains of St. Clement. On their arrival, Hadrian II., who had meanwhile succeeded Nicholas I.,

received the missionaries with great favor, raised them both to the episcopal dignity, and also approved for the Slavonians the use of their native language in celebrating Mass and in reciting the divine office. This privilege was confirmed by Pope John VIII., Hadrian's immediate successor; again, by Innocent IV., in 1248; and at the present day, Mass is said in Slavonic by quite a large body of Catholics. Cyril died at Rome, A. D. 869. Methodius, having been appointed Papal Legate and Metropolitan of Moravia and Pannonia, returned to continue his missionary labors among the Slavonians, which extended also to Bohemia. He died after a laborious, but glorious, apostolate of twenty-three years, in 885.

SECTION V.—CHRISTIANITY AMONG THE SLAVONIANS, CONTINUED—
THE BOHEMIANS, POLES, AND RUSSIANS—CONVERSION OF
HUNGARY.

Conversion of the Bohemians—SS. Ludmilla and Wenceslaus—Foundation of Bishoprics—Conversion of Poland—King Boleslas—Martyrdom of St. Stanislaus—Christianity among the Russians—Wladimir the Great—The Magyars—Their Ravages—Conversion of Hungary—King St. Stephen—Foundation of Bishoprics.

43. The Bohemians derived from Germany their first knowledge of Christianity. In the year 845, fourteen Bohemian nobles with their families were baptised at Ratisbon. But the evangelization of Bohemia is commonly ascribed to St. Methodius. In the year 874, he baptised Duke Boriwoy and his wife, afterwards the sainted Ludmilla, and was engaged by that prince to assist in converting his people. Ludmilla outlived her two sons, successively dukes of Bohemia; but she had watched with a mother's care over the education of her grandson Wenceslaus, under whose reign Christianity won the complete conquest of Bohemia. Ludmilla was treacherously murdered by her heathen daughter-in-law, Dahomira, A. D. 927. Prince Wenceslaus also fell a victim to pagan fury, being murdered by his brother Boleslas I., surnamed the Cruel. Paganism enjoyed only a temporary victory; Emperor Otho I. compelled Boleslas to restore the Christian religion in Bohemia. Under Boleslas II., called the Pious, Christianity completely triumphed. He founded, with the approval of Pope John XIII., the archbishopric of Prague, in 972.

44. Emperor Otho I. did much for the conversion of the Slavonians in Meissen and Lusatia, obtaining missionaries for them. With the sanction of the Pope, he founded the archbishopric of Magdeburg, with Meissen, Merseburg, Havelberg, and Posen as suffragan sees. Among those who labored most zealously for the conversion of

the Slavonians in Germany was St. Benno, bishop of Meissen, in the time of Henry IV.

45. From Bohemia, Christianity was carried into Poland. Duke Mincelas I., who was married to the Bohemian princess Dombrawka, received baptism in the year 966, and his example was soon imitated by the greater number of his people. His successor, the powerful Duke Boleslas I., A. D. 992-1025, completed the christianization of Poland by the erection of numerous churches and monasteries. He founded the archbishopric of Gnesen, with the suffragan sees of Kolberg, Cracow, and Breslau. His son, Casimir I., greatly promoted Christianity throughout the kingdom. Boleslas II., a tyrannical prince, slew, A. D. 1079, St. Stanislaus, bishop of Cracow, who had reprimanded him for his vicious conduct. For this atrocious act Pope Gregory VII. excommunicated him, and he died in exile.

46. The Russians received the first Christian missionaries from Constantinople, and embraced Christianity without much opposition, under Wladimir I. the Great, A. D. 980-1014, grandson of the princess St. Olga, who, A. D. 955, had become a Christian at Constantinople, taking the name of Helen. The first bishoprics were those of Kiew, Novgorod, and Rostow. From the Bulgarians, the Russians adopted the Slavonic liturgy and the Cyrillic alphabet. Owing to its hierarchal subordination to the patriarchate of Constantinople, the Russian Church, which remained united with Rome to the fifteenth century, was drawn into the Greek schism.

47. The pagan Magyars, a warlike people of the Finnish race, migrated, about A. D. 890, from Asia into ancient Pannonia, whence they made frequent incursions into other countries. For more than half a century, the savage Magyars, even more terrible than the Islamite Saracens, were the common terror of Christendom. Their frequent irruptions wasted nearly the whole of Germany, devastated Southern France and Northern Italy. Bremen on the Baltic, the monastery of St. Gall near Lake Constance, and Pavia with its forty-three churches, were burned. Various defeats, notably those near Merseburg, in 933, by King Henry the Fowler, and on the Lech by Emperor Otho I., finally broke their aggressive power. Gradually they settled within the limits of modern Hungary, and at the beginning of the next century Christianity had entirely subdued them and arrayed this valiant nation as a future outguard against the Mohammedan Turks.

48. The Greek monk Hierotheus of Constantinople, who was consecrated bishop of Hungary, made the first attempt to christianize the rude Magyars, with what success is not known. The bishops Pilgrim of Passau, Wolfgang of Ratisbon, and Adalbert of Prague,

labored among them with much fruit, during the reign of the three Othos. Duke Geisa was induced to embrace Christianity by his Christian wife, Sarolta, and very much promoted the conversion of his people, which was almost completed by his son, St. Stephen I. On the death of Geisa, an insurrection of the Magyars against the foreign religion was suppressed. The first act of Stephen, A. D. 997–1038, on ascending the throne, was to unite himself to Latin Christendom. By his marriage with Gisela, the sister of Emperor Henry II., he became closely connected with Catholic Germany whose civilization he sought, by every means, to introduce among his subjects.

49. Assisted by German and Bohemian priests, Stephen succeeded in extending the Christian religion over the whole kingdom; throughout the land rose churches and monasteries. He sent an embassy to Pope Sylvester II., and received from him the present of a royal crown and a papal edict empowering him to regulate the ecclesiastical affairs of his realm. He founded the archbishopric of Gran with ten suffragan sees, and erected monastic hospices for his subjects at Jerusalem, Rome, Ravenna, and Constantinople. His religious zeal gained him the title of “Apostolic King” from Pope Sylvester II., with the right of having the cross borne before him. Unfortunately his son, St. Emmeric, died while still young. After the death of St. Stephen, a powerful reaction against Christianity followed; but under Bela I. and Ladislas I., the resistance of the defenders of Paganism was broken, and Christianity became firmly established in Hungary.

SECTION VI.—STATE OF THE CHURCH IN IRELAND.

Ireland the Holy Isle—Happy Condition of the Irish Church—A Nursery of Learning—A Monastic Church—Numerous Bishops and Episcopal Sees in Ireland—Chorepiscopi—Missions of the Irish—Foreign Irish Monasteries—Monasteries of Clonard and Bangor—Their Founders—Loyalty to the Holy See—Disciplinary Differences—Irish Synods—Danish Invasion—Depredations of the Danes—Battle of Clontarf—Effects of the Invasion—Ecclesiastical Abuses—Royal Bishops.

50. From the time of the apostleship of St. Patrick, the Christian religion was firmly established in Ireland. The Gospel had spread from one end of the island to the other, and early in the sixth century there was not a trace of Paganism left. Monasteries and churches covered the land, and a great number of schools were founded, which became renowned throughout all Europe. The Irish Church soon grew into an important nursery of learning and religion for other nations. In those happy days, Ireland was called “New Rome,” or the “Holy Isle,” and people flocked from all parts of Europe to take

refuge from the miseries on the continent, or to devote themselves to study and the practice of piety in the undisturbed retirement of the Irish monasteries.

21. A well-known historian of our day, Döllinger (in his *History of the Church*), describing the happy condition of the Irish Church during this period, says: "During the sixth and seventh centuries, the Church of Ireland stood in the full beauty of its bloom. The spirit of the Gospel operated amongst the people with vigorous and vivifying power; troops of holy men, from the highest to the lowest ranks of society, obeyed the councils of Christ, and forsook all things, that they might follow Him. There was not a country in the world, during this period, which could boast of pious foundations or of religious communities equal to those that adorned this far-distant island. Amongst the Irish, the doctrines of the Christian Religion were preserved pure and entire; the names of heresy or schism were not known to them; and in the Bishop of Rome they acknowledged and venerated the Supreme Head of the Church on earth, and continued with him, and through him with the whole Church, in a never interrupted communion. The schools of the Irish cloisters were at this time the most celebrated in the West."

52. "Many Anglo-Saxons," the same historian continues, "passed over to Ireland, where they received a most hospitable reception in the monasteries and schools. In crowds, numerous as bees, as Aldhelm writes, the English went to Ireland, or the Irish visited England, where the archbishop Theodore was surrounded by Irish scholars. Of the most celebrated Anglo-Saxon scholars and saints, many had studied in Ireland. Among these were St. Egbert, the author of the first Anglo-Saxon mission to the pagan continent, and the blessed Willibrord, the Apostle of the Frieslanders, who had resided twelve years in Ireland. From the same abode of virtue and of learning, came forth two English priests, both named Ewald, who, in 690, went as messengers of the Gospel to the German Saxons, and received from them the crown of martyrdom. An Irishman, Maildub, founded, in the year 670, a school, which afterwards grew into the famed Abbey of Malmesbury. Among his scholars was St. Aldhelm, afterwards abbot of Malmesbury, and first bishop of Sherburne, or Salisbury, and whom, after two centuries, Alfred pronounced to be the best of the Anglo-Saxon poets."

53. A remarkable phenomenon of the early Irish Church was the extraordinary development and preponderance of the monastic element. The Irish Church seems to have been organized more on a monastic than on a diocesan basis. There was a great number of

monasteries founded, on the first establishment of Christianity in Ireland by St. Patrick. Several of these monasteries were at the same time bishoprics, and the dignities of bishop and of abbot were frequently united in the same person. In some instances, the authority of the bishops, though in their episcopal functions they preserved the superiority of their order, was subordinate to the jurisdiction of the abbots, even when the latter did not share the episcopal rank.

54. From ancient Irish canons and annals, it appears that bishops and episcopal sees were far more numerous in the early Irish Church than they usually were in other parts of Christendom. Besides the ordinary bishops, the earliest Irish records make mention also of assistant bishops and chorepiscopi. The custom of appointing chorepiscopi seems to have continued in Ireland much longer than in any other part of the Western Church.

55. Ireland, in this happy period, became the benefactress of almost every nation in Europe. Many holy and learned Irishmen left their homes to proclaim the faith to other nations, or to establish monasteries in distant lands. Such were, to mention a few of the more prominent, St. Columbkil, the Apostle of the Picts; St. Aidan, the successful Apostle of Northumbria; St. Fridolin, who after long labors in France, established himself on the Rhine; St. Columbanus, who preached in France, Burgundy, Switzerland, and Lombardy; St. Kilian, the Apostle of Franconia, and St. Virgilius, a celebrated missionary and co-laborer of St. Boniface in Germany, and afterwards bishop of Salzburg. Irish missionaries went to preach the faith in the islands north of their country, the Hebrides, the Faroe Isles, and even Iceland, which, it is said, was colonized by the Irish before the Norwegian pirates landed there. They evangelized all of Scotland and completed the work of the conversion of England begun by St. Augustine and his companions.

56. The foundation of many of the English sees and continental monasteries is due to Irish missionaries. The Northumbrian diocese was for many years governed by Irish bishops; from the famous abbey of Lindisfarne the monastic institute was rapidly diffused through the neighboring kingdoms of Bernicia, Mercia, and East-Anglia. "It has been calculated," Thebaud in his "Irish Race" writes, "that the ancient Irish monks held, from the sixth to the ninth century, thirteen Irish monasteries in Scotland, seven in France, twelve in Armoric Gaul, seven in Lotharingia, eleven in Burgundy, nine in Belgium, ten in Alsatia, sixteen in Bavaria, fifteen in Rhætia, Helvetia, and Suevia, besides several in Thuringia and on the left of the Rhine."

57. Among the most prominent monastic institutions, founded in Ireland in the sixth century, were the monasteries of Clonard and Bangor, each of which had three thousand monks. Clonard was founded by St. Finian. It was a famous seminary of sacred learning, and its holy founder, who is generally known as the "Preceptor of the twelve Apostles of Ireland," became the master of many Christian teachers. Finian died in the year 550. Bangor, in the County Down, was founded by St. Comgall, a disciple of St. Finian at Clonard. For the direction of his monks, Comgall drew up a Rule, which was considered one of the chief Rules in Ireland. St. Comgall died, A. D. 601. This eminent Saint is justly reckoned among the Fathers of the Irish Church. These famous monasteries, with that of Jona, were the three great lights of the Irish Church, and were already in vigorous operation when St. Augustine and his companions first set foot in Kent, A. D. 596.

58. Loyalty to the See of St. Peter was one of the distinguishing characteristics of the early Irish Church. The assertion that the Church of St. Patrick held itself independent of Rome and differed from her even in points of doctrine, is wholly unfounded. For one or two centuries, it differed, indeed, from the Roman rule in respect to the time of celebrating Easter, the form and size of the monastic tonsure,¹ and certain ceremonies of baptism—questions which in no way involve any point of doctrine. When the dispute relative to the time of celebrating Easter agitated the Irish, the synod of Magh-lene, in 630, resolved to refer the whole question to the Holy See. A deputation was accordingly despatched to Rome for that purpose, and the Roman practice on this point adopted, A. D. 633. A few years later, A. D. 640, the bishops of Northern Ireland also met in Council and endeavored to establish a like harmony in their dioceses.

59. For several centuries, the Irish continued in the happy enjoyment of undisturbed peace. The invasion of the Danes was the commencement of a long series of misfortunes and sufferings for that gallant nation. For two centuries, the Scandinavian barbarians, under their sea-kings, repeated their visits and devastations. Their first descent is mentioned by the Four Masters as taking place on the coast of Antrim, in the year 790. Every district of the island was visited by the rapacious Danes, and the face of the country was frightfully

1. Ecclesiastical tonsure seems to have come into general use after the persecutions, in the fourth or the fifth century. Three different forms of tonsure were at this time in use among ecclesiastics and monks: 1. The tonsure of St. Peter, or the Roman, consisted in shaving or clipping the crown of the head, leaving a circle of hair all around it. 2. The tonsure of St. Paul, which some monks used also in the West, consisted in shaving the whole head. 3. The tonsure of St. John, which was in use among the Irish and Britons, was a semicircle, the hair being shaved from ear to ear above the forehead. By its adversaries it was called the tonsure of Simon Magus.

changed by their ravages; the unfortunate inhabitants who escaped the sword of the savage enemy, were compelled to take refuge in the forests and amid the rocks of mountains. Religion was the first to suffer; the Danes, as was usual with them, first attacked the churches and monasteries; and the rich harvest which they found, induced them to return again and again. Armagh with its cathedral and monasteries was plundered four times in one month, and in Bangor, nine hundred monks were slaughtered in a single day.

60. The contest with the Danes continued for more than two centuries, during which period Ireland was subjected year after year to the incursions of the Northern pirates. Throughout the whole of this long course of oppression and persecution, the Irish had never ceased to resist the barbarian invaders, and, at length, under the brave monarch Brian Boroihme, the latter were completely defeated at the great battle of Clontarf, A. D. 1014. The Danes were driven out of the country, or, those who remained soon amalgamated with the inhabitants.

61. This long struggle with the Danes was attended with many evils. The baneful effects, or results, of the Danish invasion were: 1. The interruption of studies on the universal scale on which they had previously been conducted; 2. The utter relaxation of ecclesiastical discipline among the clergy; and 3. The spread of ignorance and a general decay of piety among the people. Among the ecclesiastical abuses that sprung up in this period was the seizure of church property by the laity, and the practice of uniting the episcopal and royal authority in one person. Thus, Olchobair MacKennedy, about the middle of the ninth century, was both bishop of Emly and king of Cashel.

62. The most famous of these royal bishops was the scholarly and warlike Cormac MacCullinan, bishop of Cashel and king of Munster. He was the author of the famous book known as the "Psalter of Cashel." About the year 927, the Metropolitan See of Armagh was usurped by the powerful Lords of Armagh by whom it was retained for two hundred years. These men, though they had never received priestly orders or episcopal consecration, assumed the title, as well as the jurisdiction and prerogatives of metropolitans, except purely spiritual functions, which they left to bishops to perform. After the final expulsion of the Danes, the Irish began to rebuild their churches and public schools, and to restore religion to its primitive splendor. With the succession of Celsus, a scion of the princely nouse of Armagh, to the primacy, in 1105, a brighter era began to dawn on the Irish Church.

SECTION VII.—STATE OF THE CHURCH IN ENGLAND.

Successors of St. Augustine—Theodore, Archbishop of Canterbury—His Associates—His Labors—St. Wilfrid of York—Death of Archbishop Theodore—Benedict Biscop—The Church under the Heptarchy—Descents of the Danes—Their Ravages—Decline of Piety and Learning—Alfred the Great—His Efforts to restore Learning and Ecclesiastical Discipline—His Writings—The Church under the Successors of Alfred—St. Dunstan—His Reforms—Renewal of the Danish War—Accession of Canute the Great.

63. Of the five archbishops who succeeded St. Augustine in the see of Canterbury, the last only, Deusdedit, was of English origin. At his death, in 665, the pious priest Wighard was chosen his successor and sent to Rome to receive episcopal consecration. Here he died, whereupon Pope Vitalian placed Theodore, a Greek monk of Tarsus, in Cilicia, in the see of Canterbury. To great austerity of life, Theodore added extensive learning and a perfect knowledge of ecclesiastical discipline. In company with his friend, the learned Abbot Hadrian, an African, and the saintly Benedict Biscop, an Anglo-Saxon monk, Theodore arrived in Britain in A. D. 669.

64. The mission of Theodore and Hadrian had a great influence over the organization of the Anglo-Saxon Church, and their arrival forms a new era in the ecclesiastical history of Britain. They were learned and energetic; equally skilled in theological and secular sciences, and labored strenuously for the reformation of morals, the diffusion of knowledge and the revival of Christian life among the Anglo-Saxons. Having been invested with jurisdiction over the whole of Britain, Theodore made a general visitation of the churches, everywhere correcting abuses and restoring ecclesiastical discipline.

65. In 673, Theodore summoned a Council at Hertford, which enacted many laws for the regulation of the power of the bishops, the rights of the monasteries, the keeping of Easter, on divorces and unlawful marriages, and provided for the erection of new bishoprics. At the request of King Egfrid of Northumbria, the personal enemy of St. Wilfrid of York, Theodore consented to divide the extensive diocese of York into three sees; so, by the appointment of three bishops, Wilfrid was entirely superseded in his diocese. Wilfrid appealed to Rome, and set out to lay his case before the Pope. Pope Agatho in a Roman synod decided in his favor, and issued a mandate for the re-instatement of Wilfrid in his see. Theodore, accepting the papal decision, became reconciled with St. Wilfrid, and, at the approach of death, demanded him as his own successor.

66. The education of the clergy, the primate entrusted to his

friend Hadrian, and the school opened by the latter at Canterbury, became a famous seat of learning, and was frequented by students from every part of the island. For the instruction of youth, schools were founded in different parts, in which Greek, Latin, mathematics, and astronomy were taught. Theodore, who is reckoned among England's great saints, died in the year 690. After a vacancy of two years, St. Brithwald, abbot of Reculver, succeeded him in the see of Canterbury, over which he presided for nearly forty years, till A. D. 731. He was the eighth archbishop who had filled that see. Hadrian, the illustrious fellow-laborer of Theodore, survived him twenty years. He died A. D. 710.

67. Benedict Biscop, the other co-laborer of Theodore, was the founder of two celebrated monasteries at Weremouth and Jarrow. He made several journeys to Rome, and each time brought back a valuable collection of books, as well as a large supply of relics and images for his monasteries. He died A. D. 690. His memory has been transmitted to posterity by his disciple, Venerable Bede, in his "Lives of the Abbots of Weremouth." England, and even Europe, owes much to the zeal of Benedict Biscop; for the civilization of the eighth century may be said to have rested on the monasteries he founded, which produced Bede, and through him the school of York, Alcuin, and the Carolingian school, on which the culture and learning of the Middle Ages were based.

68. Under the Heptarchy, the Anglo-Saxon Church was conspicuous, for a period of over two hundred years, for the virtues and learning of many of its members. Venerable Bede, speaking of the flourishing condition of the country and the piety of its inhabitants during this period, says: "Never were there such happy times in Britain since she was conquered by the Angles. Her kings were Christian heroes, the terror of their enemies, and the whole nation was striving after one high end." The glory which reflected on the ancient Anglo-Saxon Church is evident from the fact that no less than twenty-three Saxon kings, and sixty queens and members of royal families are honored as saints. But the piety and virtues which had so brilliantly illuminated the Anglo-Saxon Church, began to disappear; the zeal and devotion, which had formerly characterized the monks and clergy, gradually relaxed; and even the love of science was extinguished. This decline of piety and knowledge, which originated in the indolence of the natives, was rapidly accelerated by the exterminating sword of the Danes.

69. As early as the year 787, the Danes had begun to harass the separate Anglo-Saxon kingdoms. Toward the end of King Egbert's

reign—the first who united the several monarchies under one crown—they recommenced their incursions along the British coast. Though frequently repulsed, the northern barbarians were in no wise discouraged, but, returning each year in larger numbers, they renewed their invasions, and involved, for more than half a century, the whole island in devastation and ruin. Everywhere they destroyed the churches and monasteries, and massacred every priest and religious person whom they met on their route.

70. The English Church at this period presented a melancholy spectacle. In consequence of the incessant wars, the laity had degenerated; the clergy were dissolute and illiterate, and the monastic order was well nigh extinguished. Learning had wholly disappeared among the Anglo-Saxons. "There was a time," King Alfred writes, "when foreigners sought wisdom and learning in this island. Now we are compelled to seek them in foreign lands. Such was the general ignorance among the Saxons, that there were very few who could understand the service in English, or translate a Latin epistle into their own language."

71. It devolved upon Alfred the Great, A. D. 871–901, to devise and apply the remedies for these evils. Having vanquished the barbarian invaders, who were compelled either to leave the country or to embrace Christianity, he turned his whole attention to the civilization and moral improvement of his people. He founded and published a new code of laws; built or restored many magnificent churches, and founded several monasteries, besides a rich nunnery at Shaftesbury, in which his daughter Ethelgiva was the first abbess. To revive the study of literature in his realm, Alfred restored the public schools and multiplied them; he collected and formed new libraries; he solicited the assistance of the most distinguished foreign scholars, and invited the nobility and clergy to profit by their instructions. The fruit of his own industry and application is manifest in the numerous translations from the Latin which he published. He translated Orosius' Universal History, Venerable Bede's Church History, the "Pastoral Rule" of St. Gregory, the treatise of Boethius on the "Consolation of Philosophy," besides extracts from the works of St. Augustine. In these undertakings, Alfred was nobly aided by Bishops Plegmund of Canterbury, and Werfrith of Worcester.

72. Alfred lived to see the result of his efforts. After his death, however, piety and learning again declined. The reigns of his immediate successors were much disturbed by civil wars and fresh invasions by the Danes. Owing to the wars, which for half a century engaged the whole nation, the appointment of bishops for vacant sees

was generally neglected ; in consequence of which, corruption again crept into monasteries and convents, and incontinency became prevalent among the clergy. These disorders continued, to the great scandal of the people, till the accession of King Edgar, in 957. This noble monarch strenuously assisted St. Dunstan in his efforts to bring about a general reformation.

73. Dunstan, born in the year 925, was of noble family, and was a nephew of the Bishops Athelm of Canterbury, and Elphege of Winchester. About A. D. 942, he became abbot of the then ruined monastery of Glastonbury, which he restored at the royal expense. He enjoyed the favor of Kings Edmund and Edred, who were guided by his advice in the government of the kingdom. But on the accession of Edwy, a profligate youth, Dunstan was banished from the kingdom and his monastery dissolved. He spent a year in exile, when he was recalled by King Edgar, who made him his principal counsellor, promoted him to the bishopric of Worcester, and, on the death of St. Odo, A. D. 960, advanced him to the primatial see of Canterbury.

74. Seeing himself at the head of the Saxon Church, Dunstan at once determined to undertake a general reformation of all classes, and to restore among his countrymen the severity of ancient discipline. In this praiseworthy undertaking he was nobly supported by King Edgar and assisted by his two disciples, Bishop Ethelwold of Winchester, and Bishop Oswald of Worcester. Their first endeavor was to elevate the monastic order from the lamentable state into which it had fallen. Old monasteries were restored and new ones founded and peopled with monks who were stricter observers of religious duties. The most eminent of these religious were gradually raised to the higher dignities of the Church. A national Council held at London, A. D. 969, enacted that every priest and deacon should be compelled either to live chastely or resign his benefice. Dissolute and incontinent priests were ejected, and in their places monks of stricter morals and better religious deportment introduced, to whom also, in many instances, was transferred the right of choosing the bishop in case of a vacancy. These reforms were received with joy by the friends of religion, but they also created great animosity between the clergy and the monks.

75. After the death of St. Dunstan, A. D. 988, the conflicts between the Anglo-Saxons and the Danes again broke out. The horrors which had marked the greater part of the ninth century, were renewed and culminated in a general massacre of the Danes on St. Brice's day, A. D. 1002. To avenge the blood of his countrymen,

Sweyn, king of Denmark, began a most destructive war, which covered England with devastation and ruin. Canterbury suffered all the calamities of a disastrous siege; Elphege, its archbishop, was cruelly put to death, A. D. 1012. This disastrous war terminated in the subjugation of England; Canute, the son of Sweyn, in the year 1017, united the crown of England with that of Denmark.

SECTION VIII.—STATE OF THE CHURCH IN FRANCE AND SPAIN.

Merovingian Kings—Their Depravity—State of the Church—Dagobert I.—Accession of Pepin—Spain under Mohammedan Rule—Oppression of the Church—Persecution of the Christians—Council of Cordova—Gradual Revival of the Spanish Nation—Spanish Kingdoms.

76. *France.* It is difficult to conceive a darker and more odious state of society than that of France under the Merovingian kings, as described by St. Gregory of Tours. Some of the descendants of the great Clovis, indeed, were zealous for orthodoxy, and defended the Church against the Burgundians and Arian Visigoths; but they soon became very depraved; wild incontinence and a savage pride and cruelty characterized the reigns of most of the Merovingians. Assassinations and fratricides, with licentiousness and debauchery, reigned supreme. Some of the Merovingian kings took as many wives, either at once or successively, as suited their passions or their politics.

77. The scandalous conduct of the Merovingian rulers was a source of much grief to the Church, and exercised a demoralizing influence upon the people. Bishops who had the courage to rebuke the royal libertines were sent into exile. In fact, the despotic Merovingians frequently interfered in the episcopal election, arbitrarily appointing or deposing bishops, to the great detriment of the Church. A period of brighter promise seemed to commence with the accession of Dagobert I., who, in the year 628, became sole king of the Franks. His chief counsellors and instructors were St. Arnulf, bishop of Metz, and Pepin the Elder as mayor of the palace, the founder of the Carolingian house. But, after the retirement of these two excellent men from court, Dagobert gave himself up to rapacity and licentiousness. He repudiated his wife Gomatrude, married a Saxon slave named Mathildis, then another, Regnatrude.

78. Notwithstanding the depravity of her rulers, France, in those days of lawlessness and violence, could boast of good and holy men, who exercised a beneficial influence on their age and country; of distinguished prelates, famed far and near as prudent and faithful shepherds of their flocks; and of zealous missionaries, who carried the

light of the Gospel to the heathen. Such were St. Leodegarius, bishop of Autun; St. Prix, or Priest, bishop of Clermont; St. Amandus, and St. Lambertus, bishops successively of Mästricht; St. Deodatus, bishop of Nevers; St. Agilulphus, archbishop of Sens; St. Owen, archbishop of Rouen and chancellor of the realm under Dagobert I.; St. Eligius, bishop of Noyon; and the abbots SS. Eustasius and Agilus of Luxeuil.

79. As dissensions and civil wars first weakened the power of the Merovingians, so indolence and incapacity completed their downfall. The monarchy was soon torn by internal dissensions, and the country ravaged by the inroads of the Saracens. The government was wholly administered by the mayors of the palace. With the assent of Pope Zacharias, Pepin the Short, in a general assembly of the nation, had Childeric III., the last Merovingian, deposed, and himself proclaimed king of the Franks, A. D. 752.

80. *Spain.* After the overthrow of the Visigothic kingdom, A. D. 711, nearly the whole of Spain fell under the yoke of the Saracens. Abderrahman I., surnamed the Wise, in the year 756, established an independent Caliphate at Cordova, which attained a high degree of prosperity. While the Saracens, or Moors, as they were called, held sway in Spain, the Church, at times, enjoyed, indeed, a partial toleration, but was constantly subjected to tyrannic oppression.

81. Those of the Christians who still continued to live among the Arabs, hence called Mozarabians, or mixed Arabs, were deprived of their civil rights; for the free exercise of their religion they were compelled to pay a heavy monthly capitation tax. Besides, the fanaticism of the Mohammedans, while constantly interfering with their sacred rights, subjected the Christians to all kinds of indignities and cruel exactions, and finally gave vent to bloody persecutions in the ninth and tenth centuries, under Abderrahman II., Mohammed I., and Abderahman III. The Spanish Christians encountered martyrdom with such joy and in such great numbers, that the Council of Cordova, A. D. 852, expressly forbade them to voluntarily surrender themselves to the Mohammedan authorities. Prominent martyrs in this persecution were the priest Perfectus of Cordova, and Eulogius, archbishop of Toledo.

82. A remnant of the ancient Gothic monarchy had preserved its national liberty and independence in the mountainous districts, and for several centuries waged a successful warfare, which was generally an offensive one, against the Mohammedan conquerors. Amid this continual warfare, the Christian kingdoms of Leon, Navarre, Castile, Arragon, and Portugal gradually arose. Throughout

this long period of trial and conflict, the Christians preserved their ancient ecclesiastical organization, consisting of twenty-nine episcopal and three archepiscopal sees. The Councils of Tolosa, A. D. 1055, and of Jacca, A. D. 1060, sought to unite the Spanish Church more closely with the Apostolic See, and to reform ecclesiastical discipline, which had, amid continual oppression and conflict, greatly relaxed.

CHAPTER II.

RELATION OF THE PAPACY TO THE EMPIRE.

SECTION IX.—THE POPES UNDER THE BYZANTINE RULE.

Subordination of Popes—Their embarrassing Condition—Last Popes of the Seventh Century—Popes John V., Conon, and Sergius I.—John VI.—John VII.—Sisinnius—Constantine—Gregory II.—His Conflict with Leo the Iconoclast—Gregory III.—Appeal for Aid to Charles Martel—Zacharias.

83. The political position of the Popes, since the pontificate of Agatho, became extremely difficult and embarrassing. They were obliged to struggle constantly with civil princes for the recognition of their spiritual supremacy, as well as for their temporal rights and independence. On the one side, the warlike Lombards, aiming at the conquest of all Italy, constantly harassed Rome and menaced the independence of the Holy See. On the other hand, the meddlesome and despotic Byzantine emperors, though unable to protect their own dominions in Italy, pretended to an all-commanding voice, even in spiritual matters. The desire to ignore the authority of the Popes, which many of the Greek emperors possessed, and to impose their own instead, even in matters of faith, was productive of the most lamentable confusion in the Church, and was the cause of much bitter trouble to the Holy See. The situation of the Popes was the more perilous inasmuch as the iconoclastic controversy was raging at the time with the most bitter animosity.

84. The Popes Leo II., Benedict II., John V., Conon, and Sergius I. were the last of the seventh century. Emperor Constantine IV. (Pogonatus) continued upon friendly footing with Popes Leo II., A. D. 682–684, and Benedict II., A. D. 684–686, to whom he gave many proofs of his respect and deference to the Roman See. An edict of the emperor enacted that the Pope elect might at once proceed to his consecration without awaiting the imperial confirmation. Justinian II., however, did not at all resemble his magnanimous father. He renewed the

pretensions of former emperors, requiring that the election of the Popes should take place in the presence of the Exarch of Ravenna. Justinian is likewise responsible for the abolition of the clerical celibacy in the Eastern Church ; the second Trullan Council, convoked by him, made celibacy obligatory only on monks and bishops.

85. After the short pontificates of John V., A. D. 686, and Conon, A. D. 687, an attempt was made by the imperial Exarch John, to place the archdeacon Paschalis in the papal chair, but the Romans resisted and elected the saintly Sergius I. Sergius I., who reigned from A. D. 687 to A. D. 701, refused to sanction the Trullan Synod, which assembled in 692 at the summons of the emperor Justinian II. Irritated by this refusal, the haughty emperor sent orders for the apprehension and transportation of the Pope to Constantinople. But the Romans, and even the imperial soldiery, rushed to the defense of the Pope, and only for his intervention, they would have torn Zacharias, the imperial officer, to pieces.

86. The eighth century opened with the pontificate of John VI., A. D. 701-705. Scarcely had he ascended the papal throne, when the usurper Tiberius III. sent the Exarch Theophylactus to Rome to compel the ratification of some unjust measures. But the indignant people and military again rallied together and would have laid violent hands upon the exarch, had not the Pope interposed. The Pope induced the Lombard Duke of Benevento, who had made a predatory invasion into Campania, to withdraw into his own territory, and redeemed all the captives which the Lombard had taken. John VI., as also his successor, John VII., A. D. 705-707, refused, when asked by the emperor, to approve the Trullan Council.

87. On the death of John VII., Sisinnius was chosen Pope, but died twenty days after his election. He was succeeded by Constantine, a Syrian, A. D. 708-715. At the urgent invitation of Justinian II., Constantine, in 710, undertook a journey to Constantinople, where he was received with great honors. The emperor, wearing his crown, prostrated himself before the Vicar of Christ and kissed his feet. A formal approbation of the council in Trullo, however, was not to be obtained from the Pope, who consented to recognize only such of its acts as were not contrary to the decrees of the Apostolic See. The attempt of Philipicus Bardanes, the assassin of Justinian, to re-establish Monotheletism, was opposed by Constantine with apostolic vigor. The fall of the usurper and the promotion of Anastasius II., a profoundly Catholic prince, restored peace to the troubled Church. Anastasius, after three years, was dethroned by Theodosius III., who, in turn, was driven from the throne by Leo III, the Isaurian.

88. Pope Gregory II., A. D. 715-731, was a worthy successor of his illustrious namesake, Gregory the Great. He was a man of rare virtue and equally renowned for learning and administrative ability. The endeavors of the iconoclast Leo III., were resisted by Gregory with all the force of his apostolic authority. The maddened emperor sought to rid himself of the courageous Pontiff; every effort was made to seize his person and to take his life; but the Romans and the Italians, including even the Lombards, rallied about the Pope and routed the imperial troops that were sent against Rome. While opposing the emperor, when he attacked the faith of the Church, Gregory, nevertheless, upheld his authority in Italy. He used all his influence to appease the people and to sustain their allegiance to their sovereign, and effectually opposed their repeated attempts to elect a new emperor. When the Lombard king, Luitprand, threatened the Holy City, Gregory went forth to meet him. The Lombard, over-awed by the commanding sanctity of the Pope, cast himself at his feet, put off his armor, his royal mantel, and his crown of gold, and offered them at the tomb of the Apostle St. Peter. Gregory rebuilt the ruined walls of Rome and restored the monastery of Monte Cassino, which, one hundred and forty years before, had been destroyed by the Lombards.

89. Gregory III., A. D. 731-741, with equal vigor defended Catholic faith against the heresy of the Iconoclasts, which heresy he solemnly condemned in a Roman Council, A. D. 732. To punish the Pope for this daring deed, the Isaurian confiscated the estates of the Roman Church in Calabria and Sicily, and transferred Greece and Illyricum from the Roman to the Byzantine patriarchate. Under the pontificate of Gregory III., occurred the great victory of Charles Martel over the Saracens, near Poitiers, in the year 732. This victory checked the power of the Moslems, and saved Western Europe from their menacing domination. Gregory, in 739, invoked the aid of Charles Martel against Luitprand, the Lombard king, who, after having subdued the Exarchate, invaded the Roman territory and laid siege to Rome. Charles sent an embassy to Italy, and Luitprand soon after raised the siege.

90. Pope Zacharias, A. D. 741-752, succeeded in conciliating the Lombards and saved the Roman Duchy from their further invasions. By a visit to King Luitprand, he obtained peace for the Exarch of Ravenna and the restoration of the captured town to the emperor. Upon Rachis, successor of Liutprand, the dignified appearance of the Pope made such an impression, that the king relinquished, not only his conquests, but the world also, and became a monk in the monastery of Monte Cassino. Pepin the Short, son of Charles Martel, availing

himself of a decision of Pope Zacharias, that the Franks might lawfully unite in the same person the title and authority of king, had himself crowned king of the Franks by St. Boniface, A. D. 752.

SECTION X.—TEMPORAL DOMINION OF THE POPES—PAPAL STATES—
STEPHEN III.—HIS SUCCESSORS.

Origin of Papal Dominion—Popes the Protectors of Rome—Misrule of the Greeks—Lombard Invasion—Stephen III. appeals for Aid to Pepin—Grant of Pepin—Papal States—Title of Patrician—Paul I.—Stephen IV.—Hadrian I.—Grant of Charlemagne.

91. The pontificate of Gregory the Great had been the epoch at which had commenced, at least, the independence of the Roman See. The temporal dominion of the Popes may be said to have begun with the natural and gradual acquisition of landed property, which in those times carried with it princely authority over the tenants and inhabitants of the estates. The final attainment of independent, sovereign authority by the Bishops of Rome was but the necessary consequence of the then existing political circumstances in Italy. Shortly after the downfall of the Western Empire, the Ostrogoth Theodoric made himself master of Italy. Under this prince, the Bishops of Rome exercised a predominant influence over even civil matters. In the desolation and distress which accompanied the dissolution of the Empire, not only had the Popes on many occasions to provide for the needs of impoverished churches, but often for the wants of a whole province.

92. Under Justinian I., the Ostrogoth kingdom was overthrown; Italy became a province of the Eastern Empire and was governed by exarchs residing at Ravenna. In the year 568, the Lombards under Alboin subdued the greater part of Italy and compelled the Byzantine emperor to confine himself to his Exarchate, the Pentapolis along the Adriatic from Rimini to Ancona, the Duchies of Rome and Naples, and Calabria. A period of fearful anarchy now began for Italy, which became the theatre of the continued wars of the barbarian invaders. While the imperial Exarchs were gradually losing power in the peninsula, the Bishops of Rome in those times were often the only protectors of the people from the incursions of the Lombards. The weakness or neglect of the Eastern emperors compelled the Popes to consider the temporal safety of the country, which more than once was saved from a hostile invasion by their courageous interference. As in former days Leo the Great stopped and turned back the barbarian hordes of Atilla and Genseric, so Gregory the Great by his skill and

eloquence stayed the fury of the advancing Lombards; so, also, Popes Gregory II. and Zacharias confronted the Kings Luitprand and Rachis, and persuaded them to withdraw their troops, and even to resign their conquests.

93. The misrule of many of the Greek emperors, their exactions, and their meddling with religious matters kept Italy especially, in a state of chronic rebellion. The Popes were often the only ones that acknowledged the actual government of the emperor. From the beginning of the eighth century, a desire for self-government began to agitate the Italians. They began to look on the Bishop of Rome as their natural ruler, their defender, and their protector against all foreign power. It was easy to see that the Byzantine rule in Italy was near its end, which, at length, was brought about by the unutterable folly of the iconoclastic emperors.

94. The Lombards, profiting by the general uprising against the imperial authority, prepared for the entire subjugation of Italy. King Aistulph, in 752, took possession of Ravenna and its dependent provinces, and put an end to the Greek dominion in that part of Italy. He resolved to make himself master also of Rome. Pope Stephen III., A. D. 752-757, neglected no means to induce the Lombard to desist from his project; but Aistulph remained inexorable. Abandoned by the Greek emperor, and unable to cope with the Lombards, Stephen formed the resolution of visiting in person the court of Pepin to implore the assistance and protection of that gallant prince. Pepin received the Pope with all the honors due to the Vicar of Christ, and solemnly bound himself to place him in the possession of the sovereign dominion of Rome and the Exarchate.

95. Pepin first attempted peaceful negotiations with Aistulph; but these being refused, he, in two expeditions, A. D. 754 and 756, compelled the Lombard to surrender the Exarchate and all the cities which he had taken from the Roman Church. Pepin, by a solemn deed, placed on the tomb of St. Peter, together with the keys of the cities donated, or rather restored to the Roman See, the territory which his valor had recovered. The district comprehended in all twenty-two towns, situated chiefly on the Adriatic.

96. Thus the Pope became an independent temporal Sovereign. By the gift of Pepin, this large part of Italy became the kingdom of the Bishop of Rome, and thus was laid the foundation of what are called the Papal States. These states having been donated to the "Apostolic See," and being the property, the "Patrimony of St. Peter," belong not to any Pope as an individual, nor to any family or faction, but to the entire Catholic Church. The protection of the Holy See,

which the Byzantine emperors had so basely neglected, was transferred to the Frankish king, with the title of "Patrician of Rome," which conferred upon him a certain amount of patronage and a voice in certain matters relating to the temporal weal of the Roman Church.

97. On the death of Pope Stephen III., Paul, his brother, was raised to the Chair of St. Peter, A. D. 757-767. His pontificate, on the whole, was a period of peace. Desiderius, till he had secured the Lombard throne, remained on terms of unity with the Pope; but the old irreconcilable hostility soon broke out again. The Pope implored the intervention of Pepin to compel the Lombard to surrender what he unjustly withheld from the Roman See.

98. Upon the death of Paul I., Toto, duke of Nepi, by armed force, placed his brother Constantine, a layman, in the papal chair, whom George, bishop of Praeneste, was forced to consecrate. After holding the usurped office thirteen months, the intruder was overthrown and Stephen IV. lawfully elected Pope. To prevent the recurrence of a like intrusion, the Council of Lateran, held in 769, prohibited the election of a layman to the Papacy, and all interference of the laity in papal elections. The pontificate of Stephen IV., A. D. 768-772, was much disturbed by the rivalries between the Frankish and Lombard factions, who, contending for the mastery in Rome, committed many acts of violence, which the Pope was not always able to prevent. The marriage of Charles, afterwards called the Great, with Desiderata, the daughter of Desiderius, was justly condemned by the Pope, because of the existence of a former wife of Charles, and also because of the dangers to the Holy See, which such an alliance necessarily involved.¹

99. The promotion of Hadrian I., A. D. 772-795, coincides with the first year of Charlemagne's sole rule over the united monarchy of the Franks. The new Pontiff was bound to the Frankish King by ties of the warmest friendship. Desiderius continuing to harass the Roman territory with repeated incursions, Hadrian had recourse to Charlemagne, who, in 774, put an end to the Lombard rule and himself assumed the title of King of Lombardy. Charlemagne confirmed the donation of territory made by his father to the Roman Church, and by a new grant, added the island of Corsica, the provinces of Parma, Mantua, Venice, and Istria, and the Duchies of Spoleto and Benevento. Of these, however, only Spoleto and Benevento passed into the actual possession of the Popes.

1. Of the many wives of Charlemagne some are described as concubines, a name then given also to lawful wives, who were not admitted to all the privileges of royal consorts.

SECTION XI.—THE HOLY ROMAN EMPIRE—POPE LEO III. AND CHARLEMAGNE.

Accession of Leo III.—Charlemagne crowned Emperor of the West—Coronation of Emperor the Free Act of the Pope—Imperial Dignity not Hereditary—Idea of the Empire—Secular Influence of the Pope—Relations of the Two Powers—Charlemagne's Devotion to the Church—His Death.

100. On the day following the death of Hadrian I., the unanimous vote of the clergy and people raised Leo III. to the pontifical throne. His pontificate, A. D. 795–816, and that of his great predecessor were of much longer duration than usual. Leo immediately wrote to Charlemagne acquainting him with his election, and requesting him to continue his protection over the Roman See and State. He sent the king, with other gifts, the standard of the city of Rome and the keys of the Confession, or Sepulcher, of St. Peter, not, as many have pretended, in recognition of Charles' sovereignty over the Roman Republic and the Holy See, but as a token of deference and devotion to his person.

101. The Popes had contemplated for some time, it appears, the elevation of their powerful protector to the imperial dignity. Hadrian I. predicted that the world would, at some future time, see a new Constantine in Charles the Great. The grand project was, at last, carried out by Leo III. At his request, Charlemagne, in the year 800, came to Rome to quell a rebellion in which the Pope came very near losing his life. Charles celebrated the festival of Christmas in St. Peter's, and whilst kneeling in prayer before the Confession of the Apostle, the Pope crowned and proclaimed him a Emperor, amid the joyful acclamations of the people: "To Charles, Augustus, crowned by God, great and pacific Emperor of the Romans, long life and victory." The Roman Empire of the West, after a vacancy of 324 years, was thus restored by the Pope, in the person of Charles the Great.

102. The coronation and subsequent anointing of Charles as Emperor of the West—an event of great significance to the Church—was the free act of the Roman Pontiff. "Leo III, on the day of Charles' coronation," writes Cardinal Hergenroether "was able, in the face of the whole world, to claim as his own act the emperor's elevation to the imperial dignity, for the defence and protection of the Church. He acted in this matter as the head of the Church; not, as many have pretended, merely as the instrument of Charles' policy. There is no historical foundation for such an assertion. He acted primarily as spiritual head of the Church, though he was at the same time civil head of the Romans. The Roman people, who could not have given

■ protector to the Universal Church, added to Charles' elevation those joyful acclamations which are a sign of its completion. In later times it was universally acknowledged that only a prince anointed and crowned by the Pope could possess the full imperial dignity." (Church and State, Engl. Transl. II. p. 2.)

103. Charles did not receive the title of emperor by right of conquest, but from the Pope. He came to Rome, not as conqueror, but in compliance with the prayer of Leo III. He came as protector of the Holy See, an office held by him, as well as by his father and grandfather, in virtue of the patriciate conferred upon them by the Popes. He did not owe his elevation to a conquest of Rome and Italy. In crowning Charles the Great, Emperor of the West, the Pope had no intention of conferring upon him an hereditary dignity, neither of relinquishing for the future his right of electing the most suitable protector for the Holy See. No historical witness confirms the supposition that the dignity conferred was hereditary; everything speaks to the contrary.

104. The imperial dignity included, according to the ideas at that time, the protection of the Church and the supreme guidance of Christian nations in civil affairs. The coronation added no new power, nor did it confer upon the emperor any territorial jurisdiction, but only a supremacy of honor over other sovereigns, enjoining upon him the duty, above all other princes, of defending the Church and maintaining her rights. It was necessary that some powerful monarch should be endowed by the Pope, with a special preeminence among other sovereigns, as the protector of his civil principedom and of his spiritual supremacy. For this reason Charlemagne styled himself the "devoted Defender and humble Protector of the Holy Church and of the Apostolic See."

105. "From that time," writes Archbishop Kenrick, "the Bishop of Rome necessarily enjoyed an immense influence over the empire, and the kingdoms which arose under its shadow; and he was regarded by princes and people as their father and judge. He created a new order of things, assigning to each potentate his place in the political world, and controlling by laws the movements of each, in order to maintain the general harmony. His relations to the empire were most direct, since he determined who should elect the emperor, and exercised the right of examining whether the individual chosen was admissible. The power exercised by the Popes in designating the emperor, and giving the royal title to the chiefs of various nations, in a word, regulating the whole political order, cannot fairly be branded as an usurpation, since it was vested in them by the force

of circumstances; their spiritual office placing them at the head of the Christian world, and inspiring confidence in the justice and wisdom of their acts. It was not a result of positive concessions made by the respective nations, although it was acquiesced in and confirmed by the free and frequent acts of people and princes. Neither was it a divine prerogative of their office; but it naturally grew out of their ecclesiastical relations, and was strengthened and sustained by their sacred character.”¹

106. The elevation of Charlemagne to the imperial dignity inaugurated a close alliance between the Papacy and the Empire, the Church and the State. At the head of Christianity stood two men anointed by God—the Pope chosen by Him to wield the spiritual power for the good of mankind, and the new Roman Emperor, elected freely by the Pope, to control the froward and unbelieving by means of his temporal power, and to support the Church in the discharge of her pastoral office. How wise and serviceable this relationship between the spiritual and the temporal powers was, the history of the following centuries abundantly proves. For want of powerful protectors, who were equal and faithful to their vocation, the Church was in a deplorable condition at the end of the ninth century and the first half of the tenth.

107. This holy alliance between the Church and the Empire was fully recognised by Charlemagne. Whilst he reigned, the harmony between him and the Pope was in no wise disturbed. This truly great monarch consecrated his power, his intelligence, and his gift of government to a higher end—to the defence and exaltation of the Church, and the promotion and propagation of the Christian religion, also among the heathen nations of the West. Charlemagne entertained a filial veneration for Christ’s Vicar on earth, whom he consulted in all important affairs. Thus, in 806, he submitted to the Pope his plan of dividing his empire among his three sons. Four times Charlemagne went to Rome, and twice he had the happiness of receiving the Pope in Germany. After a glorious reign of forty-seven years, the great Emperor died in the seventy-second year of his age, in the year 814. He was buried at Aix-la-Chapelle. At the solicitation of Emperor Frederic III., Charlemagne was canonized by the anti-pope Paschal III., A. D. 1165. As no legitimate Pontiff ever annulled the act, Charlemagne received the title and honors of a saint in some parts of Germany, France, and Belgium.

1. Primacy, P. II. ch. II. § 2.

SECTION XII.—SUCCESSORS OF LEO III

Emperor Louis the Pious—Paschal I.—Eugenius II.—Valentinus—Gregory IV.—Sergius II.—Leo IV.—Leonine City—Benedict III.—Fable of Papeas Joan.

108. At the diet of 813, Charlemagne, with the sanction of the Pope, had appointed his only surviving son, Louis, as his colleague and successor in the empire. Louis, surnamed the Pious, or the Mild, A. D. 814–840, possessed, indeed, the virtues and sentiments of his great father, but lacked his energy, his loftiness of views and firmness of purpose. His vacillating disposition and impolitic measures drew contempt on his authority, and finally brought misery upon him, and disorder on the empire. Twice he was outraged and deposed by his own sons, but reestablished by his affectionate subjects. The young emperor was crowned, together with his consort Hermingard, by Pope Stephen V., successor of Leo III., at Rheims, A. D. 816. Shortly after his return to Rome, Stephen died, having reigned only seven months.

109. On his death, Paschal I. was unanimously chosen and compelled to assume the pontificate, A. D. 817–824. He sent an embassy to Emperor Louis to renew the existing friendly relations between the Holy See and the Empire. By a new decree, the emperor, A. D. 818, confirmed and somewhat enlarged the donations made to the Roman See by his father and grandfather. In 822, he shared with his eldest son, Lothaire, the government of the empire, and declared him King of Italy. The young king was crowned emperor by the Pope at Rome the following year.

110. Already that turbulent spirit of the Roman people, which afterwards, in fierce strife with the nobility and the lawless petty sovereigns, degraded the Papacy to its lowest state, was breaking out, and began to disturb papal elections. The election of Eugenius II., A. D. 824–827, the candidate of the clergy and the nobility, gave rise to popular disturbances, which were quieted only by the speedy arrival of King Lothaire in Rome. To prevent the recurrence of similar disorders, this prince, conjointly with the Pope, published a constitution providing for the safety of the Sovereign Pontiff, and making obedience to the Pope and to the magistrates appointed by him, obligatory upon all. On this occasion also Lothaire is said to have published a decree requiring that the consecration of the Pope should take place in presence of the imperial ambassadors, and after the Pope-elect had

taken the oath of fealty to the emperor. But the authenticity of this decree is very doubtful. Pope Eugenius, in 827, convened a Council, in which wise measures were adopted for the reform of Church-discipline.

111. After the brief pontificate of Valentine, who reigned only forty days, Gregory IV. ascended the Apostolic Chair, A. D. 827-844. The quarrels among the imperial family were to him a source of much sorrow and disquietude. It was during his pontificate that the sons of Louis the Mild twice rose in arms against their father, A. D. 830 and 833. Gregory, deeming it his duty to act as mediator, set out for Gaul to prevent so unnatural a conflict. Lothaire forcibly detained the Pope in his camp, and thus made him the apparent abettor of the infamous treason. Louis was taken prisoner by his sons; and, to make it impossible for him ever to reign again, Lothaire forced his father into the rank of penitents and shut him up in a monastery at Soissons. All this was approved by certain bishops at an assembly at Compiègne. Pope Gregory, however, never acknowledged the abdication of Louis; and a numerous assembly of bishops and nobles at St Denys, A. D. 834, declared the resignation of the aged emperor, which had been extorted by force, null and void, and solemnly restored him to the imperial dignity. After the death of Louis the Mild, his sons took up arms against one another. The fratricidal strife was finally settled by the famous Treaty of Verdun, by which the empire of Charlemagne was divided into the three kingdoms of Italy, France, and Germany. Lothaire, with the title of emperor, received Italy.

112. Upon the death of Gregory IV., Sergius II. was elected, and, on account of the menacing usurpation of the papal throne by the deacon John, was immediately consecrated without the sanction of the emperor. During his pontificate, A. D. 844-847, the Saracens ravaged Southern Italy and even threatened Rome. It was Sergius that built the Scala Sancta, or sacred Stairway, near the Lateran Basilica. The eight years of Leo's IV. pontificate, A. D. 847-855, were employed chiefly in arming and defending the Roman State against the Saracens, over whom he gained a complete victory. He encompassed the Vatican hill with walls and towers, and founded what has since been called after him the "Leonine City." In 850, he crowned Louis II., son of Lothaire, emperor; and three years later, A. D. 853, the young Alfred of England, afterward surnamed the Great, in company with his father Ethelwolf, came to Rome and was anointed king by the Pope. In 850 and 853, the Pope held Synods at Rome, at which canons were enacted enforcing ecclesiastical discipline.

113. Leo IV. was succeeded by Benedict III., A. 855-858.¹ His election was opposed by the ambassadors of Emperor Louis II., who supported the pretensions of the antipope Anastasius. But the constancy of both clergy and laity obliged the imperial messengers to recognize the lawful Pontiff. Benedict III. is praised for his meekness and forbearance towards his adversaries. He beautified many churches, and, in conjunction with King Ethelwolf, re-opened the English college in Rome. The pontificate of Benedict III. is memorable for the intrusion of Photius into the see of Constantinople, which led to the estrangement and final schism between the Latin and Greek Churches.

SECTION XIII.—PONTIFICATE OF NICHOLAS I. THE GREAT—THE PAPACY TO THE CLOSE OF THE NINTH CENTURY.

Nicholas I.—Great Events of his Pontificate—Ignatius and Photius—John of Ravenna—Hincmar of Rheims—Divorce of King Lothaire—Pope Nicholas interferes—Pope Hadrian II.—Lothaire at Rome—Hincmar of Laon—John VIII.—His embarrassing Position—Saracen Invasion—Princes of Italy—Coronation of Charles II. and Charles III.—Marinus—Hadrian III.—Stephen VI.—Formosus.

114. Benedict III. was succeeded in the Papacy by his deacon, the highly gifted and energetic Nicholas I., A. D. 858-867. His inflexible firmness in maintaining the rights of the Holy See against arrogant metropolitans; his championship of oppressed innocence against royal tyranny; and his heroic character and magnanimity in times of peril and affliction, won Nicholas the surname of Great. Three important events signalized his pontificate,—the outbreak of the Greek schism; the prohibition of the divorce of King Lothaire from his Queen Theutberga; and the successful assertion of papal supremacy over presumptuous prelates.

115. Ignatius, the lawful patriarch of Constantinople, on the false charge of high-treason, had been unjustly deposed, exiled and

1. The story that between the pontificates of Leo IV. and Benedict III. the papal throne was occupied for more than two years by a woman—Papeess Joan—is now universally pronounced a fable by even Protestant writers. 1. The interval between the death of Leo IV., which took place July 17th, 855, and the accession of Benedict III., who was elected in the same month and consecrated September 29th of the same year, leaves no room for the imaginary reign of a papeess, for which two years and a half are claimed. 2. Hincmar of Rheims, in a letter to Pope Nicholas I., observes that the messenger whom he had sent to Leo IV., learned on the way the news of that Pontiff's death, and on his arrival at Rome found Benedict III. on the throne. 3. The story is not mentioned by any of the Latin or Greek writers from the ninth to the thirteenth century. It made its first appearance about the year 1240 or 1250—nearly 400 years after its supposed date; being first mentioned in the chronicle of Martinus Polonus and by Stephen of Bourbon who died, the former in 1278, and the latter in 1261. 4. Photius, who searched for whatever might cast odium upon the Roman Church and the Popes, does not mention the fable. 5. As regards the statement of Anastasius the Librarian of the ninth century, and Marianus Scotus of the eleventh century, it is established beyond a doubt that the story was interpolated into their works, since some manuscripts and earlier copies of their writings do not contain it.

treated with the greatest inhumanity by the licentious Cæsar Bardas. The persecuted prelate implored the judgment and protection of the Head of the Church. With admirable constancy Nicholas maintained the cause of Ignatius and refused the recognition of the usurper Photius. He likewise forced the haughty archbishop John of Ravenna to submission, compelling him to make restitution to the parties he had wronged, as well as to the Roman See for seizing its estates.

116. Against Hincmar, archbishop of Rheims, the most learned, political, and powerful ecclesiastic in France, Nicholas defended with firmness the right of suffragan bishops to appeal to the Pope, and condemned the unlawfulness of deposing a bishop without consulting the Holy See. Two synods, presided over by Hincmar, had deposed Rhotadius, bishop of Soissons, and sentenced him to imprisonment for appealing to the Holy See. Nicholas promptly annulled the sentence and reinstated Rhotadius.

117. In regard to Lothaire, king of Lorraine, who had divorced his wife Theutberga to marry his concubine Waldrada, Nicholas with a like apostolic firmness maintained the sanctity and indissolubility of marriage. He compelled the king to put away the concubine and take back his lawful wife, annulled the synodical decrees authorizing the divorce and the adulterous alliance, and deposed the prelates—Archbishops Günther of Cologne and Thietgaud of Treves—through whose intrigues the iniquitous judgment had been secured. With steadfast severity the Pope persisted to the end in his resistance to the intercession of the emperor Louis and of many German bishops, and even to the supplication of the unhappy queen, who implored the dissolution of her marriage with Lothaire.

118. Nicholas was succeeded by Hadrian II., A. D. 867-872, who resolutely maintained, though not perhaps with equal judgment and success, the principles of his great predecessor. Yielding to the influence of Emperor Louis, he at length removed the excommunication from Waldrada, and restored her to communion with the Church; he also admitted King Lothaire to Holy Communion after that prince had testified under oath that he had held no communication with Waldrada since her excommunication by Pope Nicholas. The sudden and miserable death of the king, which occurred shortly after, was generally regarded as a just punishment of God. Hadrian likewise espoused the cause of the younger Hincmar, bishop of Laon, against his uncle, Hincmar of Rheims, by whom he had been deposed without authority from the Pope.

119. The position of John VIII., A. D. 872-882, a vigorous and indefatigable Pontiff, was embarrassing in the extreme. During his

whole pontificate Rome was continually in danger of falling into the hands of the Saracens. These invaders had now obtained a firm footing in Southern Italy, whence they made predatory incursions into the papal territory, and even threatened Rome itself. The Pope, in the most urgent and suppliant language, appealed for aid to Charles the Bald, whom, in 875, he had crowned emperor. "If all the trees in the forest," such are the words of the Pope, "were turned into tongues, they could not describe the ravages of these impious pagans. The devout people of God are destroyed by a continual slaughter; he, who escapes the fire and the sword, is carried a captive into exile. Cities, castles and villages are utterly wasted and without an inhabitant. The bishops are wandering about in beggary, or fly to Rome as the only place of refuge."

120. Yet even more formidable to the Holy See than the Saracens, were the petty Christian princes of Italy. In some parts of Italy had gradually arisen independent dukes and princes, who, far from checking, only helped to increase the existing evils, and even made common cause with the Mohammedans. There were the Lombard dukes of Benevento and Spoleto, the dukes of Naples, and the princes of Capua, Amalfi, and Salerno. They were ready on every occasion to plunder the patrimony of St. Peter, and to enrich themselves, or enlarge their dominions at the expense of the Holy See. On the vacancy after the death of Pope Nicholas, Lambert of Spoleto had occupied and pillaged Rome, sparing neither monastery nor church. The Neopolitans and neighboring princes formed an alliance with the Saracens, which the Pope used every means to break.

121. Under these distressing circumstances, Pope John appealed for aid, first to Charles the Bald, and after the latter's death, in 877, to his son, Louis of France. But the Carlovingian princes were unable or unwilling to grant the help and protection solicited by the Pope, who was obliged to purchase the safety of Rome by the payment of an annual tribute to the Saracens. In 881, the Pope bestowed the imperial crown on Charles III. the Fat, who once more united, under one rule, the whole dominion of Charlemagne. For his incapacity and cowardice, however, Charles was deposed by his own vassals, A. D. 887. He was the last emperor of the Carlovingian dynasty. Pope John died without having accomplished the great object of all his zeal and endeavors during the ten years of his troublesome pontificate—the liberation of Italy from Saracen invasion.

122. Popes Marinus, A. D. 882–884, and Hadrian III., A. D. 884–885, reigning only a little over one year, adorned the Papacy by their many virtues. In the pontificate of Marinus occurred the destruction

of the celebrated monastery of Monte Cassino by the Saracens. Stephen VI., A. D. 885-891, was universally revered for his zeal and boundless charity. He was succeeded by Formosus, A. D. 891-896. The disturbed affairs of Italy, and the oppressions perpetrated by the factions of Lambert, duke of Spoleto, and Berengar, duke of Friuli, who both aspired to the kingdom of Italy and the imperial crown, caused the Pope to summon Arnulf, king of Germany, to come to the relief of the Holy See and Italy. Arnulf obeyed the summons, made a forcible entry into Rome, released the Pope whom the Lambertine faction, having gained the upper hand, had thrown into prison, and was by him crowned emperor, A. D. 896.

SECTION XIV.—THE PAPACY FROM THE DEATH OF FORMOSUS TO JOHN
XII—ENSLAVEMENT OF THE HOLY SEE.

Iron Age—Anarchy in Italy—Humiliating Condition of the Roman See—Boniface VII.—Stephen VII.—Formosans and Anti-Formosans—Romanus—Theodorus—John IX.—Benedict IV.—Leo V.—Sergius III.—Counts of Tusculum—John X.—Rapid Papal Succession—Alberic Prince of Rome—John XII.

123. We come now to the darkest period in the history of the Church, commonly called "the iron age," because of the general decay of morals and learning which characterized that epoch. Europe was then in a state of fearful convulsions and disorders, caused by the decline of the imperial authority and by the ceaseless incursions of the Saracens and other barbarians. This was particularly the case with Italy, where the strife of contending races and factions raged with the utmost fury, and where rival princes, being unrestrained by the imperial power, which had been suspended for forty years, knew no limits to their ambition. Guy and Lambert of Spoleto, Louis III. of Burgundy, Berengar of Friuli, Hugh and Lothaire of Provence, and Berengar of Ivrea, strove for, and successively obtained, the mastership of the distracted country. The Saracens and Hungarians, who overran Italy, spread desolation all around and pushed their incursions to the very walls of Rome.

124. For want of a protector, able and willing to preserve peace and order among the petty princes and states of Italy, and to defend the Pope and his principality against the rebellions and intrigues of powerful nobles and opposite factions, the Roman Church was in a lamentable condition during the first half of the present century. The papal throne had become an object of fierce, and, at times, sanguinary strife. Whoever now obtained the mastery of Rome by any

See a good work by King

means of violence, intrigue or factions, arrogated the right of nominating the Head of Christendom. The petty tyrants, who ruled at Rome, held the Apostolic See in a long and disgraceful servitude, and thrust into the Chair of St. Peter their creatures, their kinsmen, or their own sons, who, as might be expected, were not always worthy of that high and responsible position. "But these Popes," Gibbon well remarks, "were chosen, not by the Cardinals, but by their lay patrons." God permitted these trials to show that the government of His Church depends, not like other governments, upon the virtues or vices of its representatives, but on His divine power.

125. "We need not be surprised," says Archbishop Kenrick, "that daring and licentious men, under such circumstances, were sometimes seen to occupy the highest places in the Church; but we must admire the overruling providence of God, which preserved the succession of Chief Pastors, and gave from time to time bright examples of Christian virtue. The scandals of those ages menaced, indeed, with destruction the Church, which drifted like a shattered vessel, whose pilot had no power or care to direct her course, whilst wave on wave dashed over her, and no light beamed on her but the lightning flash, as bolt after bolt struck her masts; but He who controls the tempest slept within her, and in His own good time He bade the storm be still, and all was calm and sunshine." (Primacy, P. III. c. ix.)

126. The elevation of Arnulf to the imperial dignity by Formosus, had greatly incensed the Italian party, and the death of this able and zealous Pontiff left Rome, torn by the factions of the rival emperors, in a state of dissension. During the short period of eight years, nine Popes followed in rapid succession. The immediate successor of Formosus, Pope Boniface VI, A. D. 896, reigned only fifteen days, when the party of Lambert succeeded in intruding the fanatical Stephen VII., A. D. 896-897, into the papal chair. He was the first Pope who grievously disgraced his high office. Yielding to party spirit, he had the body of Formosus unearthed, and in a Council assembled for that purpose, declared his election to the Papacy irregular; after cutting off three fingers of the right hand, the body was cast into the Tiber. The ordinations which Formosus had conferred were declared invalid. The barbarity of this act, which, it is consoling to know, were committed by an intruder, aroused the indignation of the people, by whom the perpetrator of the outrage was seized and strangled in prison.

127. Rome had now become the seat of discord and party-strife; two rival and mutually hostile factions—the Formosans and Anti-

Formosans, or party of Lambert—fiercely opposed each other. The two succeeding Popes—the pious Romanus and the mild Theodorus II.—survived their promotion each only a few months. Theodorus aimed at reconciling the parties and solemnly reinterred Formosus; the body of the ill-treated Pontiff, which had been found by fishermen in the Tiber, was again deposited in the papal vaults and the clerics ordained by him were reinstated. The pontificate of the active and energetic John IX., A. D. 898–900, who labored most zealously to heal the evils of his time, closed the ninth century. A Roman Council held under him, annulled the unprecedented judgment passed on Pope Formosus, and solemnly restored his memory. The orders which he had bestowed were confirmed, and re-ordinations condemned.

128. The year 900 was inaugurated by the accession of the virtuous and benevolent Benedict IV., A. D. 900–903. The unfortunate Louis of Provence was crowned emperor by him, in 901. Leo V., A. D. 903, who is praised for the singular purity of his life, was imprisoned, and the Papacy usurped by a certain Christopher. The usurper, after six months, was dethroned to make room for Sergius III., A. D. 904–911. The moral character of Sergius is grievously assailed by Luitprand, a contemporary writer, whose testimony, however, is weakened by his known hostility to the counts of Tusculum, to whom Sergius was related, and by his partial devotion to the imperial interests.¹ Flodoard and Deacon John, other contemporary writers, represent Sergius as a favorite with the Roman people and a kind and active Pontiff, who labored strenuously for the restoration of ecclesiastical discipline. With the exception that he was an opponent of Pope Formosus, he is guiltless of the charges brought against him by the slanderous Luitprand.

129. After the brief pontificates of Anastasius III., A. D. 911–913, and Lando A. D. 913–914, who were reduced to inactivity, the Apostolic See was held in a disgraceful servitude by the counts of Tusculum, for a space of fifty years, during which period three notorious women—Theodora and her daughters, Marozia and Theodora—had an almost absolute sway over papal elections.

130. On the death of Lando, John X. was called to the Papacy A. D. 914–928. He was a near relative, according to some, the nephew of the elder Theodora. Upon this fact the lying Luitprand built up his grievous accusations against that Pontiff, whom he

1. Luitprand, bishop of Cremona, lived about the middle of the tenth century. He was the author of several historical works containing a frightful picture of the depravity of the age. But the truthfulness of his statements is very much shaken by the looseness of his own life and his courtly servility. Being a courtier of Otho I. and a violent adherent of the German party, he was bitterly hostile to the Italian party, and all the Popes who favored it. Compare Jungmann, *Diss.* xviii. 3.

charges with gross licentiousness. The conflicting statements of Luitprand are a sufficient proof of the falsehood of his allegations. By other contemporary writers, John X. is represented as a Pontiff of unimpeachable conduct, whose reign was eminently useful to the Church. The extraordinary ability which he exhibited as archbishop of Ravenna, had pointed him out as the one best qualified to occupy the papal chair at that critical time. Pope John displayed great activity and energy for the liberation of Italy from the Saracens. He united the Italian princes into a powerful confederacy, and placing himself at the head of the combined army, he utterly routed the Moslems and freed the country from their power, A. D. 916. John next manifested a disposition to break the power of the Tuscan tyrants, and free the Papacy from its degrading dependency. But his noble endeavors were anticipated by the party of Marozia. He was surprised in the Lateran palace by this daring woman; his brother Peter was killed before his face, and the Pope himself thrown into prison, where shortly after he died, it is said, by violence.

131. After the two short and, perhaps, abbreviated pontificates of Leo VI., A. D. 928-929, and Stephen VIII., A. D. 929-931, Marozia caused her own son by her first husband, Alberic I., to be elected Pope, under the name of John XI., he being then only twenty-five years old, A. D. 931-936. The youthful Pontiff was wholly dependent on his mother, and, after her banishment from Rome, on his still younger step-brother, Alberic II., who, with the title of "Princeps Romæ," reigned as absolute sovereign over Rome, and kept the Pope, his brother, in strict captivity during his lifetime.

132. The rule of Prince Alberic, which lasted twenty-two years, was conducted with ability, justice, and moderation. The elections of Popes during his reign were free and peaceful, and the best men among the Roman clergy were chosen. Such were the pious Leo VII., A. D. 936-939, and Stephen IX., A. D. 939-943, who were wholly devoted to the work of peace and the interests of the Church; and the two saintly Pontiffs, Marinus II., A. D. 943-946, and Agapetus II., A. D. 946-956, who distinguished themselves by their zeal for reform. Notwithstanding the personal worth of these Popes, they were nevertheless obliged to submit to the dictatorship of Alberic.

133. Prince Alberic was instrumental in restoring the temporal sovereignty to the Popes. Shortly before his death, in 954, he induced the Romans to promise that they would elect his son Octavian, Pope, on the first vacancy in the Holy See. Octavian, accordingly, after the death of Agapetus II., assumed the pontificate, although he was then but eighteen years old, A. D. 953-964. He took the name of John

XII., being the first Pope who thus changed his name. This youthful Pontiff, whose training and conduct in no wise befitted him for his exalted office, was an unworthy occupant of the papal chair, upon which he brought disgrace by his dissolute life. But the Church, then in a most humiliating state of bondage, cannot be held responsible for the outrageous conduct of this young profligate, who was not her choice, but who had intruded himself into the pontificate by means of the temporal power which he inherited from his father.

SECTION XV.—THE PAPACY AFTER THE RESTORATION OF THE EMPIRE,
UNDER OTHO I., THE GREAT.

Otho I.—Restoration of the Empire—Deposition of John XII.—Leo VIII. Antipope—Reinstatement and Death of John XII.—John XIII.—Otho's Conduct towards the Holy See—Crescentius—Benedict VI.—Boniface VII., Antipope—Benedict VII.—John XIV.—John XV.—Otho III. in Rome—Gregory V.—Sylvester II.

134. Upon the death of King Lothaire, in 950, Berengar of Ivrea, grandson of Duke Berengar, became King of Italy. Adelaide, the widow of Lothaire, Berengar wished to marry to his son Adalbert. But she sought and obtained the protection of King Otho I., of Germany, who married her and was crowned king of Lombardy, A. D. 951. The tyranny of Berengar caused Pope John XII. and the Italian nobles to invoke the aid of Otho. The gallant king of Germany again marched into Italy, and having deposed Berengar, proceeded to Rome, where he was crowned Emperor, A. D. 962. Thus, after a vacancy of thirty-eight years, the Empire of the West was a second time restored, and from that time the imperial dignity remained permanently with the kings of Germany.

135. Otho I. promised under oath to respect and uphold the authority of the Pope, and, by a new diploma, secured to him the states that had been donated to the Holy See by Pepin and Charlemagne. The Pope and the Romans, on their part, swore to hold no connection with the enemies of the emperor. John, however, violated these promises, and entered into an alliance against the emperor with the Greeks and Adalbert of Ivrea. The faithlessness of the Pope, and the loud complaints about his unedifying conduct caused Otho to hasten again to Rome, where he called a Synod, which deposed John XII., and chose in his stead Leo VIII. After the departure of Otho, John, returning to Rome, drove out the antipope and retaliated upon all who sided with the emperor. Shortly after, John suddenly fell sick and died. Thus providence had vindicated his rights by restor-

ing him to the Papacy; and on the other hand, by his sudden death, brought his disgraceful career to an early close.

136. The Romans, instead of closing the schism by choosing Leo VIII., the protégé of the emperor, elected Benedict V., a man of great virtue and learning, and swore to defend him, even against the emperor himself. On receiving this news, Otho returned, besieged and took Rome and reinstated Leo VIII. Benedict, the lawful Pontiff, was carried away into Germany and kept in captivity at Hamburg, where he died the following year, 965, surviving his rival three months. With the concurrence of the ambassadors of Otho, the Romans elected John XIII., A. D. 965-972. The severity with which the new Pope maintained his sovereign rights against the nobility, caused an insurrection against him; he was seized and held in prison for ten months. Otho, on learning this, hurried to Rome and inflicted a summary punishment upon the authors of the revolt, A. D. 966. The following year the emperor's son, Otho II., received from the Pope the imperial crown.

137. Otho I. died in the year 973. He well deserves the name of Great, notwithstanding his grievous errors and wrongs toward the Holy See. The return of the old disorders at Rome, made, perhaps, his intervention necessary; but he certainly carried it too far with regard to Popes John XII. and Benedict V. His example became a precedence for subsequent emperors, some of whom interfered more than it was meet in ecclesiastical affairs and in the election of Popes, to the great detriment of the Holy See and the Church in general.

138. The death of Otto I. was the signal for new outbreaks and disturbances in Rome. An attempt was made to overthrow the imperial power in Italy. The movement was headed by Crescentius, or Cencius, who is supposed to have been a son of Theodora, the sister of the notorious Marozia. Having made himself master of Rome, Crescentius oppressed, imprisoned, and even murdered the Popes favoring the imperial power. Pope Benedict VI., A. D. 972-974, successor of John XIII., was dethroned, imprisoned in the castle of St. Angelo, and finally strangled; and Cardinal Franco, a partisan of Crescentius, intruded into the Chair of St. Peter as Boniface VII. After one month, however, the intruder was dispossessed by the Romans and fled to Constantinople. With the assent of Otho II., the bishop of Sutri was enthroned as Benedict VII., A. D. 975-983. He excommunicated Cardinal Franco, the antipope, and governed the Church with vigor and great prudence.

139. Benedict VII. was succeeded by Peter, bishop of Pavia and chancellor to Otho II., as John XIV., A. D. 983-985. The premature

death of the emperor in 983, was the signal for a fresh revolt in Rome. Cardinal Franco returned to Rome, and, with the aid of the Crescentians, dethroned the Pope, confined him in the castle of St. Angelo, and there left him to die of hunger. But the early and sudden death of the antipope enabled the Roman clergy to elect a worthy Pope in the person of John XV. (A. D. 985-996), who governed with great prudence and success, notwithstanding the many difficulties of his position. In the meantime, the son of Crescentius, called Crescentius II., or Numentanus, had seized upon the Roman principality and made himself patrician and governor of Rome. His tyranny obliged the Pope to leave Rome, and to invite the young emperor-elect, Otho III., to his aid, A. D. 996.

140. On his arrival at Rome, Otho found the Roman See vacant by the death of John XV.; through his influence, his cousin Bruno, a man of extensive literary acquirements, was raised to the papal chair as Gregory V., A. D. 996-999. He was the first German Pope. By him, Otho was crowned emperor. After the departure of Otho, Crescentius renewed his insurrection, drove out Gregory, and caused the elevation of John Philagathos, bishop of Piacenza, to the Papacy, who assumed the name of John XVI. Otho returned, and in company with Gregory, entered Rome. The antipope was severely punished, and Crescentius, the author of the revolt, together with twelve of his principal adherents, was beheaded. Pope Gregory labored zealously for the reformation of ecclesiastical life; but his walk of usefulness was cut short by a premature death.

141. Gregory was succeeded by the first French Pope, the famous and learned Gerbert, former tutor of Emperor Otho III. He assumed the name of Sylvester II., A. D. 999-1003. No Pope so truly great had occupied the papal chair since the time of Nicholas I. He displayed great zeal, talent, and severity in his administration, especially in reforming and elevating the clergy. His uncommon knowledge of the fine arts and sciences, and his rapid elevation to the highest dignities in the Church, caused him, in a barbarous age, to pass for a magician. To King Stephen of Hungary and his successors he gave the title of "Apostolic Majesty," and the right to have the cross borne before him. Sylvester was the first Pope that conceived the idea of arming Christendom for delivering the Holy Land from the hands of the Mussulmans. But this plan perished with the death of Otho III., in 1002, whom the Pope followed to the grave in the succeeding year. Otho III. entertained the idea of transferring the capital of the empire to Rome, but was prevented from carrying it out by his early death.

SECTION XVI.—THE PAPACY FROM THE DEATH OF SYLVESTER II. TO THAT OF LEO IX.—RENEWED DEPENDENCY OF THE HOLY SEE.

John Crescentius Lord of Rome—Popes under his administration—Tusculan Popes—Benedict VIII.—Emperor Henry II.—John XIX.—Emperor Conrad II.—Benedict IX.—Gregory VI.—Papal Schism—Emperor Henry III.—German Popes—Clement II.—Damasus II.—Leo IX.—Robert Guiscard.

142. After the death of Otho III. and Pope Sylvester II., the Roman pontificate again became the prey of Italian factions. The Crescentian family, under John Crescentius, regained predominance in Rome and maintained it during the pontificates of John XVII., which lasted only five months, of John XVIII., A. D. 1003–1009, and Sergius IV., A. D. 1009–1012; the last two ruled the Church in peace and with honor to themselves. After the death of John Crescentius in 1012, the dominion of this family passed over to the counts of Tusculum, who retained it for thirty years, and, as a rule, placed their relatives on the papal throne.

143. Benedict VIII., A. D. 1012–1024, was the son of the count of Tusculum, but proved a most worthy Pontiff, who spared neither weariness nor exertion to restore to his high office the value it had lost. An antipope, named Gregory, set up by the opposite party, forced Benedict to leave Rome. He was restored to his see by the emperor St. Henry II. of Germany, who with his wife, the sainted Cunigunda, received from him the imperial crown, A. D. 1014. The indefatigable Pontiff labored strenuously for church-reform, and held several Councils, the decrees of which the emperor confirmed as laws of the empire. The Pope and the emperor planned the convocation of a General Council for the purpose of effecting a universal and thorough reformation of morals and discipline, but were prevented from carrying out this grand project by their premature death. With Henry II. ended the Saxon line of emperors. He was canonized in 1146;—his empress, Cunigunda, in 1200.

144. Benedict's brother, Romanus, succeeded him in the pontificate, under the name of John XIX., A. D. 1024–1032. His reign of eight years was a laudable administration. In 1027, he conferred, in the presence of the kings of Burgundy and Denmark, the imperial crown upon Conrad II. of Germany, with whom the Franconian dynasty ascended the German throne. Upon the death of this Pope, his brother, Count Alberic, notwithstanding the remonstrances of the cardinals, secured, by liberal contributions among the people, the election of his son, Theophylact, a youth of eighteen, as Benedict IX., A. D. 1033–1044.

145. During the eleven years of his reign, under the protection of the Emperor, and supported by the power of his family, this papal youth harrassed the people by his capricious tyranny, and disgraced the Apostolic See by the wanton conduct of his life. The Romans, disgusted with his disorders, expelled him; but he was restored by Emperor Conrad. In 1044, he was driven away a second time, when an antipope, styled Sylvester III., was intruded on the throne for three months. To free the Holy See from the degradation to which it had sunk in consequence of the bribery and tyranny of the nobles, Gratian, a distinguished and respected Roman archpriest, by offering a large subsidy in money, induced Benedict to resign and withdraw to private life. Gratian was then himself canonically elected Pope, under the name of Gregory VI., A. D. 1044-1046. But Benedict soon repented of his resignation, and renewed his pretensions to the Papacy. There were now three claimants to the Papal office—Benedict IX., who had formally abdicated; Sylvester III., the antipope; and Gregory VI., the now legitimate Pontiff.

146. To put an end to the schism, Henry III., successor of Conrad II., was invited to interpose his aid. On his arrival in Italy, he caused Gregory VI. to call a Council, that the claims of the rival Popes might be examined and measures be adopted to restore peace and order. The Council, which met at Sutri in 1046, set both Sylvester and Benedict entirely aside, and confirmed the resignation of Gregory VI., who disclaiming most solemnly all selfish motives in assuming the pontificate, abdicated of his own free will. Accompanied by his disciple Hildebrand, he went into exile to Germany, where he died in 1048.

147. Upon the recommendation of Henry III., three German bishops successively ascended the papal throne.¹ Suidger of Bamberg, as Clement II., reigned only nine months, A. D. 1046-1047. He crowned Henry emperor, and held a Council at Rome for the extirpation of simony. His successor, Damasus II., survived his enthronization only twenty-three days; before his elevation to the pontificate he was bishop of Brixen.

148. On the premature death of Damasus II., the pious and learned bishop Bruno of Toul, after a long resistance, finally consented to accept the papal dignity, on the condition, however, that he should be freely elected by the clergy of the Roman Church. He was enthroned as Leo IX., A. D. 1049. With his accession began the

1. "It must be acknowledged, that the worst scandals of those times were given by Romans or other Italians raised to that high eminence by the prejudices and partiality of their countrymen, or still more by the swords of their kinsfolk, and that the splendor and glory of the pontificate were restored by Popes of German origin, or who rose to office under imperial protection."—Kenrick, *Primacy*, Part III., Ch. ix., note.

dawn of better and brighter days for the Papacy. He resumed and carried on with untiring zeal the great work of reformation begun by Clement II. His pontificate was one continued journey, undertaken for the purpose of everywhere enforcing ecclesiastical reforms. In Italy, France, and Germany numerous Councils were held and presided over by the Pope in person. Severe laws were enacted for the extirpation of the then prevailing vices of simony and clerical incontinence.

149. The pontificate of Leo IX. was troubled by the Norman invasion. Under their famous chief, Robert Guiscard, the Normans ravaged and devastated Lower Italy and the Papal States. Leo enlisted an army to expel these barbarous freebooters from the peninsula. But the expedition failed, and the Pope himself was taken prisoner. The conquerors, beholding in their captive the Vicar of Christ, knelt before him and asked his blessing. Guiscard promised to support the Pope against his enemies, and was invested by him with the lands which he had conquered or would conquer from the Saracens. With the successful though short pontificate of Leo IX. closes the first epoch of the Middle Ages. He died A. D. 1054.

CHAPTER III.

CATHOLIC SCIENCE AND LITERATURE.

SECTION XVII.—GENERAL STATE OF LEARNING IN THIS EPOCH—ENDEAVORS OF THE CHURCH TO PROMOTE LETTERS.

Decline of Literature—Its Causes—Preservation of Learning—Causes that prevented the total Extinction of Learning—Literary Popes—Their Measures to promote Learning—Cathedral and Conventual Schools—Primary Schools—High Schools—Monks and Monasteries—Charlemagne—His Palatine School—Famous Scholars—Famous Monastic Schools—The Irish Church a Nursery of Learning—Testimony of Bede—State of Learning in England.

150. During the disturbances which followed the fall of the Roman Empire in the West, and the establishment of barbarian nations on its ruins, learning rapidly declined in Italy and Southern Europe generally. The conquests of the northern nations, and the ceaseless incursions of the Saracens and Hungarians again plunged the greatest part of Europe into the barbarity and ignorance from which it had slowly emerged during the lapse of several centuries. In their ruthless career of destruction, nothing was spared by the

barbarian hordes. Churches and monasteries, those sanctuaries of piety and learning, were destroyed; once flourishing schools were closed and abandoned, and their libraries consigned to the flames—an irreparable loss in those days, when we consider that obtaining and multiplying books was attended with so much labor and difficulty.

151. It would, however, be unfair to assert that literature in those days was utterly neglected, and that all desire for learning had died out. There were always some learned men, who exercised a beneficial influence over their age; zealous and holy bishops, who strove ardently to promote learning and science; and wise rulers, such as Charlemagne, and Otho the Great in Germany, and Alfred in England, who counted it among the first of their duties to provide for the instruction of their people. That the light of science in these ages was not wholly extinguished, was owing especially to the solicitude of the Church, and the industry of the monks, who continued to cultivate knowledge with an ardor such as religion alone can inspire.

152. "The preservation of ancient learning," says Hallam, "must be ascribed to the establishment of Christianity. Religion alone made a bridge, as it were, across the chaos, and has linked the two periods of ancient and modern civilization. . . . The sole hope for literature depended on the Latin language, which three circumstances in the prevailing religious system conspired to maintain: The Papal supremacy, the monastic institutions, and the use of a Latin liturgy." A continual intercourse was kept up in consequence of the first, between Rome and the several nations of Europe, and made a common language necessary in the Church. The monasteries held out the best opportunities for study and were the secure repositories for books. All ancient manuscripts were preserved and multiplied in this manner, and could hardly have descended to us through any other channel. The Latin liturgy, and the reading and study of the Latin Vulgate, caused the Latin to be looked upon as a sacred language, and contributed not a little towards the preservation of learning. But the Church not only saved science and literature from universal destruction, she also caused the barbarian tribes, whose destructive invasions had been so detrimental to the cause of letters, gradually to imbibe and adopt the principles of true civilization.

153. Notwithstanding the general decline of learning, the Popes continued to be distinguished for their personal attainments, as well as for their zeal in diffusing knowledge and science. Superior literary acquirements generally graced the successors of St. Peter. Leo II. was a most eloquent and learned Pontiff; Benedict II., John VI., and John VII. were respected for their knowledge of Sacred Scrip-

ture ; and Popes Gregory II., Gregory III., Zacharias, Stephen III., and Hadrian I., in the eighth century, were remarkable for their extensive knowledge and great literary attainments. In the ninth century, we find Popes Leo III., Eugenius II., Gregory IV., Sergius II., Leo IV., Nicholas I., and Stephen VI., who were not only learned themselves, but had courts remarkable for their literary character. Sylvester II. was, beyond question, the greatest and most accomplished scholar of his age.

154. The praise of having originally established schools, belongs to the Church. They came in place of the imperial schools overthrown by the barbarians. Monasteries and episcopal sees became special nurseries of learning. Wherever a cathedral church or a monastery was erected, there also a school, with a library attached, was opened for the education of the clergy and the literary improvement of the people in general. In some places, at least, for the instruction of the young, primary schools were established. Popes Eugenius II. and Leo IV. labored zealously to dissipate the ignorance which then prevailed. The former in a Roman Synod, A. D. 826, enacted that schools should be opened in cathedral and parish churches, and where-soever they might be deemed necessary. Flourishing high schools existed in Italy, at Rome, Florence, Pavia, Turin, Ivrea, Cremona, Verona, Vicenza, Fermo, and Friuli, not to mention the monastic schools of Monte-Cassino, Bobbio, and elsewhere. Italy was still considered the center of literature, and students flocked thither from all parts of Europe to receive an education.

155. The monks especially distinguished themselves by collecting and compiling books and founding schools and libraries. In every monastery a considerable portion of time was daily allotted to the copying of books, and thus by their untiring industry the monks preserved and transmitted to us the precious treasures of the ancient classics and Christian literature. Libraries and schools for the education of youth were attached to most of the monasteries, many of which were famed far and near as seminaries of learning and repositories of science.

156. The revival of literature in France, as well as in Germany, was principally due to the efforts and generous encouragement of Charlemagne. With a view to his own improvement and that of his people, he invited men of learning and erudition from all parts to his court, and with their help established in the principal towns of his empire, schools for the purpose of promoting the study of every true and useful branch of knowledge. Among these, the most celebrated were Alcuin, a learned Anglo-Saxon, whom Charles called his master,

and whom he placed at the head of his Palatine school; Paul Warnefried, or Paul the Deacon, a Lombard, his preceptor in Greek, and Eginhard, his secretary and biographer. Among the other sages patronized by Charlemagne, were Paulinus, patriarch of Aquileja, celebrated for his virtues and learning; Theodolphus, bishop of Orleans, and two metropolitans of Milan, Peter and Odelbertus.

157. The cathedral and conventual schools, erected or restored by Charlemagne, flourished the best, having had time to produce fruits, under his successors. Many monasteries in France and Germany, among others, Tours, Corvey, Rheims, Aniane, St. Gall, Fulda, Reichenau, and Hirsau vied with one another in learned pursuits. Especially famous, as a center of ecclesiastical training and general culture, was the abbey of Cluny in France. From the abbey of Cluny, which in the eleventh and twelfth centuries acquired great celebrity, flowed forth, as from a fountain, a new desire for learning and literary pursuits.

158. Soon after her conversion to the faith, Ireland became, and for three centuries continued to be, the great nursery of learning and religion. While almost the whole of Europe was desolated by war, peaceful Ireland, free from the invasions of external foes, opened to the lovers of learning and piety a welcome asylum. The strangers, who visited the Holy Isle from Britain and from even the most remote parts of the Continent, received from the Irish the most hospitable reception, free instruction, and even the books that were necessary for their studies. We are told by the Venerable Bede and other ancient writers, that the Irish Church in its golden age was celebrated for the sanctity as well as the general learning of its priests and monks; that it had libraries and flourishing schools from which learning was often imported into other countries; and, they add, that not only England, but the whole of Europe, received instructions from that island, to which there was a general resort of scholars as to an emporium of science.

159. In Ireland, more than anywhere else, each monastery was a school, in which many missionaries and doctors were educated for the service of the Church and the propagation of the faith and Christian civilization in other countries. From the Irish monasteries issued numberless copies of the Holy Scriptures and the Fathers—copies which were distributed throughout Europe and which are still to be found in the continental libraries. “To give one instance of the flourishing condition of her institutions of learning during the period in question,” writes Archbishop Spalding, “it is well known that the monastery of Bangor contained no less than three thousand

monks, besides scholars almost innumerable. Fired with enthusiasm, Irishmen visited almost every country in Europe, leaving behind them splendid institutions of learning and religion,—for these two always went hand in hand. Irishmen established the monastery of Lindisfarne in England, of Bobbio in Italy, of Verdun in France, and of Würzburg, Ratisbon, Erfurth, Cologne, and Vienna in Germany;—to say nothing of their literary labors in Paris, throughout England, and elsewhere.”

160. The appointment of the learned Theodore of Tarsus for the see of Canterbury resulted in great literary advantage to England. The archiepiscopal palace and the monastery of the Abbot Hadrian became normal schools for the whole country. The conventual schools of Canterbury, Glastonbury, Lindisfarne, Jarrow, Weremouth, and York were eminent seats of culture and learning. Even the nuns pursued the path of learning with ardor, and there are several instances of their knowledge, not only of Latin, but also of Greek and the works of the Fathers. The immortal Alfred was most active, both in restoring and promoting the study of science and of every useful art among his subjects. After Alfred, letters were much indebted to the exciting zeal of the celebrated Archbishop Dunstan. The knowledge which he had acquired from the Irish ecclesiastics, he liberally imparted to his pupils, and from his monastery, Glastonbury, diffused a spirit of literary improvement throughout the realm. His efforts were nobly supported by his disciple, Bishop Ethelwold of Winchester. From the school which Ethelwold founded at Winchester and superintended in person, teachers were distributed for the different monasteries in the kingdom.

SECTION XVIII.—CHRISTIAN SCHOLARS AND WRITERS—THEIR WORKS.

Rabanus Maurus—Other German Scholars—French Writers—Gerbert—Irish Scholars—St. Cummian—Adamnan—St. Virgilius—His Controversy with St. Boniface—Dungal—Erigena—English Scholars—Aldhelm—Bede—Alcuin.

161. The most distinguished German scholar flourishing in this epoch was Rabanus Maurus. He was a monk of the abbey of Fulda, and Alcuin's most noted pupil. He was the chief teacher in his monastery, and his school became so celebrated that pupils from all quarters flocked to Fulda. Rabanus was afterwards raised to the see of Mentz, which he adorned by his virtues as he had adorned Fulda by his learning. He died about A. D. 856. The general opinion was “that Italy had not seen his like, nor Germany produced his equal.”

His principal work "*De Institutione Clericorum*," written originally for the instruction of his own scholars and their pupils, exercised a great and beneficial influence upon all the cloister-schools in the Frankish Empire. His work "*De Universo*" is a sort of universal encyclopædia of the arts and sciences then known.

162. Walafried Strabo, the disciple of Rabanus Maurus, and abbot of Reichenau, was the author of numerous exgetical writings which were held in high esteem during the Middle Ages. His death occurred A. D. 849. His contemporary, Bishop Haymo of Halberstadt, left, besides a Church History, also some works on exegesis. Bruno, brother of Otho the Great, and archbishop of Cologne, contributed much to the cause of science. As chancellor of the Empire he re-opened the Palatine school, invited learned Irish priests to the imperial court, and by every means endeavored to raise the standard of the cloister-schools. We must not omit to mention here the name of the celebrated Roswitha, a Saxon nun. She flourished in the reigns of the Othos, and was the most accomplished woman of her age. She spoke Latin, and even Greek, fluently, sung the deeds of Emperors Henry I. and Otho the Great in elegant Latin verses, wrote many lives of the Saints, and also composed religious dramas, in which she celebrates the triumph of the chastity of Christian virgins.

163. Of the French writers of this epoch, we must mention Druthmar, the Grammarian, a monk of Corvey, who had gained some reputation as a Greek and Hebrew scholar; Angelolmus, a Benedictine of Luxeuil, who wrote commentaries on the Scriptures of considerable merit; Hincmar, archbishop of Rheims, the greatest canonist of his time, whose many controversial writings are valuable contributions to the history of his age; and Flodoard of Rheims, the author of a history of the Church. Paschasius Radbertus, abbot of Corvey, has left, besides biblical commentaries, a comprehensive treatise "*On the Body and Blood of the Lord*," in which he sets forth, with great precision, but in terms not then in vogue among theologians, the belief of the universal Church regarding the Blessed Sacrament. Anastasius, Roman Librarian (died A. D. 886), compiled the lives of a number of Popes from three Byzantine authors, to which he added others of his own composition.

164. But the most accomplished scholar of this epoch was the celebrated Gerbert, who became Pope, taking the name of Sylvester II. He was born in Auvergne of obscure parentage, about A. D. 920. When a young student he was taken to Spain, where he visited Cordova and Seville, and profited by the mathematical science taught in the Mohammedan schools. He became preceptor to Otho III., and

subsequently to Robert, son and successor of King Hugh Capet of France. His learning, which comprised poetry, mathematics, astronomy, and the natural sciences, as well as the whole of theology, is described to have been prodigious. The fame of his learning raised the school of Rheims to a high reputation. By his writings, as well as by his example and exhortations, he gave a fresh impetus to study, and drew to his side a numerous crowd of enthusiastic disciples. The most illustrious of these was Fulbert, bishop of Chartres, who became the master of many accomplished scholars. Gerbert is said to have introduced the use of Arabic figures in arithmetic, which he probably acquired in the school of Cordova.

165. Venerable Bede informs us that before and about his time the Irish Church possessed many eminent scholars. Among the earliest Irish scholars are named Cumman and Adamnan. St. Cumman, an Irish monk, flourishing in the first half of the seventh century, was instrumental in procuring the adoption of the Roman rule regarding the celebration of Easter by the Irish. His well known paschal treatise, A. D. 634, addressed in the form of an epistle to Segienus, abbot of Hy, gives us a lofty idea of the erudition of the author, as well as of the solid learning which Ireland could then give her priests. He also left a collection of penitential canons, entitled "*Liber de Pœnitentiarum mensura.*" Cumman died, according to the Four Masters, in the year 661.

166. Adamnan, a near contemporary of St. Cumman, flourished in the latter half of the seventh century. He was the ablest and most accomplished of St. Columbkil's successors at Hy. Of Adamnan's learning we have the highest testimony in the statements of Bede and Alcuin, the former calling him a "holy and wise man, well versed in the science of the Holy Scripture," while Alcuin classes him among "the celebrated Fathers of the Irish." His undoubted writings are the work "*De Locis Sanctis,*" of which Bede has transferred large portions into his Ecclesiastical History, and the "*Life of St. Columbkil,*" which has been pronounced the most complete biography of the Middle Ages.

167. In the eighth century, another Irish monk, Virgilius, shed a lustre on his native country by his learning as well as by his virtues. He was a celebrated missionary in Germany with St. Boniface, and subsequently was appointed bishop of Salzburg by Pope Stephen II. He is designated by his German biographers as "the most learned among the learned." It was while sharing the missionary toils of St. Boniface, that Virgilius became involved with him in controversy. The disputed questions turned on the validity of the baptismal form,

when mispronounced through ignorance,¹ and the existence of antipodes. Virgilius in both instances held the affirmative. Pope Zacharias, to whom the questions were referred, virtually gave his approbation to the opinions of Virgilius; he declared that the want of grammatical knowledge in the minister could not invalidate the efficacy of the sacrament, and censured the opinion of Virgilius regarding the existence of antipodes only, because it had been represented ignorantly to him as a belief in another race of men, who descended not from Adam and were not redeemed by Christ, which would be heresy.

168. Dungal, in the beginning of the ninth century, one of the most learned men of his time, was an excellent theologian, poet and scholar. When Claudius, bishop of Turin, openly attacked the use of holy images, Dungal came forward as a learned apologist in their behalf in a work entitled, "*Responsa contra Perversas Claudii Sententias*," A. D. 827. His reply to Charlemagne on the two solar eclipses which happened in the year 810, proves the writer to have been well acquainted with all that the ancients had taught upon the subject. He was appointed chief teacher in the great school at Pavia by Lothaire II. Another eminent Irish scholar of this period is Sedulius, abbot of Kildare, who won fame by his commentaries on the Gospels and on the Pauline Epistles.

169. But the greatest scholar of this epoch, after Gerbert, or Pope Sylvester II., is the learned and subtle John Scotus, whose distinctive surname of Erigena seems to point clearly to Ireland as his native country. The fame of his talents and learning caused Emperor Charles the Bald to invite him to his court and place him at the head of the Palatine school. He is said to have been master of the Greek, Hebrew, and Arabic languages. He was perfectly familiar with the writings and systems of the Greek philosophers, and with the works of the Fathers of the Church, both Greek and Latin. At the solicitation of his royal master, he translated the mystical works of Dionysius the Areopagite which were then deemed genuine. He became involved in the predestinarian controversy against Gottschalk. His treatise on the Eucharist, now lost, excited much controversy in a later age; and his principal work "*De Divisione Naturae*" was condemned by Pope Leo IX in 1050. The wild theories, advanced by Erigena in this and other works, justly exposed their author to the

1. In administering the sacrament of Baptism, some ignorant priest was wont to say, "Baptizo te in nomine Patria et Filia et Spiritus Sancta," instead of "Patris, et Filii, et Spiritus Sancti." St. Boniface judged that the sacrament thus administered was invalid; St. Virgilius, however, distinguishing with more precision between the accidental and essential parts of the sacrament, pronounced it his opinion that the baptism, in the case at issue, was valid.

censures of the Church. At what date Erigena died is not clearly ascertained.

170. Among the most learned of the Anglo-Saxons, flourishing in this period, are St. Aldhelm, Venerable Bede, and Alcuin. St. Aldhelm, whom Alfred the Great calls "the prince of English poets," lived towards the close of the seventh century. He was a pupil of Mailduf, founder of the abbey of Malmesbury, and Hadrian, the abbot. The school which he founded in the abbey of Glastonbury became for a time the most celebrated in the island. He was the first Englishman who composed a work in Latin, and he is chiefly known by his two works "De Virginitate," and "De Laude Virginum," the latter in verse. Aldhelm died in 709.

171. Bede, who from his superior learning and admirable virtues received the appellation of "Venerable," was born about A. D. 673. He was educated by the monks of Jarrow and Weremouth, his first instructor being Benedict Biscop himself. The proficiency of Bede in all branches of learning was considerable, and the diversity as well as the extent of his reading remarkable. His ardent and comprehensive mind embraced every science which was then studied. In his own catalogue of books, which he composed, we find commentaries on most of the books of the Scripture, treatises on physics, geography, astronomy and all the sciences of the period, lives of Saints, and sermons. But his Ecclesiastical History of the Anglo-Saxons, in five books, from the landing of Julius Cæsar to the year 731, is the most celebrated of his works. Venerable Bede died A. D. 735.¹

172. Alcuin was born at York about the time of Venerable Bede's death. He was a pupil of Egbert, archbishop of York, himself a disciple and friend of Bede, and the patron of the learned. He succeeded that prelate as master of the then flourishing school of York, until, at the invitation of Charlemagne, he joined the imperial court in 782, taking charge of the Palatine school. The Emperor himself did not disdain to become his pupil. The talents of Alcuin were great, and his acquirements considerable when compared with the literary attainments of his age. His many works comprise chiefly treatises on religion and other associated points. For the use of his pupils he wrote, in the form of dialogues, treatises on most of the sciences. To him the Caroline books, and the canons of the Council of Frankfort, have been generally ascribed; and his writings against Felix and Elipandus exposed the errors of those innovators. Alcuin died A. D. 804.

¹ A Synod of Aix-la-Chapelle named him, a century after his death, "the wonderful Doctor of modern times."

CHAPTER IV.

HERESIES AND SCHISMS.

SECTION XIX.—ICONOCLASM—SEVENTH ECUMENICAL COUNCIL, A. D. 787.

Veneration of Sacred Images—Iconoclasm—Leo the Isaurian—Edicts against Images — Gregory II. — Gregory III. — Patriarch Germanus — His Degradation—Patriarch Anastasius.—Constantine Copronymus Emperor—Persecution—False Synod of Constantinople—Leo IV. Emperor—Irene Empress—Restoration of Images—Seventh General Council—Decision of the Council—Renewal of Iconoclasm—Leo the Armenian against Images—Theophilus a Cruel Persecutor—Theodora Empress—Close of Iconclasm—Result of the Controversy—Council of Frankfort—Caroline Books.

173. The use of images in the Church dates from very remote antiquity. This is sufficiently proved from the monuments of the Apostolic age, and from the numerous symbols and images of Christ, the Virgin, the Apostles, and biblical personages which adorn the Roman Catacombs; many of these symbols belong to the first and second centuries. The Greeks, who even in our days show a greater zeal and display in the veneration of holy images than the Latins, by their exaggerated devotion paid to sacred symbols, at this period, gave occasion for the rise of a violent reaction, the *iconoclastic persecution*, the origin of which is usually ascribed to Emperor Leo, surnamed the Isaurian, A. D. 716–741. Ignorant of sacred and profane letters, and a fell barbarian, risen from the ranks of a common soldier to the imperial purple, Leo took upon himself to bring against the whole Church an accusation of the grossest idolatry, because she approved the use and veneration of the pictures of Christ and the Saints. Political motives seem to have moved Leo to declare war against images. His intercourse with Jews and Saracens had inspired him with a hatred of holy images, which, in his opinion, were the chief obstacle to their conversion to Christianity. To this may be added the example of the Caliph Zeid II., who, in 722, commenced a destructive war against sacred pictures in Syria. This was urged upon the Isaurian for imitation by his chief counselors, the renegade Beser, and the bishops Constantine of Nacolia, in Phrygia, Thomas of Claudiopolis, and Theodosius of Ephesus.

174. Leo, in 726, published an edict, enacting the immediate removal of all pictures of Saints, and of all statues and crucifixes from churches and public places. In vain did the whole Christian world rise up against the imperial mandate. St. Germanus, patriarch of

Constantinople, protested against it; and St. John Damascene, the greatest theologian of his time, opposed it with voice and pen. The promulgation of the imperial edict was the occasion of violent tumults and popular outbreaks throughout the empire. In the East there was a rebellion in the Cyclades, and a revolt in the capital; the latter was quelled only after much bloodshed. The iconoclastic policy of Leo met with still greater resistance in Italy. The Romans refused to comply with the imperial edict, and Gregory II., with apostolic vigor, remonstrated against its enforcement. In the epistles which he wrote to the emperor, A. D. 727, the Pope warned him to desist from his rash and fatal enterprise, and solemnly protested against the imperial interference in purely ecclesiastical matters, as well as against the charge that the Church had for centuries sanctioned and practiced idolatry. Gregory III. also, by letters and embassies, sought to dissuade Leo from his senseless war against holy images. A synod held at Rome, in 731, by Gregory, pronounced excommunication against all who denied that veneration was due to holy images.

175. Everything, however, was in vain. Leo, who claimed to be "bishop as well as emperor," in 730, issued a second edict ordering the destruction of all religious pictures throughout the empire. St. Germanus was made to resign, and retired to a convent; he died, A. D. 740. Anastasius, a temporizing priest, was thrust into the patriarchal See. To the great scandal of the people, the crucifixes and statues were demolished or burned, and the paintings on the walls effaced. Fearful riots and massacres occurred in consequence, and many iconolators, especially monks, paid with their lives for their zeal and veneration for holy images.

176. The war against images was pursued with equal zeal by Leo's son, Constantine V. Copronymus, A. D. 741-775. He even surpassed his father in acts of violence. In 754, he assembled a Council of 338 bishops at Constantinople, at which neither papal envoy nor a single patriarch assisted. The See of Constantinople having become vacant by the death of the intruder Anastasius in 753, Theodosius of Ephesus presided. In compliance with the imperial mandate, the assembled bishops, though admitting the lawfulness of the veneration of the Saints, declared holy images to be an invention of the devil and all honor paid to them to be idolatrous. Excommunication and severe punishments were decreed against all makers and worshippers of images. This enactment was not suffered to be a dead letter. The decision of the pseudo-synod was carried out by Constantine with the utmost severity. He began and maintained till the end of his reign, a most vigorous persecution against the advocates

of holy images. He even compelled his subjects to take an oath never again to venerate images. But the whole tide of his wrath the tyrant turned against the monks, who were boldest in defending the veneration of holy images. Among the martyrs that suffered in this reign, the most celebrated were the abbots John and Stephen, and Peter surnamed the Calybite.

177. Leo IV., A. D. 775-780, though adhering to the same policy, was less severe in enforcing the cruel laws of his father against image veneration, and the persecution ceased under his short reign. After his death, the Empress regent Irene undertook the restoration of images. In 784, the patriarch Paul abdicated and retired into a cloister; his dying words bemoaned his past opposition to sacred images. Tarasius, a man of many virtues and great learning, was promoted to the patriarchal dignity, which, after some reluctance, he consented to accept on a promise that the orthodox belief and the unity of the Church should be restored, and a General Council be called for that purpose.

178. With the concurrence of Pope Hadrian I., the *Seventh General Council*, at which the papal legates presided, convened, first at Constantinople, but, on account of the violent opposition it met with, adjourned to Nice, A. D. 787. Three hundred and fifty bishops were present. The acts of the pseudo-synod of 754 were rescinded. Distinguishing between the *homage of veneration* given to the Saints and their images, and the *homage of adoration* (latria, direct divine worship) due to God alone, the Council declared the veneration of holy images to be in conformity with the Scriptures and with the teachings of the Fathers and the Councils. The decision of the assembled Fathers was: "That besides representations of the Holy Cross, sacred images of our Lord, of the Immaculate Mother of God, of the holy Angels and the Saints are fitly to be placed in churches and other places; that it is lawful to offer them salutations and homage, though not that supreme worship called Latria, which belongs to God alone: for the honor paid to an image passes on to the original, and whose venerates the image, venerates him whom it represents."

179. From this time the iconoclast controversy dropped until the ninth century, when the strife and the persecution of the faithful was renewed with increased violence under the reigns of Leo V. the Armenian, A. D. 813-820; Michael II. Balbus, A. D. 820-829, and Theophilus, A. D. 829-842, who was the most cruel of all the iconoclastic emperors. The Empress Theodora, at length, put an end to this disturbance by re-establishing the use of holy images. The Synod which she summoned to Constantinople, in 842, adhered to the decisions of

the last General Council of Nice; the feast of Orthodoxy was instituted to commemorate the final overthrow of Iconoclasm. The only success of the iconoclastic controversy, which had disturbed the Church more than 120 years, consisted in preparing the way for two results of vast importance to Christendom: the establishment of the temporal power of the Popes, and the restoration of the Western Empire.

180. Pope Hadrian I. had a Latin translation of the Seventh Council made, which he sent to Charlemagne. An unfortunate mistake of the translator was the cause of a grave misunderstanding on the part of the Frankish bishops regarding the real doctrine of that Council. In their reply to the Pope, they severely censured and protested against the supposed errors of the Nicene Synod. Misled by this same faulty translation, the Great Western Council of Frankfort, A. D. 794, in its second canon, repudiated the doctrine wrongly imputed to the Fathers of Nice, and charged Pope Hadrian with having favored the superstition of the Greeks.

181. A fuller refutation of the Seventh Council is given in the Caroline Books, so called because they were composed, as is reported, by order of Charlemagne. From this work, however, it is clear beyond doubt, that the Council of Frankfort never condemned the true doctrine defined at Nice. What it did condemn, was the opinion falsely attributed to Bishop Constantine of Constantia, in Cyprus, for which it held the Fathers of Nice responsible, viz.: that Latria—the homage of adoration—the same as that due to the Trinity, was to be given to images. Pope Hadrian, to set right the erroneous apprehension of the Frankish bishops, forwarded to Charlemagne a dignified reply defending the Council of Nice, and explaining the true doctrine on the veneration of images. Seeing that there was no real difference of faith between the Nicene and Gallic prelates, the Pope, although he approved its teaching, yet for the present prudently abstained from giving the Seventh Council that solemn confirmation which necessarily involved the enforcement of the decrees as a condition of communion.

SECTION XX.—ADOPTIONIST HERESY—PREDESTINARIANISM.

Adalbert and Clement—Their Errors—Bishops Elipandus and Felix—Heresy of Migetius—Adoptionist Heresy—Its Condemnation—Refutation of Adoptionism—Gottschalk—His Errors—Controversy on Predestination—Rabanus Maurus—Erigena—Council of Tousy.

182. In the time of St. Boniface, two impostors disturbed the infant Church of Germany. The one, Adalbert, a Gaulish fanatic, who

pretended to know the secrets of hearts, and to have received relics from an angel and a letter from Christ, imposed upon the new converts by distributing his own hair and the parings of his nails as relics, and causing houses of prayer to be dedicated to his honor. The other, Clement, an Irishman or Scotchman, rejected the canons and laws of the Church, celibacy, and the scriptural interpretations of the Fathers; he held erroneous opinions concerning predestination, and asserted the redemption and deliverance of all the damned by Christ in his descent into hell. The two imposters were condemned in the Synod of Soissons, in 744, and the sentence was confirmed by Pope Zacharias in a Synod at Rome, in 745.

183. The chief important theological controversy in the West concerning the person of Christ, was called forth by the heresy of the Adoptionists. The first advocates, if not the authors, of this heresy, were Elipandus, archbishop of Toledo, and Felix, bishop of Urgel in Catalonia. A certain Migetius, explaining the mystery of the Trinity in a Sabellian sense, maintained a triple Incarnation, or, manifestation of God, as he called it, viz.: of the Father in the person of David; of the Son in the person of Christ; and of the Holy Ghost in the person of St. Paul. Elipandus, in refuting Migetius, whom he condemned in the Synod of Sevilla in 782, declared that Christ as Logos, or according to his divine nature, was truly and properly the Son of God; but as man, or according to his human nature, he was only the adopted son of God. This theory was but the renewal of the Photinian heresy of "two sons of God," and of the Nestorian error of "two persons in Christ." Felix of Urgel warmly approved the heretical views of Elipandus, and defended them with his wonted skill and learning.

184. The adoptionist heresy was condemned by the Synod of Ratisbon, in 792. Felix recanted, and confirmed his recantation before Pope Hadrian I. in Rome, while Elipandus remained obstinate. But after his return to Urgel, Felix re-affirmed his adoptionist views. This caused Charlemagne to summon another Council at Frankfort in 794, by which Adoptionism was again condemned. Pope Hadrian, in a Roman Council, confirmed the decree of Frankfort. At the request of Charlemagne, the learned Alcuin wrote a formal refutation of Adoptionism. Paulinus of Aquileja, Archbishop Richbod of Treves, and Bishop Theodulph of Orleans, joined in the controversy and wrote against Felix. Finally, at the Synod of Aix-la-Chapelle in 799, Felix, after a six days' discussion of the subject with Alcuin, again solemnly recanted his error. He was now committed to the charge of Archbishop Leidrad of Lyons, where he died in 816. Elipandus,

it seems, persisted in his error till his death in 800. The sect soon became extinct.

185. Three centuries had elapsed since the Gallic priest Lucidus first started the controversy on predestination. His errors were now revived by Gottschalk, a wandering monk of the monastery of Orbais, in France, and a disciple of the learned Rabanus Maurus. Gottschalk blasphemously asserted that God predestinates to good as well as to evil, and foreordains some—the elect—to eternal life, and others—the reprobate—to eternal death. As the elect cannot help being saved, neither can the reprobate help being damned. For these latter, he maintained, the sacraments are but empty forms and ceremonies. Christ, he said, died only for the elect, who alone are the objects of his merciful redemption. This heresy was condemned in the Councils of Mentz, in 848, and of Quiercy, in 849, presided over respectively by Rabanus Maurus and Hincmar of Rheims. Gottschalk was himself committed to the charge of the latter who sentenced him to corporal punishment and to confinement in a monastery. He died in 869.

186. The intricate questions which predestinarianism raised on free will, divine fore-knowledge, the necessity of divine grace, and on the death of Christ for all men, became the subjects of a serious controversy, which for some time, agitated theological minds. Remigius, archbishop of Lyons, Prudentius, bishop of Troyes, Lupus, abbot of Ferrières, and the monk Ratramnus defended Gottschalk, believing him to be innocent of the errors imputed to him, and accused his adversaries of Semi-Pelagianism. Both sides agreed in doctrine, and differed only as to the use and meaning of terms, which were afterwards more clearly defined. At the request of Hincmar, John Scotus Erigena also took part in the controversy, and in 851 published a treatise “On Predestination,” which was hotly assailed for the many errors which it contained. The controversy was finally brought to a close at the National Council of Tousy, in 860; the bishops of both sides published a Synodical Epistle, explaining the Catholic doctrine against the Predestinarians as well as against the Semi-Pelagians.

SECTION XXI.—THE GREEK SCHISM.

Causes of Separation—Origin of the Schism—Bardas—Deposition of Ignatius—Elevation of Photius—Pope Nicholas I.—Council at Constantinople—Condemnation of Photius—Accusations against the Latins. *

187. Before relating the history of this great schism, it may be well to note briefly the chief causes and events which gradually sundered, and at last completely separated the Greek Church, and, with

it the greater part of the Eastern nations, from the Western or Latin Church, with which they had been in full communion for the first eight centuries. (1.) A constant source of dissension between the East and the West was, besides the difference of rite, discipline, and language, the antagonism which existed between Rome and Constantinople, and the national aversion which the Greeks always entertained toward the Latins. Proud of their pretended superiority in profane and religious sciences, the Greeks looked upon the Latins as barbarians, who, in their opinion, were incapable of understanding and arguing on the mysteries of religion. The Latins, in their turn, rightly regarded the restless and subtle Orientals as the authors of every heresy that threatened the doctrine and disturbed the peace of the Church. Out of the fifty-eight bishops who held the see of Constantinople, from Metrophanes, A. D. 315, to Ignatius, no less than twenty-one were heretics, or suspected of heresy. (2.) The iconoclastic controversy, and especially the establishment of the temporal power of the Popes, contributed much to irritate and increase the animosity of the Greeks toward the Romans, and towards the Holy See in particular. (3.) The cause of the greatest offence to the Greeks and the Byzantine emperors was the preference which the Romans had given to the alliance of the Franks, and the re-establishment of the Western Empire by the Popes.

188. (4.) But the real and immediate cause of the schism is to be traced to the ambition of the patriarchs of Constantinople. The splendor of the imperial capital led them to desire a style and title suitable, as they thought, to the dignity of the bishop of New Rome. They aspired to a power, as far as possible, equal to that of the Bishop of ancient Rome, from whose authority they strove to withdraw themselves. (5.) The Second General Council of Constantinople, and the Fourth of Chalcedon, unfortunately seconded and supported the ambitious wishes of the Byzantine patriarchs by enacting canons which decreed that the bishops of Constantinople, which they called New Rome, should be second in rank, and enjoy equal privileges in ecclesiastical matters, with the bishops of ancient Rome. But these canons, containing the germ of schism, were promptly annulled by the Popes, who always opposed the ambitious pretensions of the prelates of Constantinople, and jealously guarded against encroachments which they saw were only the forerunners of greater and more fatal usurpations. (6.) To these causes we must add the despotic interference of the Byzantine emperors in purely religious matters, and the state of servitude to which they had reduced the clergy, both by honors and riches, and by menaces and persecutions.

189. The prime author of the Greek schism was Photius, an in-

truder in the patriarchal See of Constantinople. On the death of the sainted Methodius, in 846, Ignatius, son of Emperor Michael I. (predecessor of Leo the Armenian), was elected patriarch of Constantinople. The then reigning emperor was Michael III., a licentious and intemperate prince, who spent his time in sumptuous feasts, degrading shows and mock exhibitions of the Christian worship. He was wholly under the influence of his uncle Bardas, brother of the Empress Theodora, a man of great ability, but depraved morals. On account of his scandalous conduct, and incestuous relations with his own daughter-in-law, Bardas was publicly denied Holy Communion by Ignatius. For this repulse, Bardas vowed vengeance, and formed the determination to ruin the patriarch in the eyes of the emperor. In order to secure the full exercise of authority, he persuaded the young emperor not only to remove his mother and his sisters from court, but to force them also to take the veil. Ignatius steadily resisted the imperial commands to dedicate the unwilling votaries to a religious life. For this refusal, he was arraigned for high treason and imprisoned in a monastery on the island of Terebinthus; in his stead, the emperor, disregarding the canons of the Church, appointed the crafty Photius patriarch, A. D. 857.

190. Photius was of illustrious birth, possessed great accomplishments of mind and body, and was esteemed the most learned of his age; but his unbounded ambition and hypocrisy tarnished the lustre of these qualities. He was then only a layman; but he contrived in six successive days to pass through the inferior orders up to the patriarchate; he was ordained, and consecrated bishop by Gregory Asbestos, the deposed bishop of Syracuse, and the bitter opponent of Ignatius. The greater number of the bishops, either through fear or favor, basely consented to the change, whilst the people remained faithful to their legitimate patriarch.

191. To secure himself in the see which he had usurped, Photius resorted to fraud and violence. Every means was employed to force from Ignatius a resignation of his see. But as no power or persuasion could induce Ignatius to resign his patriarchal dignity, he was declared to be deposed, and, after suffering much cruel treatment, banished to the island of Terebinthus. The bishops of his party likewise were deposed and exiled, and all who remained firm to Ignatius were subjected to cruel persecution. In the meantime Photius sought by deception to obtain from Pope Nicholas I. an approval of his intrusion. He sent legates to Rome who were charged to inform the Pope that Ignatius had voluntarily renounced the episcopal dignity and retired to a monastery, and that Photius had been canonically elected and forced

to accept the dignity. The emperor, too, sent his representative, with a letter requesting the Pope to restore discipline, and root out the heresy of Iconoclasm.

192. Pope Nicholas I., too clear-sighted to be imposed upon, indeed sent legates—the bishops Rodoald and Zachary—to Constantinople, with letters to the emperor and Photius, and with strict orders only to examine into the case of Ignatius, and then report thereon to the Holy See. The legates, however, proved unfaithful to their high trust. Influenced, partly by threats, partly by gifts, they favored the cause of the intruder. At a Synod of 318 bishops, meeting at Constantinople, in 861, at which, for appearance sake, they were permitted to preside, the legates confirmed the deposition of Ignatius, notwithstanding his appeal to the Pope, and decreed Photius to be the rightful patriarch.

193. The sentence of Ignatius' deposition by the Synod of Constantinople had been communicated to the Pope, with letters from Photius and the emperor. But Nicholas was not to be deceived. Finding that his legates had violated his instructions, he disclaimed their acts and declared them excommunicated. In the meantime Abbot Theognostus, the messenger of Ignatius, arrived in Rome with a full account of all that had passed at Constantinople. Nicholas summoned a council, in which he solemnly annulled the deposal of Ignatius and the elevation of Photius, whom he condemned as a usurper. All the acts of Photius were declared null and void; persons ordained by him were suspended, and the ill-treated Ignatius was commanded to be restored to his see. These decrees the Pope communicated to the emperor and the Christian world.

194. Photius, now throwing off his mask, proceeded to a formal schism. In 867, he called a synod, at which he assumed to formally excommunicate the Pope. Twenty-one obsequious bishops signed the daring act. The wicked endeavors of the intruder were considerably aided by the controversy which was then going on regarding the question of jurisdiction over Bulgaria. The Bulgarians had been converted by the Greeks; but their king Bogoris asked Pope Nicholas for Latin missionaries, and also, that his kingdom be united with the Roman, instead of the Byzantine, patriarchate. Nicholas granted the request and published his celebrated "Responsa" for the instruction of the Bulgarian neophytes.

195. Confident of the sympathy of the Eastern prelates on the Bulgarian question, Photius took occasion of this fact to support him in his usurpation of the See of Constantinople. He published a circular to the patriarchs and bishops of the East, in which he openly

accuses the See of Rome and the Latin Church of heresy, and of departing from ancient and canonical discipline. The chief accusations against the Latins were: (1.) That they observed Saturday as a fast; (2.) That they shortened Lent by one week, and permitted the use of milk and cheese (*Lacticinia*) on fast-days; (3.) That they enjoined celibacy and despised priests living in the married state; (4.) That they reserved the right of conferring the sacrament of confirmation to bishops; and (5.) That they changed the Symbol of the creed by the addition of the *Filioque*, teaching the procession of the Holy Ghost from the Son as well as from the Father. These were but pretexts for division, the real cause being the total denial of the Papal supremacy by the Greeks.

SECTION XXII.—EIGHTH ECUMENICAL COUNCIL—REVIVAL OF THE GREEK SCHISM BY MICHAEL CERULARIUS.

Basil the Macedonian Emperor—Exile of Photius—Reinstatement of Ignatius—Eighth General Council—Death of Ignatius—Reinstatement of Photius—Acknowledged by Pope John VIII.—Leo VI. Emperor—Banishment of Photius—His Death—Restoration of Peace—Revival of the Greek Schism.—The Patriarch Michael Cerularius—His Accomplices—Charges against the Latins—Pope Leo IX.—Excommunication of Cerularius.

196. The assassination of the unworthy Emperor Michael, surnamed the Drunkard, put a stop for the present to the machinations of Photius. The false patriarch fell with his patron. The first act of the new Emperor, Basil the Macedonian, was to depose and banish Photius and recall the much tried Ignatius to his see, A. D. 867. Basil, at the advice of Ignatius, wrote to the Pope to inform him of the change and request him to assemble a General Council, in order to heal the wounds inflicted on the Church by the schism of Photius.

197. Pope Nicholas having meanwhile died, his successor, Hadrian II., convened the *Eighth General Council* to restore peace to the Greek Church. The Council was opened in the Church of St. Sophia, at Constantinople, A. D. 869. The papal legates presided. Ignatius was declared the legitimate patriarch, and Photius forever deposed from all clerical orders. The acts of the Council were subsequently confirmed by Hadrian. After the adjournment of the Council, the question of jurisdiction over Bulgaria was discussed between the papal legates, the Patriarch Ignatius, and the Bulgarian ambassadors. Notwithstanding the protest of the papal legates, after their departure, Bulgaria was assigned to the patriarchate of Constantinople, and ever since has recognized its dependence on that see.

198. Photius meanwhile succeeded in regaining the favor of the emperor, who, on the death of Ignatius, A. D. 877, re-established him on the patriarchal throne. At the urgent request of the emperor and the Oriental patriarchs, Pope John VIII., moved by unquestionably serious reasons of policy, consented to recognize Photius, on the condition, however, that he should in a public Synod apologize for his former conduct and acknowledge the jurisdiction of the Roman See over Bulgaria. He also sent legates to Constantinople to execute this decree of mercy.

199. But Photius would not brook submission, and resorted to his old arts. At a numerously attended Synod, in 879, over which he presided himself, the Eighth Council was abrogated, the doctrine of the "Filioque" rejected, and the acts of Popes Nicholas and Hadrian condemned. The letters of Pope John VIII. were read, but in a mutilated and falsified translation. The papal legates being ignorant of the Greek language, and completely outwitted by the crafty Greeks, confirmed the enactments of the false Synod. On learning these disgraceful transactions, Pope John excommunicated both Photius and the faithless legates, and annulled the decrees of the pseudo-synod. This was occasion for a new rupture between Rome and Constantinople. Photius, however, remained in possession of the see he had usurped as long as Emperor Basil lived. But the son and successor of Basil, Leo VI. the Philosopher, caused the sentence of the Roman Pontiffs to be executed. Photius was deposed and exiled to a monastery, this time not to return, A. D. 886. His successor in the patriarchal see was Stephen, the brother of the emperor. Photius died in the year 891.

200. From that time, there was peace between Rome and Constantinople until toward the end of the tenth century, when the Patriarchs Sisinnius and Sergius renewed the old accusations against the Latins. Eustathius, who succeeded Sergius, applied to Pope John XIX. for the title of "Ecumenical Patriarch." The request being refused, the name of the Pope was omitted from the diptychs by the angry patriarch. In the year 1043, the ambitious and turbulent Michael Cerularius was made patriarch. He revived the Photian schism. His chief accomplices were Leo of Achrida, Metropolitan of Bulgaria, and Nicetas Stethatus, a monk of the monastery of Studium. At the instance of Cerularius, Leo circulated a document in which the following charges were brought against the Latins as so many grievances : 1. The use of unleavened bread in the holy Sacrifice ; 2. Fasting on Saturdays in Lent ; 3. The eating of blood and things strangled ; and 4. The omission of the "Alleluja" in Lent.

201. This was the beginning of new troubles. Pope St. Leo IX. addressed an eloquent letter to the schismatical prelates, in which he refuted their puerile incriminations. He also sent three legates, the Cardinals Frederic (afterward Stephen IX.) and Humbert, and Archbishop Peter to Constantinople to settle the prevailing difficulties. They were well received by Emperor Constantine IX., but the haughty Cerularius persistently refused all communication with them. Finding all their efforts useless, they proceeded to spiritual penalties. On July 16, A. D. 1054, the legates deposited on the altar of St. Sophia the excommunication of Cerularius and his adherents, and then departed for Rome. From this period, the definitive separation of the Greek Church from that of Rome is generally dated, though communication between them was at times resumed. After several ineffectual attempts at reunion, the evil became desperate in the fifteenth century, when the sword of the Mussulman was employed by Divine Providence to punish the obstinacy which no condescension on the part of Rome could cure.

SECTION XXIII.—CONTROVERSY ON THE HOLY EUCHARIST—HERESY OF BERENGARIUS.

Paschasius Radbertus—His Treatise on the Eucharist—Reply of Rabanus Maurus and Ratramnus—Erigena—His Opinion on the Eucharist—Berengarius—His Heresy—Condemned by Councils—His Recantations—His Death.

202. The doctrine of the Real Presence of Christ in the Holy Eucharist had been the constant belief of the Christian world from the time of the Apostles. Up to this period this adorable Sacrament had never been a subject of dispute. The first controversy on the Eucharist was called forth by Paschasius Radbertus, abbot of Corvey, a man distinguished both for his learning and the sanctity of his life. In a treatise, entitled "On the Body and Blood of the Lord," he explained the doctrine of the Church on the Eucharist with accuracy and fullness, but in terms which were then not in use, and which were liable to be misunderstood. Laying special stress on the identity of the physical and Eucharistic Body of Christ, he advanced the view that "The Flesh (of Christ in the Eucharist) was none other than that which was born of the Virgin Mary, and in which He suffered on the Cross and rose again from the grave."

203. This view of Paschasius was especially opposed by Rabanus Maurus, and Ratramnus, a monk of Corvey. Making a distinction between the *natural* and *sacramental* Body of Christ, they

maintained a *formal* difference between both, and held that the Eucharistic Body of Christ was in substance, indeed, identical with the Body which Christ took from the womb of Mary, but differed in form and appearance. Scotus Erigena also took part in the controversy. Without expressly denying the Real Presence, he considered the Eucharist a mere symbol and memorial of the Body and Blood of Christ. The treatise of Erigena on the Eucharist was condemned by the Council of Vercelli, in 1050. The celebrated Gerbert in a masterly treatise defended the teaching of Paschasius, showing that there existed no real difference of belief between him and his orthodox opponents. Paschasius died in 865.

204. In the preceding controversy, the Real Presence had not really been called into question. Berengarius of Tours was the first that impugned the Presence of our Lord in the Holy Eucharist and the doctrine of Transubstantiation, and thus anticipated the Sacramentarians of a later age. He was born about A. D. 1000, and was made Archdeacon of Angers and appointed Scholasticus, or Master, of the cathedral-school of Tours. Adopting the erroneous tenets of Erigena on the Sacrament of the Altar, Berengarius held that Christ was only spiritually present in the sacred elements, which in every respect remained what they were, and that a certain efficacy was imparted to them by the faith of the individual. Hugh, bishop of Langres, and Adelmann, Scholasticus of Lütich, who had been his school-fellows under the celebrated Fulbert of Chartres, kindly warned Berengarius of the novelty of his doctrine, which stood in opposition to the faith of the whole Church. But being supported by the king of France and other persons of influence, Berengarius disregarded the friendly admonitions. In a letter to Lanfranc, then Prior of Bec, he openly espoused the erroneous doctrine of Erigena on the Eucharist. The matter was referred to Rome, and his errors, together with those of Erigena, were condemned by Pope Leo IX. in the Councils, which were held at Rome and Vercelli, in 1050; Berengarius himself was excommunicated until he would recant.

205. In 1054, a Synod was held at Tours by the papal legate Hildebrand, and there Berengarius made and signed a confession of faith, acknowledging that "bread and wine after the consecration are the Flesh and Blood of Christ." As he continued, however, to teach his heresy, he was, in 1059, cited to Rome by Pope Nicholas II., and there, before a Council of 113 bishops, Berengarius made a new recantation, and signed a new confession of faith, affirming that "the bread and wine placed on the altar, are, after the consecration, not only the Sacrament, but also the true Body and Blood of our Lord."

206. Nevertheless, the fraudulent heretic, having returned to France, relapsed into the condemned errors, and spoke detractingly of the Pope, and of the Roman See, which he called the "See of Satan." Pope Alexander II. in vain exhorted him no longer to scandalize the Church. Cardinal Hildebrand, who in the meantime had ascended the papal throne as Gregory VII., summoned Berengarius once more to Rome, and, in the Councils held in 1078 and 1079, obliged him to confess that he had till then erred on the mystery of the Eucharist, and to declare, under oath, that the "Bread of the altar is, after consecration, the true Body of Christ, the same which was born of the Virgin, and was offered on the Cross, and is now seated at the right hand of the Father in heaven." But the obstinate heretic continued to teach as before, and accused Gregory VII. of inconsistency and partiality. He made a last recantation at the Council of Bordeaux, in 1080, after which he became silent. He is said to have died in the communion of the Church, in 1088.

CHAPTER V.

CONSTITUTION AND DISCIPLINE.

SECTION XXIV.—THE CHURCH IN HER RELATION TO THE STATE.—SUPREMACY OF THE POPES.

Close Union between Church and State—Advantages to Society—Truce of God—Influence of the Clergy, especially the Bishops—Exalted Position of the Popes—Acknowledgment of the Primacy—Exercise of the Primacy—Counsellors of the Pope—Cardinals.

207. The middle Ages were pre-eminently ages of religion and of faith. Religion was the foundation and mainstay of society; the spirit of Christianity penetrated every action of public and private life, animating not only the higher classes, the nobles and the clergy, but thoroughly penetrating and forming the masses. Hence that close union between Church and State which was considered essential to the general welfare of society, and a pledge of happiness and prosperity. As submission to the temporal power was enjoined by the Church, so submission to the Church was, on their side, enforced by the temporal rulers upon their subjects. The laws of the Church were confirmed by the sovereign as laws of the land, and their observance was enforced by the infliction of external punishment. In the East, the emperors regularly confirmed the decrees of General Councils;

in the West, the Carlovingian rulers in legislation adhered closely to the canon law of the Church.

208. If the Church was assisted by the power of the temporal rulers, the temporal rulers in return were much indebted to the beneficent influence of the Church. It was she who tamed the rude and lawless spirits and subdued the outbursts of wild passion, and more than once prevented society from relapsing into former barbarism. At the Reichstag of Constance, in 1043, the emperor Henry III. in vain endeavored to establish a general peace. The Church was forced to lend her superior authority to confirm the imperial enactments for the maintenance of law and order; she introduced, and, by the infliction of ecclesiastical censures, enforced the observance of the "Truce of God." Every week, from Wednesday evening till Monday morning, from the first day of Advent till eight days after Epiphany, and from the beginning of Lent until eight days after Pentecost, all feuds were to cease under pain of excommunication. This "Truce of God" prevented countless crimes, introduced milder and gentler manners, and placed a wholesome restraint upon the turbulent spirit of the age.

209. From this close union between the two powers, it followed necessarily that the clergy should, by their superior learning and intelligence, exercise a powerful influence and take an active part in all the weighty affairs of their country. Mixed parliaments (*concilia mixta*) were formed, composed of Lords spiritual and temporal, that is, the prelates of the Church and the chiefs of the nation. These Lords spiritual and temporal chose the king, who had, before receiving the crown from the hands of the Church, to promise by solemn oath to fulfill all his obligations towards his subjects and the Church. Bishops and abbots filled the posts of chancellor and ambassador at the various courts; they were, on account of their piety and learning, the most valued and trusted councillors of the sovereigns, and above all they were the advisers and spokesmen in the assembly of the nation.

210. But greater yet was the influence the Bishops of Rome exercised upon society. As head of the Church universal, the Pope was held in the highest veneration by all Christian nations. All Christian nations formed one family—Christendom united in one faith. In the Bishop of Rome this family possessed a head, and the successor of Peter was honored by all as their common father and the Vicar of Christ. Emperors and kings addressed him as "father," and were in turn called by him "sons." Hence the Pope was repeatedly called upon by princes and people to interpose his authority and act as mediator, or arbitrator, in the disputes of individual nations. Gregory IV. felt obliged to mediate between Louis the Pious and his sons. While

the imperial troops besieged the capital of Hungary, the king, Andrew, sought the mediation of Pope Leo IX., who willingly undertook the journey to Germany, in order to procure peace.

211. The Christian writers and Councils of the present epoch are unanimous in testifying as to the general recognition of the papal supremacy throughout all Christendom. Venerable Bede says, that Gregory "was invested with the first," that is, supreme "pontificate in the whole world, and was set over the churches converted to the faith." The celebrated Alcuin avows that "the Lord Jesus Christ constituted Peter shepherd of His chosen flock;" and acknowledges Hadrian I., the actual Pontiff, as "Vicar of Peter, occupying his chair, and inheriting his wonderful authority." The bishops assembled at the first German Synod, held in the year 742, promised, under oath, to render "canonical obedience to the Pope;" and those summoned by Charlemagne to examine into the charges falsely brought against Pope Leo III., promptly declared that "it was the right of the Pope to judge them, but not theirs to judge him."

212. The authority and spiritual supremacy of the Popes were manifested: 1. In the promulgation of general laws for the government of the entire Church; 2. In the exercise of judiciary powers over bishops, including patriarchs, notably when appeals were made to the Holy See; 3. In the deposition of bishops; 4. In calling foreign bishops to attend Councils held in Rome; 5. In conferring the pallium and the power to exercise metropolitan rights to archbishops; and 6. In appointing bishops as "Vicars Apostolic" to represent the Holy See in foreign countries. Papal legates convoked and presided over National Councils.

213. From early times the chief counsellors and assistants of the Pope were, besides the regionary deacons and archpriests of the principal churches at Rome, the neighboring bishops (*episcopi suburbicarii*), especially those of Ostia, Portus, Albano, Silva Candida (Santa Rufina), Praeneste (Palestrina), etc. Thus, in the process of time, an ecclesiastical senate—the College of Cardinals—was formed to advise and assist the Pope in the government of the Church. As early as A. D. 769 seven Cardinal bishops are recorded; the title of Cardinal, however, we find in use since the beginning of the seventh century. At first it was applied to all ecclesiastics permanently in charge of churches, particularly to those attached to cathedrals. Pope Pius V. in 1567 ordained that it should henceforth be exclusively applied to the members of the Sacred College, or Cardinals of the Roman Church.

SECTION XXV.—ECCLESIASTICAL LEGISLATION—FALSE DECRETALS.

Law of the Early Church—Collections of Canons—Collection of Dionysius—Pseudo-Isidorian Collection, or False Decretals—Their Origin and Object—View of Möhler—No Change in Discipline wrought by them.

214. In the early ages, the Sacred Scriptures, tradition, and the disciplinary rules laid down by the Apostles, or apostolic men, constituted the law of the Church in the East as well as in the West. Later on, however, Church-synods framed numerous canons for the regulation of ecclesiastical discipline and the government of the particular churches. Thus the Council of Nice, besides its dogmatic decrees, framed a number of canons, which, together with those of subsequent Councils, were translated into Latin and widely circulated in the West. The celebrated and very ancient collection referred to in the Council of Chalcedon, contained 166 canons, enacted respectively by the Councils of Nice, Ancyra, Neo-Cæsarea, Gangra, Antioch, Laodicea, and Constantinople.

215. Up to this period there existed various other collections of canons and papal decretals in the Latin church. Of these, the collection of Dionysius Exiguus was most generally in use. The work is divided into two parts: the first part contains the canons of Councils; the second, the decretal epistles of the Sovereign Pontiffs from Siricius to Anastasius II. This collection, though never expressly approved by the Holy See, attained great influence throughout the whole Church. Pope Hadrian I. presented it, with some additions, to Charlemagne, in order that it might serve as the code of laws for the government of the churches in the Frankish Empire. The collection, wrongly ascribed to St. Isidore of Seville contained, besides the canons and decretals of Dionysius, additions from the Fathers and Spanish Councils.

216. About the middle of the ninth century, a new and largely increased code of canons came in use; first in the Frankish Empire, and then also in other countries. It appeared under the assumed name of Isidore Mercator, or Peccator, and is now generally known as the Pseudo-Isidorian collection, or False Decretals. This collection contains, besides questions of ecclesiastical law, also treatises on dogmatical and moral theology, liturgy, and penitential discipline. It is divided into three parts, of which the first contains the canons of the Apostles, and sixty decretals of the earlier Popes, from Clement I. to Melchiades. The second part contains a number of conciliar canons, beginning with the Council of Nice, and ending with the Second Council of Seville, A. D. 619. Many of these canons are unauthentic. The third

part is made up of the decretal letters of the Popes from Sylvester I. to Gregory II. Of these, about forty were compiled by the author himself

217 The author of this elaborate collection is unknown. It has been variously ascribed to Benedictus Levita of Mentz, to Paschasius Radbertus, to Otgar, archbishop of Mentz, and to Agobard, archbishop of Lyons. Möhler calls this collection a pious fraud, and the work of a pious, but over-zealous theologian. He dates its composition between the years 829 and 845, and the place of its origin he believes to have been Mentz. Others, however, think that it came from Rheims. The collection meeting a palpable want, was, without any suspicion, universally accepted as an authentic exposition of general ecclesiastical discipline.

218. The main object of the author in compiling this collection, was to defend and maintain, by principles already universally acknowledged, the dignity and prerogatives of the Roman Church; the relation of the Holy See to metropolitans and provincial synods, and of suffragan bishops to their metropolitans; and the independence of the the spiritual power from the secular. He aimed at relieving the bishops and the inferior clergy from the tyranny of the metropolitans, who were but too frequently the tools of the secular power. But no essential change was introduced in ecclesiastical discipline by these false decretals, which were but the expression of the principles and tendency of the age. Pseudo-Isidore merely attributed to Popes of the first three centuries what was declared by Popes and Councils of a later period.

219. Of the unknown author, the learned Möhler says: "If we examine carefully these invented decretals, and try to characterise their composer in accordance with their general import and spirit, we must confess that he was a very learned man, perhaps the most learned man of his time, and at the same time extremely wise and intelligent, who knew his age and its wants as few did. Rightly he perceived that he must exalt the power of the centre—that is, the power of the Pope—because by this power only was deliverance possible. Nay, if we would pass an unconstrained judgment, we may venture even to call him a great man."

220. The Pseudo-Isidorian collection was regarded as genuine during the whole of the Middle Ages, that is, from the ninth to the fifteenth century; no one thought of questioning the genuineness of the papal decretals which it contained. The first doubts as to their authenticity were raised about A. D. 1400 by Laurentius Valla, canon of the Lateran. As early as 1431 Nicholas of Cusa proved the

forgery of the Donation of Constantine as well as of the writings attributed to Popes St. Clement, St. Anastasius, and St. Melchiades. That the Isidorian collection is a forgery, at least in part, there can be no doubt at present. The Pseudo-decretals wrought, however, no material change in the discipline of the Church. So much is certain, that the Popes had nothing to do with their compilation; and their authority derived no confirmation, much less an increase of power from the False Decretals.

SECTION XXVI.—THE CLERGY AND RELIGIOUS ORDERS.

Degeneracy of the Clergy—Its Causes—Holy Bishops—Illustrious Personages among the Laity—Relaxation of Monastic Discipline—St. Benedict of Aniane—Abbey of Cluny—Orders of Camaldoli and Vallombrosa.

221. The clergy, it must be confessed, in this epoch, were not always at the height of their divine calling and mission. It is easy to see how greatly, in consequence of the prevailing disorders, education must have suffered. The clergy for the most part shared in the general ignorance and torpidity, while the common people became more and more barbarous. In some countries the clergy were so utterly destitute of the very elements of learning and general culture, that it was necessary to reduce the standard of fitness for holy orders to the lowest possible requirements. Before the invasion of England by the Danes, King Alfred tells us that churches were indeed well furnished with books; but the clergy got little good from them, as the works were written in a foreign language, which the priests did not understand.

222. Amid the frequent and violent disturbances which occurred during this eventful period, the vigilance of the bishops often relaxed and the lower clergy grew daily more dissolute. There arose a class of men whose ignorance could not comprehend, or whose passions refused to obey, the prohibitory statutes of the Church. In many places the celibacy of the clergy was wholly ignored; and impunity promoted the diffusion of the scandal. This degeneracy of the clergy was, in a great measure, due to the interference of secular power in the domain of the Church, and especially to the intrusion of unworthy men into the episcopal sees and even into the Papacy.

223. But while many of the clergy dishonored their dignity by the irregularity of their lives, others, and these not a few, adorned it with many illustrious virtues. It was in the tenth century, which has been the most decried of all in this respect, that many holy bishops lived, and strove zealously to restore among the clergy the

severity of the ancient discipline. Illustrious among these were, in Italy, Ratherius and Atto, successively bishops of Verona; in Germany the Bishops Willigis of Mentz, St. Wolfgang and St. Ulrich of Ratisbon, St. Conrad of Constance, Pilgrim of Passau, Bernward of Hildesheim, St. Adalbert of Prague, and St. Bruno, brother of Otho I., of Cologne; in France, St. Gerard of Toul; and in England the Bishops Dunstan, Oswald and Ethelwold.

224. Nor did holiness fail in this epoch among the laity; the calendars are crowded with the names of great saints and other illustrious men and women. Among the emperors and kings we name Charlemagne, Otho the Great, Henry II., Alfred the Great, St. Canute, St. Edward and St. Edmund martyrs, St. Edward the Confessor, Brian Borohme, St. Ferdinand, St. Stephen, St. Olaf, and Wladimir. As illustrious models of sanctity and charity among empresses and queens, we mention St. Adelaide, St. Cunegunda, St. Mathilda, Theophanea, and Olga.

225. To give an idea of the flourishing condition of the monastic state and the sanctity of many of its members during the early part of the present epoch, it will be sufficient to enumerate the names of the more illustrious representatives of monasticism. These are Patrick, Columkill, Cummian, Dongal, Augustine and his companions, Theodore, Hadrian, Benedict Biscop, Columbanus, Gall, Severin, Fridolin, Valentine, Kilian, Emeramnus, Rupertus, Corbinian, Boniface, Willehad, Bede the Venerable, and Alcuin. But, while the reputation of the clergy was, especially in the ninth and tenth centuries, dimmed by their ignorance and degeneracy, the monastic profession had also rapidly sunk into insignificance and contempt. Excessive wealth, exemption from episcopal jurisdiction, and the government of lay abbots brought on great disorders; many monasteries, whose members had at one time been distinguished for their strict observance of rule, their piety and learning, became prominent for their irregularities and disregard of all discipline.

226. St. Benedict of Aniane, encouraged by Louis the Mild, conceived and carried out the idea of restoring among his monks the severity of the ancient discipline. They soon became models of order and piety for other monasteries, and contributed much to the revival of letters. But owing to the disturbances arising from the strife of contending parties within the Frankish Empire, the reforms of Benedict did not exert any permanent influence. He died A. D. 821.

227. Very important and extensive, however, became the influence of the abbey of Cluny in France. It was founded in 910 by Bernard, a member of a noble Burgundian family, and was raised by

his successors, the abbots Odo, Aymar, Majolus, and particularly Odilo to high renown. From Cluny a desire for learning and for strictness of monastic discipline sprung up anew. This asylum of piety and learning had a number of branch houses in many other countries, all recognizing the jurisdiction of the abbot of Cluny, and holding strictly to the Benedictine rule.

228. We must not forget to mention the two new orders of Camaldoli and Vallombrosa. The former was founded by St. Romuald in 1012. The Camaldolites, who observed the Benedictine Rule in its stricter form, were divided into Cenobites, living in ordinary monasteries; hermits, who passed their lives in Lauras, and recluses, who never quitted their cells. The order of Vallombrosa founded in the year 1038 by St. John Gualbert, a member of a noble Tuscan family, was still more austere than that of the Camaldolites. Gualbert left about twelve monasteries at his death, which occurred in 1073.

229. Wonderful, in truth, was the power for good exerted during these ages by the monastic orders. The monasteries were schools of learning and education, in which all who desired might have their children instructed in all the branches of sacred and profane learning, even without fee or reward. Very many of these religious houses were practically and in effect hospitals and asylums for the sick, the needy, and otherwise distressed.¹ The monasteries became everywhere centres of life, both social and religious. Many villages and towns grew up by degrees around or adjacent to them, and the whole country round about these monastic establishments was benefited by their existence. For, although the chief aim of the religious was their individual sanctification and perfection, the services which they rendered to mankind at large were invaluable and cannot be estimated too highly. They devoted themselves not only to prayer, but with great assiduity applied themselves also to study and the transcription of books and manuscripts; they copied not only the Bible and works of the Fathers, but also the Latin and Greek classics; they were the chroniclers and historians of those days; the philosophers and grammarians; the mathematicians and architects; lastly, they were the apostles of labor and the pioneers of agriculture, by their example teaching the barbarians that labor is holy, and instructing them how to clear and cultivate the land and make it bring forth all fruits in their season.²

1. Maitland describes them as "quiet and religious refuges for helpless infancy and old age, shelters of respectful sympathy for the orphan maiden and desolate widow, repositories of learning, nurseries of art and science."—*The Dark Ages*, part IV.

2. "Many of the grants to monasteries, which strike us as enormous, were of districts absolutely waste, which would probably have been reclaimed by no other means. We owe the agricultural restoration of great part of Europe to the monks. They chose, for the sake of retirement, secluded regions, which they cultivated with the labor of their hands."—*Hallam, Middle Ages*, vol. II., ch. ix., part. ii., p. 538.

SECOND EPOCH.

FROM THE GREEK SCHISM TO THE BEGINNING OF THE
SIXTEENTH CENTURY,

OR,

FROM A. D. 1054 TO A. D. 1500.

INTRODUCTORY REMARKS.

Catholic Europe a Great Family of Nations—Leading Ideas—Close Union between Church and State—Mediatorial Office of the Roman Pontiffs—Archbishop Kenrick—Achievements and Triumphs of the Church—Cardinal Newman.

1. The Epoch now to be reviewed, the most eventful and interesting, perhaps, of all ecclesiastical history, exhibits the full development of the Western Christian Nations into one great family, under the guidance of their common mother—the Church. The universality of the Church having triumphed over their selfish interests, united the various peoples of Western Europe into a great Christian commonwealth—Christendom—of which the Bishop of Rome was the acknowledged Head. It was in this Epoch that the Papacy attained its full height. The two ideas then relished and realized, were Freedom and Religion. The Church, the custodian of Religion, was at the same time the guardian of Freedom.

2. Thence came that close alliance between the Church and the State; the one aided and supplemented the other. This also explains the frequent interposition of the Popes in settling many controversies among princes, and internal dissensions in kingdoms. To the judgment of the Roman Pontiff, which was regarded as the expression of right and justice, both rulers and subjects confidently submitted their grievances and disputes for adjustment. The right of the Pope to judge Christian princes, and decide differences which might arise among nations, was scarcely ever questioned; and his rulings were almost invariably accepted without a murmur.

3. Speaking of this mediatorial authority exercised by the Popes in the Middle Ages, Archbishop Kenrick observes: "It seemed a common instinct of all Christian nations to appeal to his (the Pope's) justice, for the redress of every grievance for which the local authorities proved insufficient, and to implore his power for the punishment of those whose station placed them beyond the reach of municipal law. He was, in fact, by common consent, judge, not only in causes strictly ecclesiastical, or in the private concerns of obscure individuals, but in civil matters, where flagrant wrongs were perpetrated by crowned heads. He was called to interpose his authority; he was blamed if he hesitated; he was feared by delinquents of every class, by the haughty baron and the proud emperor, as well as by the humble vassal; and when the thunder of his censure rolled, the prison doors flew open, the hand of avarice let fall the wages of injustice, and the knees of the oppressor beat together."

4. This Epoch was an age of great activity and intellectual energy. The stirring events and grand achievements which mark this era will ever remain in the remembrance of man. Such were the exciting struggles of the Church with the temporal powers for the maintenance of her inalienable rights and the independence of her hierarchy; such, too, were the crusades, which attempted to re-unite the East with the West. The wonderful enthusiasm which thrilled the West for the liberation of the Holy Land, contributed much to the circulation and interchange of knowledge. To the great intellectual activity of those times are likewise owing the establishment of many universities, the erection of numerous grand cathedrals throughout Europe, the foundation of the great military and monastic orders, the development of the science of theology, both scholastic and mystical, and the splendid achievements in every department of science and in every branch of art.

5. A Church which achieved results so glorious, and accomplished triumphs so grand and so numerous, as this epoch exhibits, must call forth feelings of love, pride, and gratitude. But, alas, these feelings are alloyed with grief and sorrow. As this epoch was drawing to a close, "the Christian world," says Cardinal Newman, "was in a more melancholy state than it ever had been either before or since. The sins of nations were accumulating that heavy judgment which fell upon them in the Ottoman conquests and the Reformation. There were great scandals among Bishops and Priests, as well as heresy and insubordination. As to the Pontiffs who filled the Holy See during that period, I will say no more than this, that it did not please the good Providence of God to raise up for his Church such heroic men

as St. Leo, of the fifth, and St. Gregory, of the eleventh century. For a time the Popes removed from Italy to France; then, when they returned to Rome, there was a schism in the Papacy for nearly forty years, during which time the populations of Europe were perplexed to find the real successor of St. Peter, or even took the pretended for the true one."

CHAPTER I.

I. PROPAGATION OF CHRISTIANITY.

SECTION XXVII.—PROGRESS OF CHRISTIANITY IN NORTHERN EUROPE.

Conversion of Northern Nations—Mecklenburgians—Pomeranians—St. Otho—Finns—St. Henry of Upsala—Rügiens—Livonians—Prussians—St. Bruno—Knights of Prussia—Conquest by the Teutonic Knights—Christianity in Denmark—In Sweden—In Norway.

6. The great work of evangelizing the heathen was continued throughout this epoch, and the Church received vast accessions, especially in Northern Europe. These conversions, however, owing to the invincible pride and savage character of the Northern nations, were in most instances mainly accomplished by violence and the force of arms, and not, as in preceding ages, by the power of persuasion. The Pomeranians, Prussians, and the tribes inhabiting Finland, Livonia, and the isle of Rügen, embraced the faith, because neighboring Christian princes, who had subjugated them, were, in self-defence, forced to offer them the alternative of becoming Christians or suffering extermination.

7. The conversion of the Slavonians was continued in this epoch. The Slavonians of Mecklenburg owe their conversion principally to their prince Gottschalk, who, after becoming a Christian himself, induced his subjects also to embrace the faith, about the year 1050. In Pomerania the Gospel had been preached by Polish priests, during the eleventh century, but with little fruit. The continuous insurrections of the stiff-necked inhabitants frustrated every effort to introduce Christianity into that country. The episcopal see of Kolberg ceased with the death of its first bishop, Reinbern, in 1013. Duke Boleslas of Poland having at last completely subjugated the Pomeranians, invited St. Otho, bishop of Bamberg, to undertake their conversion. Appointed papal legate by Pope Calixtus II., Otho, in 1124,

entered Pomerania where he was well received, and vast numbers were baptized in the cities of Camin, Julin, and Stettin. Adalbert, the friend and companion of Otho, was appointed bishop of Julin. Otho returned to Bamberg, where he died in 1139.

8. The Finns were constrained to receive baptism by St. Erich IX., king of Sweden, in 1157. St. Henry, bishop of Upsala, became their first apostle, but was murdered by them in 1158. The conversion of this rude and warlike people was not finished till the end of the following century, when Thorkel Knutson, regent of Sweden, headed a crusade against them and completed their subjugation. An episcopal see was established at Radameki, but was removed to Abo, in 1300. The inhabitants of the isle of Rügen, in the Baltic Sea, were the last of the great Slavonic family to embrace the Christian faith. In 1168, Arkona, the capital of the island, was taken by Waldemar, king of Denmark, and the monstrous wooden idol with four heads, called "Suantovit," a corruption of "St. Vitus," was demolished; whereupon the Rügians consented to be baptized.

9. In 1186, Meinhard, an Augustinian monk of the monastery of Sieberg, preached the Gospel in Livonia and made some converts. He built a church at Yxküll, and of this place he was appointed and consecrated bishop, by order of the Holy See, in 1191. His successor, Berthold, led a crusade against the Livonians, but fell in battle. Albrecht, third bishop of Yxküll, headed a second crusade against the pagan inhabitants and put an end to their ravages. He transferred the episcopal see to Riga, a city founded by himself on the Dwina. For the protection of the Christians and their churches, Albrecht, in 1201, founded the order of the *Sword-Bearers*, which was approved by the Holy See, and, in 1237, affiliated to the Teutonic Order. The population of Esthonia, Courland, and Semgallen, were next subjugated by the energetic bishop, Albrecht, and led to adopt Christianity. Dorpat became the episcopal see of Esthonia; Seelburg of Semgallen; and Wirland and Reval of Courland.

10. The intractable and ferocious Prussians, on the Baltic Sea, resisted the longest of all the introduction of Christianity into their country. Indeed, as late as the thirteenth century, when Christianity had everywhere else triumphed over Paganism, we see the Prussians clinging obstinately to idolatry. St. Adalbert, bishop of Prague, who first attempted the conversion of these fanatical idolaters, was murdered in 997. In 1008, St. Bruno, a Benedictine, who had been commissioned by Pope Sylvester II. to preach the Gospel in Prussia, also suffered martyrdom. Christian, a Cistercian monk of the monastery of Oliva, near Danzig, was more successful; he is often called the

"Apostle of the Prussians," and, in 1214, he was consecrated their bishop.

11. The continuous ravages by the heathen Prussians against the Christian population, caused Bishop Christian to found the Order of the "Knights of Prussia," and to lead a crusade against the irrepressible Pagans. A bloody war ensued, which lasted about sixty years. The "Knights of Prussia," having met with a disastrous defeat, the Teutonic Knights, at the instance of Christian, undertook the conquest of Prussia, and under the lead of the Grand Master, Herman of Salza, succeeded in reducing the ferocious inhabitants to submission, in 1283. Pope Innocent IV., in 1243, established the three bishoprics of Culm, Pomesania, and Ermeland, to which afterwards was added a fourth, at Samland. Besides Christian, Bishop William of Modena, and St. Hyacinth, one of the first members of the Dominican Order, were zealous apostles of the Prussians. The last country in Europe to receive the Christian religion, was Lithuania. Jagellon, duke of Lithuania, on becoming king of Poland, in 1386, accepted the Gospel and persuaded all his subjects to become Christians.

12. In Denmark, Christianity was, from its first planting, in a flourishing condition. In the reign of Canute II., surnamed the Great, who afterwards succeeded Edmund, the Ironside, on the English throne, many of his Danish followers embraced the faith in England, while many of the English ecclesiastics labored in the Danish mission. Amongst the latter was St. William, who conjointly with Swein, son and successor of Canute in his Danish dominions, largely aided in the propagation of the faith. About two centuries later, St. Hyacinth became a zealous apostle of this nation.

13. The progress of Christianity in Sweden was greatly impaired and retarded by repeated civil wars, arising chiefly out of the endless contests between rival dynasties. About the middle of the twelfth century, St. Henry, an Englishman, together with his countryman, Cardinal Nicholas Breakspeare, apostolic legate and afterwards Pope Adrian IV., labored strenuously to establish and confirm the faith in Sweden. Upsala was raised to the dignity of an archbishopric; and, in 1160, Pope Alexander III. created the archbishop of that see, metropolitan and primate of the Swedish Church.

14. In Norway, King Harald, who succeeded his brother, St. Olaf II., violently arrested the spread of the faith. He persecuted the Christians and encouraged the Pagans. Many suffered martyrdom under him. But in 1035, Magnus, the son of St. Olaf, was called to the throne of Norway. This prince did much for the preaching of the Gospel in his kingdom. He rebuilt the cathedral of Drontheim,

which he wished should be dedicated under the invocation of his sainted father. The archbishopric of Drontheim counted nine suffragan sees, and its jurisdiction extended over the Faroë Islands, Iceland, and Greenland. About the year 1140, Cardinal Nicholas Breakspeare, as papal legate, had official duties assigned him in Norway, of which he is often called the Apostle. In the next century the Polish Dominican, St. Hyacinth, preached in that country with consoling results.

SECTION XXVIII.—MISSIONS TO THE HEATHEN AND MOHAMMEDANS IN
ASIA AND AFRICA.

Christianity among the Tartars—Prester-John—Christianity among the Mongols—John of Monte Corvino—Attempts to Convert the Mohammedans—Result—Congo Mission.

15. In Central Asia, the Nestorians, being specially favored by the Mohammedan rulers, had made considerable headway: their sect extended from China to Palestine, all over Mesopotamia, Persia, Chaldea, Arabia, Egypt, and even India. Among their converts is named Owang-Khan, a Tartar king, who is said to have embraced Christianity in the beginning of the eleventh century, and caused his subjects to imitate his example. He was at once ruler and priest of his people, and became known in the West, by the name of Prester-John (Priest-king). The Popes, desirous of uniting the converted nation with the Latin Church, sought to establish relations with their prince. An ambassador from one of the successors of Prester-John coming to Rome, in 1177, was consecrated bishop by Alexander III., and sent back to his country to accomplish the union of the Tartar nation with the Roman See.

16. But this Christian kingdom was overthrown by the Mongols, in 1202, who afterwards subjugated a great part of Asia, and overran Europe as far as Hungary and Poland. Attempts were made by the Popes and by St. Louis IX. of France, to convert the rude Mongols to Christianity. The Dominican and Franciscan friars, who were sent to carry the light of faith into Tartary, were well received; but they met with little success.

17. The mission of the celebrated Franciscan, John of Monte Corvino, among the Mongols in China was more successful. He built two churches at Kambalu (now Peking), baptized six thousand converts, and translated the New Testament and the Psalms into the Mongolian language. On hearing these happy tidings, Pope Clement V., in 1307, nominated the zealous missionary archbishop of Kambalu, and sent more missionaries, among them several bishops, to Tartary

and China. But the expulsion of the Mongols from China, in 1368, was followed by the suppression of Christianity in that country.

18. In this epoch also, attempts were made to carry the faith among the Mohammedans in Asia and Africa. During the siege of Damietta, by the Crusaders, in 1219, St. Francis of Assisi undertook to preach the Gospel to the Saracens; but, though admired as "a man of God" even by the Sultan, he gained no disciples. He afterwards sent six friars of his order to Morocco, five of whom suffered death by decapitation. Many other fervent preachers of the mendicant orders met with a like cruel treatment. In the single year 1261, more than two hundred Franciscans were martyred by the Mussulmans; and not long after one hundred and ninety Dominicans received from the same hands the stroke of death.¹ The intrepid Raymundus Lullus, after repeated attempts to preach Christianity to the inhabitants of Tunis and Brugia, shared a similar fate; he was stoned to death by the Mussulmans, in 1315.

19. All these efforts to convert the Mohammedans, owing to their pride and invincible prejudice, were quite barren of expected results. We find, however, in the fourteenth century, bishops of the Dominican order, at Morocco, Tanger, and Brugia. Under Portuguese auspices, three Dominican friars opened, about the year 1491, a promising mission on the Congo, in Western Africa. The Spaniards and Portuguese, while extending their conquests, were full of zeal for the propagation of the faith. The inhabitants of the Canary Islands were converted in this epoch, and the settlement of the Portuguese in India was distinguished by similar blessings. Immediately upon the discovery of America, the religious orders, especially the Dominicans, Franciscans, Augustinians, and Trinitarians, vied with one another in preaching the Gospel to the benighted aborigines of the New Continent.

1. No law of the Koran is more sacred to the Moslems than the following: "Fight the infidels until every false religion is annihilated; put them to death, spare none." Against "the infidel dogs," as they are wont to call the Christians especially, all injustices are not only permitted, but commanded, and wherever the power of Islam is untempered by fear of the "Frank," it is only by force of gold that the unbelievers can live in the land.—Conf. *Koran*, Su. 8, 9, and 47.

II. THE CRUSADES.

SECTION XXIX. THE FIRST CRUSADE UNDER GODFREY OF BOUILLON—KINGDOM OF JERUSALEM.

Pilgrimages—Capture of Jerusalem—Treatment of Christians—Scheme of Sylvester II. and Gregory VII.—Peter the Hermit—Urban II.—Council of Clermont—First Crusade—Godfrey of Bouillon, King of Jerusalem—His Successors.

20. Pilgrimages to Jerusalem, and the places consecrated by the presence and miracles of our Divine Saviour, were common in the earliest ages of the Church. St. Jerome informs us that, from the Ascension to his own time, a ceaseless stream of pilgrims resorted to Palestine, to visit the localities that had been hallowed by our Blessed Lord's life and sufferings. Our Saint's example itself drew many, among whom were several noble matrons of Rome, to the Holy Land. The discovery of our Lord's Sepulchre, the finding of the true Cross, and the building of magnificent churches over the Holy Sepulchre and other shrines, by St. Helena and Constantine the Great, did much to encourage the practice. These pilgrimages began to multiply very rapidly in the tenth century, in consequence of an opinion very generally diffused, that the end of the world was at hand. Many persons sold their estates, and emigrated to Palestine, to await the coming of the Lord.

21. The capture of Jerusalem by the caliph Omar, in the seventh century, did not interrupt these pious journeys. Omar, and his successors, tolerating Christian worship, protected and even encouraged pilgrims, whose arrival brought them considerable profit. A change took place in the treatment of the Christians in Palestine, when, in 969, the Fatimites, or Egyptian Sultans, became masters of Jerusalem. In 1010, there was a fierce persecution of the Christians, by the fanatical Sultan Hakim. The church of the Holy Sepulchre and other Christian temples in Jerusalem and the neighborhood, were razed to the ground, and pilgrims were subjected to every extortion and outrage that fanaticism could devise. The persecution, after a while, relaxed, and pilgrims were permitted, on the payment of a heavy capitation-tax, to resume their devotions. But when, in 1073, the Seljukian Turks under Melek Shah conquered Palestine, the native Christians, as well as the pilgrims, were again most cruelly oppressed and treated with every sort of contumely and indignity.

22. The sufferings of the Eastern Christians, and the oppression which pilgrims were forced to endure, at the hands of the fanatical

Turks, excited universal indignation in Europe. At the close of the tenth century, Pope Sylvester II. entreated Christendom to succor the suffering Church of Jerusalem, and to redeem the Holy Sepulchre from the hands of the infidels. The scheme of arming Christendom for the deliverance of the Holy Land from Mohammedan tyranny, was fondly cherished also by Gregory VII., who was prevented from placing himself at the head of a crusade, only by the complicated affairs of the West. The plan was taken up again, and finally carried into execution, by the activity of Urban II., and the eloquence of Peter the Hermit.

23. About the year 1093, Peter, a pious and holy hermit of Amiens, in France, undertook a pilgrimage to Jerusalem. The desolation of the Holy Places, the sufferings and despair of the Christians, and the pitiable complaints and entreaties of the patriarch Simeon, filled his soul with indignation and compassion. Returning from the Holy Land, the pious pilgrim presented himself to Pope Urban II., who warmly approved the idea of organizing a crusade for the deliverance of Jerusalem, and charged Peter with the preaching of the holy war, which he did with wonderful effect. Wandering from land to land, Peter everywhere repeated the tale of woe and sufferings, to which the Christians in the East were subjected. Most far-reaching was the agitation produced by the preaching of the eloquent hermit. Christendom, then, felt the disgrace involved in allowing the Holy Places to be possessed and profaned by the fanatical Turks.

24. While the zealous indignation that the insults and cruelties of the Turks had aroused throughout Europe, was at its height, the Byzantine emperor, Alexius Comnenus, fearing the Turks would soon take his capital, implored the succor of the West. In the Councils of Piacenza and Clermont, Pope Urban eloquently recommended and urged the holy enterprise for the deliverance of Jerusalem. Thousands of clergymen and laymen, congregated in the open air, received the proposals with acclamation and with the enthusiastic cry: "God wills it!" Multitudes at once donned the badge of the Cross, as the symbol of their enlistment for the holy cause. Pope Urban granted to all the faithful who should take up arms against the infidels in the spirit of true piety and penance, full remission of all canonical penalties laid on them for their sins.¹ Bishop Adhemar, of Puy, who had

1. "The idea of encouraging the crusades by indulgences," observes Archbishop Kenrick, "has afforded abundant matter of reproach. These, however, were intended to reward the generous devotedness with which the Crusaders undertook a long and toilsome journey, and exposed their lives in a just war connected with religion. The condition of true penance was always prescribed in order to gain them; and, in fact, multitudes of most abandoned sinners were won to Christ, by the assurance of unqualified forgiveness to the penitent Crusader . . . Contrition of heart, with the humble confession of sin, is invariably required in the Bulls of Eugene III., Gregory VIII., Innocent III., and the other Pontiffs." *Primacy*, Ch. VII., p. 333.

already been in the Holy Land, was named papal legate and spiritual leader of this First Crusade.

25. A mighty enthusiasm took possession of all hearts. Everywhere men were arming themselves with assiduous zeal, and a new spirit seemed to have enlivened the nations. Strife, feud, and oppression everywhere ceased; old enemies became reconciled, and many a criminal presented himself to begin life afresh, and atone for his past misdeeds, by engaging in the holy campaign. Thousands were too impatient to await formal organization, and in spring 1096, a disorderly and half-armed force marched through Germany and Hungary on their way to Constantinople; but for want of equipment and discipline, they perished miserably. Another unruly crowd, which, after a bloody persecution of the Jews, set out under the leadership of Gottschalk and Count Emicho of Leiningen, fared no better.

26. At last a stately army numbering over a half a million valiant warriors, such as Europe and Asia had not seen for a long time, set out by way of Constantinople, for Asia Minor. None of the sovereigns of Europe took active part in the First Crusade; but many of their vassals and a great number of the inferior nobility most earnestly and generously engaged in the undertaking. The most distinguished among these were the brave and noble Godfrey of Bouillon, Duke of Lower Lorraine; Robert, Duke of Normandy; Hugh, Count of Vermandois; the powerful Count Raymond of Toulouse; Count Robert of Flanders; Bohemund, Prince of Tarentun, and his brave nephew, Tancred. The siege and capture of Nice was the first important deed of arms achieved by the crusaders. A great victory over the Sultan Soliman, near Dorylæum, in Phrygia, opened a passage into Syria. Antioch was captured after a siege of unparalleled difficulty, and finally, on July 15, 1099, Jerusalem fell into the hands of the crusaders, and became the capital of a new kingdom.

27. Godfrey of Bouillon was proclaimed King of Jerusalem; but the pious and valiant hero, refusing to wear a crown of gold where the Saviour had borne a crown of thorns, declined the title of King, and styled himself simply "Protector of the Holy Sepulchre." After winning a glorious victory at Ascalon, over the far superior army of the Egyptian Sultan, Godfrey died in the course of the following year. Baldwin, his brother and successor, assumed the title of King, and transmitted the throne to his cousin, Baldwin II., whose posterity continued to reign in Palestine, until the overthrow of the kingdom by Saladin, in 1187. For the maintenance of the newly founded kingdom of Jerusalem, several minor states were established. Edessa, on the Euphrates, under Baldwin, brother of Godfrey of Bouillon, de-

fended Jerusalem on the East, while the principality of Antioch, which was assigned to Prince Bohemund of Tarentun, and Tripolis, in Syria, guarded it on the North.

SECTION XXX. THE CRUSADES,—CONTINUED.

Fall of Edessa—St. Bernard—Second Crusade—Its wretched End—Fall of Antioch—Sultan Saladin—Fall of Jerusalem—Third Crusade—Frederick Barbarossa—Fourth Crusade—Latin Empire—Fifth Crusade—Sixth Crusade—Treaty of Frederick II.—Disasters of the Christians in Palestine—Seventh Crusade—St. Louis IX.—Eighth Crusade—Results and Advantages of the Crusades.

28. Seven distinct Crusades—not counting the “Children’s Crusade”—followed the first grand movement; they were all either unsuccessful or productive of only transitory advantages. The Christians in the East had continually to sustain severe encounters with the infidels, and their situation became extremely precarious when, in 1144, Edessa, justly regarded as the bulwark of the Kingdom of Jerusalem, was taken and destroyed by the powerful Sultan Zenki of Mosul. At this juncture, Pope Eugenius III. commissioned St. Bernard to preach the Second Crusade. Conrad III., of Germany, and Louis VII., of France, assumed the Cross, and, in 1147, they set out, each with an imposing army, for Palestine. But the perfidy of the Greeks and the temerity and licentiousness of the crusaders were the chief causes of the disastrous issue of this promising expedition. The two armies were almost wholly destroyed by the Turks. Both monarchs, however, reached Palestine, and, with their shattered forces, made an attempt to take Damascus, but failed, after which they returned to Europe.

29. This disgraceful termination of an expedition, from which so much had been expected, diffused feelings of melancholy and surprise throughout Christendom. St. Bernard, the prime author of the crusade, had to encounter many bitter reproaches, especially from the princes. But undaunted by these accusations, the Saint pointed out the follies and vices of the crusaders, as the true causes of their failure. When, in 1148, Antioch also was in danger of being conquered by the infidels, the old enthusiasm for the Holy Land seemed to flame forth anew. St. Bernard and Abbot Suger formed the project of a new expedition to the Orient. The French king assented, and St. Bernard was designated the agitator for another crusade. Still, the unwillingness of Emperor Conrad III., and the death of Suger, his confidential adviser, and of Pope Eugenius III., served to restrain

the ardor of the West, about to break out anew. St. Bernard was deeply grieved by this failure in setting on foot a new expedition. Broken down by disease and toil, he died, in 1153.

30. Internal dissensions, also, greatly paralyzed the strength of the Christians in the East, and hastened the ruin of all the Latin establishments in Palestine, which the gallant Templars, and the Knights of St. John labored in vain to avert. The kingdom of Jerusalem was in dire distress, when the celebrated Saladin, Sultan of Egypt, resolved upon the conquest of Palestine. The battle of Tiberias was decided against the Christians. King Guy and the Holy Cross fell into the hands of the conqueror. Following up his victory, Saladin, in rapid succession, took Acre, Caesarea, Joppa, and, finally, Jerusalem also, A. D. 1187.

31. The news of the fall of the Holy City fired the nations of Europe and gave rise to the Third Crusade. The most powerful monarchs of the West, Frederick Barbarossa of Germany, Philip Augustus of France, Richard Coeur-de-Lion of England, William of Sicily, rallied under the standard of the Cross. The emperor Frederick, taking the way by land to Asia Minor, defeated the Turks in several battles and took the city of Iconium. But in the midst of his victorious career, he was drowned in the river Calycadnus. The army proceeded to Palestine and took part in the siege of Acre, which, after the arrival of the French and English forces, was forced to surrender, in 1191. Yet, owing to the quarrels between the kings of France and England, and the dissensions among the crusaders, nothing more was effected. Philip returned at once to France. The English king, after concluding a treaty which secured to the Christians, besides Antioch and Tripolis, the sea-coast from Tyre to Joppa, and undisturbed access to the Holy Sepulchre, hastened homewards.

32. The Fourth Crusade, which was undertaken in 1202, at the instance of Pope Innocent III., was headed by no great sovereigns. Baldwin of Flanders, and Boniface, count of Montferrat, were its principal leaders. But this Crusade was diverted from its original design, to the siege and conquest of Constantinople which became the seat of the new Latin Empire, with Baldwin of Flanders as emperor; while Boniface of Montferrat was proclaimed king of Thessaly and Morea. The Latin Empire under five emperors, lasted little more than half a century, or till the year 1261, when Constantinople was recovered by the Greeks, and the hopes of uniting the Latin and Greek Churches, which the possession of the Byzantine capital had inspired, were again doomed to be blighted. During the pontificate of Innocent III., occurred the singular expedition, known as the "Child-

ren's Crusade." In 1212, several thousand boys—by some estimated as high as twenty thousand—left their paternal homes, for the purpose of making a pilgrimage to the Holy Sepulchre; but the greater part perished by hunger and exhaustion, and the rest were sold into slavery to the Mohammedans.

33. In 1217, Pope Honorius III. inaugurated the Fifth Crusade, which was conducted by King Andrew II. of Hungary, and Duke Leopold of Austria. After a short campaign in Palestine, Andrew, disgusted at the dissensions among the Eastern Christians, returned home. Duke Leopold remained, and, having received reinforcements from France, England, and Italy, undertook, in connection with John of Brienne, titular king of Jerusalem, an expedition against Egypt, where several important successes, including the taking of Damietta, the key to Egypt, were obtained. Yet the hopes of Christendom were dashed through the treacherous neglect of Frederick II., to support the cause of the crusaders, in repeatedly postponing his promised expedition to Palestine.

34. It was not till 1228, that Frederick II., who was then under the ban of excommunication, entered upon his long delayed crusade, which is ranked as the Sixth, although having little of a religious object. In sheer mockery of the papal excommunication he set out with a small force for the Levant, where he engaged in a mimic warfare against the Saracens. His conduct in the Holy Land, and his secret negotiations with the Saracens were not conducive toward placing him in a favorable light before Christendom. Frederick concluded a treaty with the Sultan Camel, by which free access to Jerusalem and other holy places was guaranteed to the Christians, and a truce of ten years accorded. He visited the church of the Holy Sepulchre, and, because no ecclesiastic would perform the ceremony, with his own hands placed the crown on his head.

35. The treaty of Frederick was injurious to the Christian cause, and its evil consequences soon manifested themselves. Even in 1230, Jerusalem was stormed by a horde of Saracen fanatics who killed many Christians, and ravaged the Holy City. The Christians suffered many reverses also in other places. Their condition became still worse when, in 1244, the savage Khorasmians, flying before the Mongols, threw themselves upon Palestine, and scaled the walls of Jerusalem, where they destroyed the Holy Sepulchre and perpetrated unspeakable horrors upon the inhabitants. The flower of Christian chivalry fell at Gaza, beneath the blows of the infidel. Jerusalem fell permanently into their possessions, while Acre, and a few other towns on the coast, were all that remained to the Christians.

36. These disasters caused Innocent IV. at the Council of Lyons, A. D. 1248, to proclaim the Seventh Crusade. St. Louis IX. of France was the only prince in Europe that responded to the appeal. He undertook the two last crusades. In the first, he landed, in 1249, at Damietta in Egypt, and easily made himself master of the city. But the rash behavior of the Count of Artois, the king's brother, caused the ruin of this crusade. The army, already thinned by sickness and famine, was utterly routed and the king himself made a prisoner and forced to purchase his freedom by the payment of a large ransom. After his release, the pious king spent four years more in Palestine, visiting the Holy Places, and strenuously exerting himself in behalf of the Christian cause. The death of his pious mother, Blanche, the queen-regent, compelled him to return to France.

37. Twenty years later, Louis IX. placed himself at the head of the Eighth Crusade, which he directed against Tunis in Northern Africa, whence the Egyptian Sultans were receiving great support against the Christians. A pestilential disease raged in the crusading army, and, after numbers of brave soldiers had fallen, the king himself was carried off in 1270. His son, Philip III., concluded an honorable peace, and, with the remnants of the army, returned home. The fate of Palestine was for a time deferred by the valor of King Edward I. of England, who extorted a ten years' truce from the Sultan. The subsequent efforts of Gregory X. and other Pontiffs, to arouse the energy of the Christian princes to the rescue of the Holy Land, were fruitless. Acre, or Ptolemais, the last stronghold of the Christians, after an heroic defence, was captured by the infidels, in 1291.

38. Although the crusades did not fully attain their immediate object, the entire recovery and preservation of the Holy Land, yet great and invaluable were the advantages to religion and society which they produced.—1. The crusades re-awakened the Faith, slumbering in many, and secured its triumph over the rising rationalism of the age. These popular expeditions, undertaken in the name of religion and humanity, aroused, by the memories they recalled, the religious feelings of the Middle Ages, as nothing else could have aroused them.—2. They were no less profitable to society, not only by the encouragement they afforded to science and art, and the impetus they imparted to commerce, but also in re-establishing and preserving peace and concord among Christian nations. Contemporary writers tell us that the preaching of a crusade produced everywhere a marvelous change: dissensions were healed; wars, with their horrors and crimes, were suddenly brought to an end; strifes among petty princes and chieftains, who were ever quarrelling among themselves, or with

their sovereigns, and whose restlessness had, until then, brought so many evils on the fairest portions of Europe, gradually disappeared, and other public disorders ceased.—3. The crusades were of the greatest importance in preserving the safety of Europe. They were from their commencement virtually defensive wars, waged to repel Turkish aggression, and preserve the Catholic nations from the Mohammedan yoke. They preserved Europe for centuries from her hereditary foe.—4. Through the crusades the institution of chivalry attained its full development, as they gave occasion for the establishment of new orders which presented a model of chivalry, and combined all the knightly virtues.—5. That the clergy derived an increase of power and wealth from the crusades, is historically untrue. On the contrary, the clergy, from the Pope down to the lowest ecclesiastic, contributed the greater part of the subsidies levied for the recovery and defence of the Holy Land. From those wars, the Popes sought no accession of power or augmentation of territory; they cheerfully left to the crusaders the conquered country, with the spoils and honors of war. The crusades did not, and could not, add to the papal power; but the pre-eminence and influence of the Pope, which result from his office and dignity as Head of Christendom, were mainly and essentially instrumental in setting on foot these vast movements of the European powers, for the reconquest of the Holy Land.

1. It must be admitted, that other than religious motives, especially political motives, operated in these wars for the deliverance of the Holy Land; but for the most part religious motives were prominent. It was thought inconsistent with the duty and character of Christians to suffer that land which was blessed with the life and ministry, and consecrated by the blood and death of the Saviour of mankind, to remain under the dominion of the infidel Moslems. Moreover, wars against the Mohammedans, who were the constant and dangerous enemies of the Christian kingdoms, and Christianity in general, were then universally held to be just. Wherefore, Luther's proposition, that to fight against the Saracens was to withstand God, who used them to punish the sins of Christians, was condemned by Leo X.

CHAPTER II.

RELATION OF THE PAPACY TO THE EMPIRE.

SECTION XXXI.—STATE OF THE CHURCH IN THE ELEVENTH CENTURY.

Dominant Evils—Simony—Abuses consequent to Simony—Clerical Incontinence—St. Paul on Holy Celibacy—Its Advantages—Neglect of Celibacy—Eminent Bishops—Lay Investiture—How Introduced—Its Prevalence—Vassalage of Bishops—Homagium—Political Influence of Churchmen—Disadvantages and evil Consequences.

39. Before resuming the history of the Papacy, it may be well to take a glance at the condition in which the Church found herself at the beginning of this epoch. The dominant evils of the time, as then deplored by all zealous churchmen, were simony, or the sale of ecclesiastical benefices; incontinence, or the marriage of the clergy, and lay investiture of prelatial dignities and insignia. Simony and incontinence had struck deep roots among the clergy of almost every country in Europe. These evils began during the enslavement of the Papacy in the tenth century; the scandal spread, and had now continued so long that the inferior clergy pleaded custom for their irregularities. These crying abuses were the cause of much bitter grief to the Church, and subsequently became the occasion of a fierce strife, which continued for half a century, between the Papacy and the secular power.

40. To guard the sacred ministry against the intrusion of unworthy persons, the Church, adopting the maxim of the Prince of the Apostles, St. Peter, enacted stringent laws against simoniacal preferments to spiritual offices. But simony was the common reproach of the clergy of Italy, France, and Germany, in the eleventh century. St. Abbo, abbot of Fleury, who flourished in the beginning of the eleventh century, in his *Apologeticus*, tells us that ecclesiastical positions, from the episcopate down to the lowest parochial cure, were often venal, and hence fell into the hands of ignorant and immoral persons. Kings and princes usurped the right of naming bishops, abbots, and others to ecclesiastical offices, which often were sold to the highest bidder. Every spiritual dignity and function became an object of barter and sale. The evil worked downwards. The bishop, who had

obtained his see by purchase, indemnified himself by selling the inferior prebends, or cures.

41. The evil of simony was the fruitful source of great abuses and scandals in the Church; it trampled down every barrier of ecclesiastical discipline. The sacred ministry was frequently disgraced by men who assumed its functions and obligations, not from pure and holy motives, but from mercenary inducements. It undermined the power and authority of the clergy. The priest or bishop laboring under the imputation of simony, which from its odious name was acknowledged to be a crime, almost heresy, was naturally held up, by the decrees of Popes and Councils, as a hireling, and as an object of horror and contempt, rather than of respect. Against the vice of simony, especially Gregory VII., St. Peter Damian, and other holy prelates inveighed with such great earnestness, employing all their power and influence for its extirpation.

42. With this widespread simony was, as might be expected, closely connected the other great vice of the age, incontinence, or marriage of the clergy. The doctrine and example of Christ taught his first disciples to hold the virtue of perfect chastity in the highest esteem. The Apostle of the Gentiles proclaimed to the faithful the paramount advantage that belongs to the state of celibacy. While the married man was, according to St. Paul, solicitous for the things of this world, the unmarried person, on the contrary, was concerned only for those things that belong to the Lord, how he may please God. (1. Cor. vii. 32-33.) The lesson contained in these inspired maxims had induced the Church, from the beginning, to enjoin celibacy as an obligation on the clergy in higher orders. To secure their entire affection and service to her cause, she ever persevered in rigidly excluding her priests from the married state.

43. The rule of celibacy, however, was openly violated during the ninth and tenth centuries, especially in Italy, Germany, France, and England; the abuse made incessant progress till the middle of the eleventh century. The writings of St. Peter Damian exhibit a gloomy picture of the extent of clerical incontinence, in his days. The Church had many unworthy ministers, because the princes of the world had thrust them upon her; she had to weep over rampant immorality, which in her bondage she was unable to check.

44. But while many among the clergy grieved the Church by their vicious and wanton life, others, not a few, consoled and edified her by their many illustrious virtues as well as by their zeal in enforcing ecclesiastical discipline. There were many illustrious examples of purity and perfection in the sanctuary and in the cloister, and

many worthy prelates who employed every means to insist on the canonical observance of celibacy among their clergy. The most eminent of the bishops who thus labored to reform abuses in Germany were Meingaz und Poppo of Treves; Heribert und Piligrinus of Cologne; Willigis and Aribio of Mentz; Burchard of Worms; Thietmar of Osnabrück; Bernward and Godehard of Hildesheim; Sibert and Bruno of Minden; Meinhard and Bruno of Würzburg; and Unuman of Bremen.

45. The Church never relaxed in her work of reforming ecclesiastical abuses and in exacting clerical celibacy. Witness the great number of Synods that were held in the eleventh century, in which reformatory statutes were enacted and simoniacal bishops and incontinent priests were deposed and excommunicated. The Synod of Rheims, in 1049, enacted, that no one should presume to receive episcopal consecration, who had not first been elected by the clergy and the people. When papal elections ceased to be under the restraints of secular interference, the Popes, especially Gregory VII., began at once the difficult but needed task of elevating the delinquent portion of the clergy from its degraded condition.

46. The right of investiture, as claimed by the German emperors and other princes, was viewed by all zealous churchmen of the time as the real and chief cause of these evils in the Church. The humble condition of the Church in the early ages, made the secular rulers but little solicitous about the appointment of bishops or other spiritual functionaries. But, when kings themselves embraced the Christian religion, the importance of exercising a certain control over ecclesiastical elections, naturally attracted their attention, and they soon began to demand that such clergymen only, as found favor with them, should be promoted to the episcopal dignity. By this means, they hoped to strengthen the stability of their throne, and to secure the support and influence of the clergy against powerful vassals.

47. Such, especially, became the rule in the kingdoms founded on the ruins of the Roman Empire—Italy, France, Germany—and in England. Piety or policy had led many of the Western princes to endow the Church generously, and clothe her ministers with power and honors. In many countries churchmen obtained extensive landed estates, including even castles and cities; kings and emperors, particularly Otho I., conferred a large portion of the crown-lands, which had formerly belonged to vassals, upon bishops and abbots, who in this manner acquired seigniorial rights, and thus, virtually, became themselves the vassals of their sovereign.

48. Furthermore, the tenure of Church property, in those times, was likened to that of lay fiefs; bishops and abbots, like lay vassals, had to take the oath of personal and feudal fidelity (*vassalagium*, or *homagium*) to their liege lord, by which they bound themselves to serve the king in war, to appear at his call at court, and to remain subject to his jurisdiction. The taking of the oath was followed by the investiture of the temporalities of the see, which the feudal lord conferred by putting the ring and crosier into the hands of the newly-elected, or even the merely nominated prelate. This custom led to the worst of confusions; for the ring and the crosier being in themselves the symbols of spiritual dignity and jurisdiction, the idea gradually arose that princes possessed the right and power of conferring, not the temporal possessions only, but the spiritual office as well. This explains the opposition of the Popes to the practice of investiture by the delivery of the ring and the crosier, which arose partly from the simoniacal traffic in ecclesiastical benefices, and partly from the seeming communication of spiritual power by these symbols.

49. The great political power, which churchmen acquired under the feudal system, and the close union existing between the priesthood and the secular power added, indeed, great outward splendor and authority to the Church; but they, also, opened the way to great abuses and scandals. By degrees, secular princes not only laid claims to confer the temporalities attached to a see, but, also, usurped the right of nominating to bishoprics and abbacies, even without the consent and concurrence of the Holy See. The liege lords, believing that, with the fiefs, they had also the disposal of the ecclesiastical dignities attached to them, generally enforced them, without regard to other qualifications, and often in defiance of all ecclesiastical laws, upon persons of whose personal fealty they were assured, or who were nearly allied to them by ties of blood. Thus it happened that boys of five years, and ignorant and wicked favorites of kings and powerful nobles, were intruded into bishoprics and abbacies. Piety, learning, virtue, and even celibacy, in many instances, were not considered necessary qualifications for the episcopacy. Ecclesiastical offices and benefices became filled with unworthy clerics, who, instead of edifying the faithful, caused grievous scandal. Such were the evils resulting from lay investiture, by means of which the Church was held in bondage, and her children, deprived of her motherly care and protection, were committed to faithless hirelings.

SECTION XXXII. PREDECESSORS OF GREGORY VII.

Leo IX.—His Zeal for Reform—Peter Damian—Hildebrand—Victor II.—Council at Florence—Godfrey of Lorraine—Stephen IX.—Nicholas II.—Benedict X., Antipope—Lateran Council—Papal Elections transferred to the Cardinals—Norman Alliance—Robert Guiscard—Alexander II.—Pataria—Honorius II., Antipope.

50. To reform the abuses and scandals which simony and lay interference caused in the Church, required the zeal and energy of an Apostle in the chief pastor. Such a Pontiff was Leo IX. With his accession, a better and brighter era commenced for the Church. He, immediately, inaugurated the necessary work of reforming irregularities among the clergy; throughout Italy, he enforced vigorous measures against simony and incontinence. Nor did he confine his zeal for reformation to the city of Rome or Italy; it comprehended the whole of Latin Christendom. St. Peter Damian, and Hildebrand, the greatest churchman, perhaps, of all ages, whom Leo appointed sub-deacon and treasurer of the Roman Church, nobly aided the Pope in his reformatory endeavors. With an energy, which foreshadowed his future greatness, Hildebrand soon improved the impoverished condition, to which the Holy See had been reduced in consequence of the arbitrary disposal of its estates by Emperor Henry III. of Germany.

51. On the death of Leo IX., the clergy and people thought of electing Hildebrand as his successor. When he declined the dignity, it was determined to send an embassy to Germany, at the head of which was Hildebrand himself, to request the emperor to name a candidate for the Papacy. Gebhard, bishop of Eichstädt, and counselor of the emperor, a man of consummate abilities, was designated as the one to be chosen by the Romans. Yielding to the pressing entreaties of Hildebrand and the emperor, Gebhard accepted the nomination, on the express condition, that the emperor would restore to the Holy See the rights and possessions which had been withheld. Having been elected at Rome, he was installed as Victor II. A. D. 1054—1057. He was the fifth German Pope.

52. Victor II. continued the reforms begun by his predecessors. He held a Council in the presence of the emperor at Florence, in which decrees were enacted against the alienation of church property, and the prevailing vices. Hildebrand was sent into France as legate, to complete the ecclesiastical reform commenced by the preceding Pope. Henry III. restored to the Roman See, as he had promised, the Duchy of Spoleto and the County of Camerino, and, when dying, A. D. 1056,

appointed the Pope regent of the Empire, and guardian of his infant son, Henry IV. Pope Victor did not long survive his imperial friend; he died the following year at Arezzo in Tuscany.

53. On the death of Henry III., Godfrey, Duke of Lorraine, who was married to Beatrice, the widow of Boniface, margrave of Tuscany, was created "Patricius of Rome." When the unexpected intelligence of Pope Victor's death arrived at Rome, the Cardinal Frederic, brother of Godfrey, was, much against his will, elected, and at once consecrated under the name of Stephen X., A. D. 1057—1058. The new Pontiff was a man of the loftiest and most determined spirit. As legate of Leo IX., at Constantinople, he had asserted the Roman supremacy in the strongest terms against the haughty patriarch Michael Cerularius. Stephen continued the measures of reform adopted by his predecessors against ecclesiastical abuses; only men of merit were raised to ecclesiastical dignities, among whom Peter Damian was created by him bishop of Ostia and cardinal.

54. Before his death, which occurred after a useful pontificate of only nine months, Pope Stephen had commanded the Romans, under pain of excommunication, not to proceed to the election of a Pontiff until the return of Hildebrand, who was then on a mission to the German court. But the Roman nobility and the inferior orders among the clergy disregarded this prohibition, and, with the support of the Tusculan party, set up John, bishop of Velletri, as Benedict X. The cardinals, protesting against this intrusion, were compelled to leave Rome. On learning the appointment of an antipope, Hildebrand summoned the exiled cardinals to Siena, and there, Gerard, bishop of Florence, a man of great learning and ability, was chosen under the name of Nicholas II., A. D. 1059—1061. The antipope Benedict at once submitted to the lawful Pontiff, and received absolution.

55. The brief, but useful, pontificate of Nicholas II. is marked by two events of great importance—the decree for the election of the Pope by the cardinals, and the alliance with the Normans. To rescue papal elections from the partisan influence of the Romans, and from all undue interference of secular princes, Nicholas in a Synod held, in 1059, in the Lateran palace, passed a law to the following effect: 1.—The election of a Pope is reserved exclusively to the cardinals; 2.—To the emperor, who personally attained this privilege from the Holy See, is allowed only the prerogative of ratifying the election; 3.—If a worthy person can be found among the Roman clergy, he is to be preferred; otherwise a foreigner shall be elected; 4.—If a proper election cannot take place in Rome, it may be held anywhere else.

56. By this decree Nicholas laid the foundation of that celebrated mode of papal election in a conclave, and, as far as possible, prepared the way for an absolute emancipation of the Papacy from the imperial control, as also removed from the Romans, and, later on, from Italians generally, any grounds, under the pretext of the spirit of nationality, for rebelling against the Temporal Power of the Popes. Nicholas, in 1061, added another decree, by which it was distinctly stated, that the election conducted in the foregoing manner, at once placed the Pope-elect in possession of plenary apostolic authority, and, consequently, the emperor's confirmation was not necessary to render the election valid.

57. The second important event of the pontificate of Nicholas II. was the conversion of the hostile Normans into faithful allies and protectors of the Roman See. By the famous Treaty of Melfi, which he concluded, in 1061, with the Norman chiefs, Richard and Robert Guiscard, Nicholas invested the former in the principality of Capua, and the latter in the dukedom of Apulia and Calabria, and in the island of Sicily, which Robert was to reconquer from the Saracens. The Norman princes took the oath of fealty to the Pope, and promised to protect the Roman Church against its enemies and secure the freedom of papal elections. The Norman dominion in Lower Italy was destined to become the bulwark of the Holy See against the Italian factions and tyrants, and against the German emperors themselves.

58. After a vacancy of about three months, Anselm, bishop of Lucca, was elected, chiefly through the influence of Hildebrand; he took the name of Alexander II., A. D. 1061—1073. He had given proof of his virtue, and of his zeal for clerical celibacy, while yet only a priest, at Milan, where the practice of simony and marriage was quite general among the clergy, and countenanced even by the simoniacal archbishop Guido. He boldly denounced clerical corruptions, especially against the anomaly of a married clergy. With the two Milanese priests, Ariold and Landulf, he bound himself in a holy league, called "Pataria," for the extirpation of simony and the enforcement of clerical celibacy. To rid himself of the disagreeable monitor, Guido had Anselm promoted to the see of Lucca.

59. The election of Alexander II., having been made without the consent of Henry IV., gave great offense to the court of Germany. Under the auspices of the Empress Agnes, mother of the young monarch, a diet met at Basle, composed of German and Italian nobles, which annulled the election of Alexander II., and set up an antipope, Cadalous, bishop of Parma, who took the name of Honorius II. His intrusion at once aroused the indignation of all the well-disposed, and

was the cause of great confusion and much bloodshed in Italy. Finally, the diet of Augsburg, in 1062, and the Council of Mantua, in 1064, ended the schism by declaring in favor of the lawful Pontiff. This happy result was mainly due to Archbishop Hanno of Cologne, tutor of Henry IV. and administrator of the Empire. Cadalous, nevertheless, though abandoned by his abettors, never renounced the title of Pope; he died, almost forgotten by the world, about A. D. 1072.

60. Pope Alexander with vigor and ability prosecuted the work of reformation; by legates, as well as by numerous synods, held in Italy, France, Germany, and Spain, he labored effectually for the correction of existing abuses, and the restoration of ecclesiastical discipline; he fearlessly resisted the intrusion of unworthy bishops into episcopal sees through the influence of princes and nobles. The contest at Milan and in other parts of Upper Italy against the simoniacal and married clergy, was continued by the "Patarines" with much success. After the death of Ariold, who was assassinated at the instigation of the Simonists, in 1066, Herlembald, brother of Landulf, assumed the lead of the "Pataria." Pope Alexander bestowed upon him the consecrated banner of St. Peter, and appointed him standard-bearer of the Roman Church in her holy warfare against the Simonists, and against the Nicolaitans, as the advocates of clerical marriage were called. The petition of the licentious Henry IV. for a divorce of his marriage with Bertha, Alexander II. rejected, and severely reproved the royal libertine for his excesses and crimes. Shortly before his death, the resolute Pontiff excommunicated Henry's counselors, who were addicted to the practice of simony, and summoned the king himself to Rome. St Peter Damian, his trusty legate, died in 1072.

SECTION XXXIII. PONTIFICATE OF GREGORY VII.

Election of Gregory VII.—His Antecedents—Confirmation of Gregory's Election by Henry IV.—Chief Object of Gregory's Pontificate—His Views and Principles—Decrees against Simony and Incontinence—Opposition of the Married Clergy—Suspension of Bishops—Synod of Rome—Decree against Lay Investiture.

61. The funeral obsequies of Alexander II. had scarcely been terminated, when the unanimous voice, both of the clergy and the people, called the archdeacon Hildebrand to the Papacy, and the cardinals hastened to confirm the choice. With reluctance, Hildebrand finally accepted the proffered dignity, which he had sought in vain to avert. In memory of his former friend, Gregory VI., whom he highly revered, he took the name of Gregory VII., A. D. 1073—1085.

Gregory, then sixty years of age, for the previous twenty-four years had wielded a paramount influence in the affairs and government of the Church. As confidential adviser of the five preceding Popes, he had aided in planning and carrying out the much needed reforms; and as papal legate in Italy, France, and Germany, he had displayed great prudence and vigor in correcting abuses, and restoring ecclesiastical discipline; but he had also learned the many difficulties that would beset a Pope who endeavored to govern the Church as became the spiritual head of Christendom.

62. Gregory commenced his reign with calmness and prudence. To comply with the decree of Nicholas II. requiring the imperial assent, he despatched messengers to Henry IV. to inform him of his elevation, and receive his consent. It is said that, at the same time he warned Henry not to sanction his election, adding that, if he were recognized as Pope, he would no longer patiently endure that monarch's odious and flagrant excesses. Gregory, bishop of Vercelli, the chancellor of Italy, was sent to Rome to signify the imperial assent. This is the last instance of a papal election being ratified by an emperor.

63. The avowed object of Gregory's pontificate was to secure the freedom of the Church and purify the sanctuary from the evils which had been injected into it by feudalism and the interference of the secular power. For this end, he at once set himself to reform the abuses and scandals, the existence of which he constantly deplored in his letters. "The Eastern Church," he writes, "has lost the true faith, and is now assailed on every side by infidels. In whatever direction one turns his eyes—to the West, to the North, or to the South—everywhere are to be found bishops who have obtained the episcopal office in an irregular way, whose lives and conversation are out of harmony with their sacred calling, and who perform their duties, not from love of Christ, but from motives of wordly ambition. There are no longer princes now who set God's honor before their own selfish ends, or who allow justice to stand in the way of their ambition."¹

1. Gregory frequently expressed his guiding principles in his letters and encyclicals. "Our one wish," he says, "is that the wicked may be enlightened and return to their Creator. Our one longing is to see Holy Church, now trodden under foot, in confusion, and divided into various parties, restored to her ancient beauty and strength. Our one endeavor and aim is that God may reign in us; and that we with our brethren, and those who persecute us, may become worthy to enter into eternal life." Again he writes: "The princes of the people and the princes of the priests come out with great multitudes against Christ, the Son of the Almighty God, and against His Apostle Peter, to destroy the Christian religion, and spread the perversion of heresy. But, by the grace of God, neither threats, nor persuasion, nor promises of earthly honor, will avail to withdraw from Him to their impiety those who trust in the Lord. They have entered into a league against us, because we cannot be silent when the Church is in danger, and because we resist those who feel no shame in reducing the Bride of Christ to slavery. A woman, how poor soever, may lawfully take a husband according to the laws of her country and her own wish; but the will of wicked men and their horrid devices would prevent Holy Church, the Bride of God and our

64. Gregory boldly commenced his work of reform with the clergy. With great vigor and circumspection he proceeded against such bishops and abbots, as had obtained their appointments uncanonically from temporal princes, and against simonists and married priests. In a synod at Rome, A. D. 1074, he revived all the old decrees against simony and incontinency, and, moreover, ordained that all ecclesiastics who had obtained their benefices or dignities by purchase, should be deprived of all their powers and rights, and that all married priests should be deposed at once. In order to give effect to this decree, he prohibited the faithful to assist at the mass of such priests, or to receive the sacraments at their hands, thus making the people the executors of his energetic measures. These enactments were nothing new, as they were based upon similar decrees of previous Popes, and enforced only what was law in the Church from the beginning.

65. The efforts of Gregory to enforce the observance of celibacy, met with a decided opposition on the part of the married priests, especially in Upper Italy, France, and Germany. All manner of objections were urged against the obligation of the rule of celibacy. Many of the married priests who cited passages of our Lord's teachings (Math. xix. 11), and of St. Paul's (1. Cor. vii. 2. 9; 1. Tim. iii. 2) in support of their position and against the Pope, went so far as to declare that they would rather renounce the priesthood than their marriage contract; and that "the Pope, if men were not good enough for him, might go seek angels to preside over the people!" Bishops who undertook to enforce the papal decrees were resisted, sometimes even assaulted. John, archbishop of Rouen, daring in a public synod to prohibit under anathema the priests to retain those whom he called their concubines, was overwhelmed with a shower of stones, and driven out of the church. When the abbot of Pont-Isère, at a Council at Paris, dared to say that the papal decree must be obeyed, he was dragged out of the assembly, struck in the face by the king's servants, and hardly rescued alive. Prominent among those opposing the papal decree regarding the rule of celibacy, was Otho, bishop of Constance, who even encouraged his priests to marry.

66. Pope Gregory, however, by no means intimidated by this opposition, refused to depart in the least from what he rightly deemed the true ideal of the priesthood. Hence, in a second synod, held at Rome, the following year, he renewed the decrees against simony and

Mother, from adhering lawfully, according to God's laws and her own desire, to her Bridegroom upon earth. We cannot suffer that heretics, adulterers, and usurpers should stand in the place of fathers to the children of the Church, and should brand them with the dishonor of adultery."

clerical incontinence. The bishops Siemar of Bremen, Werner of Strassburg, Henry of Spire, Herman of Bamberg, William of Pavia, Cunibert of Turin, and Dionysius of Piacenza, who were guilty of simony, or of opposition to the Holy See enforcing ecclesiastical reforms, were interdicted from the performance of their functions.

67. To strike the evil at its root, Gregory in the same synod prohibited under pain of excommunication the practice of lay investiture. withdrawing from the laity once and for all, the power of appointing to spiritual offices. He enacted that, "if any person should accept a bishopric or an abbacy from the hands of a layman, such one should not be regarded as a bishop or an abbot, nor should he enter a church until he had given up the benefice thus illegally obtained. And, if any person, even though he were king or emperor, should confer the investiture of an ecclesiastical office, such one should be cut off from the communion of the Church."¹ Finally, he excommunicated the counselors of the German monarch, who were addicted to the shameful practice of selling ecclesiastical benefices to the highest bidder. These sweeping enactments produced a great excitement, especially in Germany; they were the unavoidable cause of that bitter strife between the Church and the Empire, known in history as the "Contest of Investiture;" but they also served to purify the sanctuary from the evils which had been introduced into it by the barbarism of the age; and they finally secured the freedom of ecclesiastical elections and the emancipation of the hierarchy from the thralldom of secular authority.

SECTION XXXIV.—CONFLICT OF GREGORY VII. WITH HENRY IV.

Gregory's Admonition—Henry's Reply—Saxon Revolt—Breach between Emperor and Pope—Henry Summoned to Rome—Gregory seized by Cencius—Proceedings of Henry—Conventicle of Worms—Declaration against the Pope—Synod of Piacenza—Henry's Insulting Letter to Gregory—Synod at Rome—Excommunication and Release from the Oath of Allegiance—Gregory's Object—Diet at Tribur.

68. Pope Gregory could not hope to carry out his plan for reforming the Church, without the co-operation of the temporal princes. From some of them, at least, he had every reason to expect the most determined opposition. Hence, he sought, from the very commence-

1. These provisions were neither arbitrary nor innovative; they were supported by a series of previous canons, and Gregory only revived what had been made law by preceding Councils; as for instance, by the Seventh General Council under Hadrian I., which ordained that "every appointment of a bishop, priest, or deacon, made by secular princes, should be considered void, according to the canon which enacts that: 'If a bishop has obtained the charge of a church through the influence of secular princes, he shall be deposed and cut off, together with all those who hold communion with him.'"

ment of his pontificate, to secure for the grand object he had in view, the favor and support of the sovereigns of Europe, especially of Henry IV. of Germany. His first overt act relating to the German monarch was a kind admonition to him to become reconciled to the Church; to abstain from simoniacal presentations to ecclesiastical benefices, and to render due allegiance to the Holy See. He expressed a desire to negotiate with the prince upon some agreement for the regulation of ecclesiastical affairs, particularly appointments to ecclesiastical benefices, in Germany. The admonition reached Henry in the most perilous time of his war with the Saxons, who had taken up arms against his tyrannical rule. He wrote to the Pope a submissive letter, in which he called him father, acknowledged that he had invaded the territory of the Church, and preferred unworthy persons to ecclesiastical dignities. He testified repentance for his misdeeds, and promised amendment and obedience, beseeching counsel and assistance from the Pope.

69. But no sooner had Henry put down the Saxon insurrection, than he broke through all restraints; his insolence caused him to disregard all former promises, and set the admonition of the Pope, and the laws of the Church at defiance. He reinstated the excommunicated counselors, oppressed the Saxons with increased severity, and continued the practice of investiture, selling bishoprics, and even robbing churches of their precious stones to bestow them upon his concubines. Pope Gregory, who had been appealed to by the Germans, could not be indifferent to these scandals, to these flagrant violations of all human and divine rights. He kindly warned the German sovereign, both by letter and private embassy, to change his conduct and repair whatever evil he had done; but in vain.

70. Without fear or shame, Henry ill-treated the papal legates, and insultingly dismissed them, who, thereupon, were compelled to summon him to Rome, to answer before a synod the charges of the grave crimes imputed to him. Contemporary writers specify those crimes, namely, utter disregard of the public interests, the cruel oppression of his subjects, the arbitrary and disgraceful proceedings with regard to bishoprics, the dishonor of the wives and daughters of the princes, the banishment of guiltless prelates and nobles, and the butchery of many innocent persons.

71. In the meantime, a conspiracy was formed against the Pope, in Rome itself, by some of the nobility, whose extortions and pillages he had stopped. Cencius, the leader of the conspirators, seized upon the person of the Pontiff while celebrating Mass on Christmasday, and threw him into prison. But the indignant Romans soon rescued the

Pope; Cencius would have been torn to pieces but for Gregory's intervention. In all probability, Henry, and Guibert, archbishop of Ravenna, were the secret instigators of this outrage against the Pope.

72. Henry, dreading excommunication, sought to forestall it by the sacrilegious attempt to depose the Sovereign Pontiff. In the beginning of the year 1076, he hastily convened at Worms the princes and prelates devoted to his cause, and procured a sentence of deposition against Gregory. Of the bishops present only two, Adelbert of Würzburg, and Herman of Metz hesitated to sign the sentence; but being offered the alternative of either signing or disclaiming their allegiance to the monarch, they, also subscribed. "This shows," says the Protestant Neander, "to what extent these bishops and abbots were willing to be employed as the blind tools of power, and how much they needed a severe regent at the head of the Church." The simoniacal bishops of Lombardy, at Henry's bidding, hastened to approve, at the Synod of Piacenza, the disgraceful action of the assembly at Worms. Thus the unhappy conflict which produced so much injury to the Empire, began with a crime that threatened to plunge the whole Church into the direst confusion.

73. The mock sentence of the conventicle of Worms was announced to the Pope in a letter addressed in the following arrogant and insulting terms: "Henry, not by usurpation, but by God's ordinance, King, to Hildebrand, no longer Pope, but a false monk." It accused Gregory of having usurped the Papacy, and of tyrannizing the Church, and commanded him to leave at once St. Peter's chair and the government of the Roman Church! In another letter, Henry announced to the Romans that, as Patrician, he had deposed the Pope, and called upon them to compel Gregory to surrender the Apostolic Chair and make way for one whom he himself would choose.

74. Meanwhile Gregory had summoned a Council to meet in Rome the following month. Just as he was opening the Synod, the Pope received the sentence of deposition which Henry had the audacity to send him. Thereupon, at the instance of one hundred and ten bishops, and in the presence of the Empress-mother Agnes, he solemnly excommunicated Henry, released his subjects from their oath of allegiance, forbade him to exercise his right of government,¹ and deposed and excommunicated the prelates who had concurred in the

1. "This," says Cardinal Hergenroether, "was neither a deposition nor a deprivation; it was merely a suspension, and was, according to the usage of the time, a necessary consequence of the excommunication; for none of the faithful could hold intercourse with an excommunicated person, and no one being excommunicated was capable of governing, as long as he remained under the ban. It was not an irrevocable sentence, but a measure to endure until the required satisfaction should be performed; if, however, the obstinacy continued for a year, the sentence was definitive."—*Cath. Ch. and Chr. State*, Engl. Transl., vol. I., p. 383.

proceedings at Worms. Those prelates who had assented from compulsion, were allowed time to make their peace with the Holy See. He reserved it to himself to absolve from this excommunication; otherwise, time-serving, or unfaithful, bishops might have absolved the monarch without requiring due satisfaction. It was Gregory's object to move Henry to repentance, not to deprive him of his crown. Hence, he warned the German Princes not to proceed at once to the election of a new sovereign, but to urge Henry to repentance, granting him time to make peace with the Church and thus save his throne.

75. Henry, at first, affected to treat the sentence of the Pope with contempt, and determined to revenge himself. But the excommunication of the German Sovereign created a great sensation among his subjects, who began gradually to avoid his company. His party was daily decreasing in numbers. In October, 1076, the German princes, headed by Rudolph of Swabia, Henry's brother-in-law, met at Tribur, near Darmstadt, to consider the election of a new ruler, which was prevented only by the interposition of the Pope and his legates. The princes, weary of Henry's misgovernment, agreed that his case should be decided at a diet to be held, under the direction of the Pope, at Augsburg, in February, 1077: that, in the meantime, Henry should give up the administration of public affairs, perform no act of supreme authority, and hold no intercourse with his excommunicated counselors; and, if not reconciled to the Church within a year, he was, "by an ancient law of the Empire," to be considered deposed from the throne.

SECTION XXXV. THE CONFLICT WITH HENRY IV,—CONTINUED.

Henry IV. at Canossa—Reconciliation—Faithlessness of Henry—Election of Henry—Election of Rudolph of Swabia—Gregory Unconnected with this Election—Guibert of Ravenna, Antipope—Death of Rudolph—Henry in Italy—Siege of Rome—Election of Hermann of Luxemburg—Occupation of Rome—Succors from the Normans—Retirement and Death of Gregory.

76. To escape the loss of his throne, Henry submitted to the conditions prescribed by the assembly of Tribur; but as he had to fear the worst from the coming diet, he sent word to the Pope that he preferred to have his case tried before his Holiness in Rome, rather than to risk a trial at Augsburg. Gregory, however, who did not wish to forestall the action of the diet, declined to accede to the request. To secure absolution before the meeting of the much dreaded diet, Henry resolved to anticipate the journey of the Pope to Germany. He set out for Italy in the exceptionally cold winter of 1076-77, and unex-

pectedly appeared at Canossa, whither Gregory, who was then on his way to Germany, had withdrawn on hearing of Henry's arrival in Italy. Clad in a penitential garb, the excommunicated monarch remained for three days before the gates of the castle occupied by the Pope, begging absolution from excommunication.¹

77. Henry's sudden appearance somewhat perplexed the Pope; for, by taking this journey, the German monarch had broken the condition imposed on him, of awaiting the Pope at Augsburg; and Gregory neither wished nor dared to pass judgment on the accused sovereign at a distance from his accusers. As Henry, seeing that the possession of his crown depended on his immediate absolution, now declared himself ready to make all necessary promises, Gregory could resist no longer; he granted him absolution, with reservations, however, in case of relapse. The Pope immediately sent a messenger to inform the German princes of that absolution, at the same time acquainting them with the reasons of his own action, as well as with the terms which Henry had accepted. One of the conditions most insisted upon by the Pope, was that Henry should appear before a diet to answer the charges brought against him by the princes.

78. Henry's repentance was of short duration. The barons and evil-doing bishops of Lombardy being much displeased with the reforms of Gregory, induced Henry to disregard the obligation of the covenant at Canossa. They openly spoke of deposing the Pope, and an attempt was made to seize his person, which, however, happily failed. Gregory being prevented from going to Germany, the proposed diet at Augsburg could not take place. But, already in March, 1077, the German princes, contrary to Gregory's wish, had elected Duke Rudolph of Swabia king in Henry's place. This plunged Germany at once into a civil war.² Gregory remained neutral in this civil strife, but made every effort to effect a compromise between the contestants. The consequence was, that both parties were displeased with the Pope.

1. The affair of Canossa was not so dreadful as is represented by some writers. Henry *did not remain barefoot* in the snow before the gates of the castle for three successive days and nights; he returned to his lodgings at nightfall; neither was he destitute of all clothing; he wore "the garb of penance," or hair-cloth shirt over his ordinary dress. The penance which Henry performed at Canossa, was in no way imposed upon him by the Pope, but was freely undertaken as a proof of amended dispositions; it was a punishment not uncommon in those days, and was not considered degrading. The apparent severity of Gregory was fully justified by the speedy and aggravating relapse of Henry into his usual excesses.

2. "This civil war," writes Cardinal Hergenroether, "can no more be laid to Gregory's charge than the one before it, which was occasioned by Henry's oppression of the Saxons. He had no part in Rudolph's election, and the flame of civil strife was kindled by Henry's faithless violation of treaties. Nay, Gregory was bitterly reproached by Rudolph's followers for not declaring himself positively against Henry, and for still clinging to the hope of his conversion. . . . In reply to this reproach, Gregory, on the 1st of October, 1079, declared to the followers of Rudolph that it was the more unjustifiable in them, to accuse him of an inconsiderate policy, since no one more than he had to suffer from Henry." — *Church and State*, vol. I., p. 386.

79. Henry, in the meantime, made himself guilty of fresh crimes. He employed every means to hinder the meeting of the diet which was to settle the dispute between him and his rival. He recommenced the practice of investiture, and even appointed bishops to sees already filled. Thus it occurred that many bishoprics had two claimants, the one belonging to the party of Henry, the other to that of Rudolph. The whole policy and conduct of Henry made it evident that he was only trifling with Gregory, and awaiting an opportunity to set him at defiance altogether. The Pope, at last, after all his endeavors to bring Henry to a better mind, and effect a reconciliation, had been unavailing, renewed on him the sentence of excommunication, at a synod held in Rome, A. D. 1080, and at the same time acknowledged Rudolph as king.¹

80. Henry met the papal sentence by assembling the rebellious bishops of Germany and Italy at Mentz and Brixen; they declared Gregory deposed from the Papacy, and elected as antipope, under the name of Clement III., the excommunicated Archbishop Guibert of Ravenna. After the death of Rudolph, who fell in battle the same year, Henry proceeded to Italy to install his antipope. He ravaged the possessions of the Pope's faithful ally, the countess Mathilda, and prevented her from rendering support to the Holy See. Gregory's distress was at this moment extreme: he was without all hope of earthly assistance. Still, he remained firm and declared that he would rather sacrifice his life than foresake the path of justice.

81. For three successive years, Henry encamped under the walls of Rome, but the Romans maintained their fidelity to the Pope. Finally, in 1083, by surprise he got possession of the Leonine city and St. Peter's church; he, then, asked Gregory who had retreated to the castle of St. Angelo, to crown him Emperor, promising to abandon the antipope. But the Pope rejecting the offer, replied that the excommunicated monarch must first of all perform satisfactory penance, and thus obtain absolution. This Henry refused to do; but he agreed to leave the decision of the contest to a council which the Pope convoked in November, 1083. Notwithstanding his sworn promise to allow free

1. It is an unfounded assertion that Gregory treated all princes as vassals of the Holy See. His letters speak only of a religious obedience in matters purely ecclesiastical. The principle he wished to enforce was, that all princes should acknowledge the supremacy of God's law, and recognize Him as the source of their own jurisdiction and power, and, consequently, they should not make their own will the supreme law, but be guided by the law of God, as announced to them by the Church. To enforce this was not merely his right, but his most solemn duty. "If," wrote Gregory, "we should suffer princes to rule as they please, and to trample God's justice under foot; if we should silently consent to this, we should receive their friendship, gifts, works of submission, praise, and much honor. But as to do this does not accord with our office and our duty, there is nothing which, by the Grace of Christ, can separate us from His love; it is safer for us to die than to abandon His law."

passage to all wishing to attend the council, the treacherous prince prevented the bishops under his dominion from going to Rome.

82. During Henry's absence in Italy, Count Hermann of Luxemburg was elected king by the German princes; but he lacked the power and foresight to profit by the weakness which, at that time, existed among the partisans of the excommunicated sovereign. In 1084, Henry came a fourth time to Rome, and succeeded in forcing an entrance into the city. He called a synod, which renewed the sentence of deposition on Gregory, had his antipope enthroned and himself crowned Emperor by him. But he was obliged to retreat before the advancing force of Duke Robert Guiscard, who came to the assistance of the Pope, besieged in the castle of St. Angelo. The Normans, after taking the city by storm, committed great excesses which the Pope was unable to prevent. Gregory moved to Monte Cassino, and thence to Salerno, where, after renewing the excommunication of Henry and the antipope, he died on the 25th of May, 1085. The last words of the dying Pontiff were: "I have loved justice and hated iniquity, and therefore do I die in exile."

83. Gregory VII. did not live to see the cause he so nobly and courageously defended, victorious. But it cannot be said with truth that he failed in obtaining the aim he had in view. "He succeeded," to repeat the words of Cardinal Hergenroether, "in his principal object of putting an end to investiture as practised under Henry IV., and of establishing the free election to church offices, which had become a vital question. His idea of delivering bishops and abbots from all feudal service was followed up by Urban II. and Paschal II., and again, more emphatically at the treaty of Sutri, in 1111, though this latter had been only a secondary, not a primary, object with Gregory. That the faith of the nations was strengthened, and the dignity of the priesthood publicly recognized; that greater purity was assured among the clergy, and more firmness among the bishops; that the Church was preserved from the danger of her offices becoming hereditary, and from the formation of a priestly caste; and that new religious societies, full of true zeal, arose—these were some results of Gregory's conflict, and truly they were not insignificant."—*Cath. Church and Chr. State*, Essay VIII., part iii., § 3.

SECTION XXXVI. SUCCESSORS OF GREGORY VII.—CONTEST OF INVESTITURES.

Prolonged Vacancy in the Holy See—Victor III.—Council of Beneventum—Urban II.—His Activity—Council of Clermont—Homagium—Extraordinary Grant to Roger I. of Sicily—Charges against Henry IV. by the Empress—Paschal II.—Lateran Synod—Death of the Antipope—Revolt of the Younger Henry—Henry IV. a Prisoner—His Death—Hostility of Henry V. against the Church—Paschal II. in France—Henry V. in Italy—Treaty of Sutri—Paschal II. a Prisoner—"Privilegium," or Treaty between Pope and Emperor—Lateran Synod—Gelasius II.—Flies to Gaeta—Burdinus Antipope—Calixtus II.—Excommunication of the Emperor—Concordat of Worms—Ninth Ecumenical Council.

84. Gregory VII. had died in exile, overpowered, but not subdued. His mantle descended upon his successors, who strenuously persevered in the great contest for ecclesiastical independence, and, finally, after a fierce and prolonged struggle, achieved the freedom of the Church from the thralldom of the secular power. When dying, Gregory VII. recommended Desiderius, abbot of Monte Cassino; Otho, cardinal-bishop of Ostia; Hugo, archbishop of Lyons; and Anselm, bishop of Lucca, as worthy of the Papacy. Of these, Desiderius, the esteemed friend of the late Pontiff, was, even in Salerno, chosen and urged to accept the pontificate. But on account of the desolate condition of the Church and his infirm health, he steadily resisted for a whole year. Being again chosen at a second election, held at Rome in May, 1086, he once more shrank from the dignity, but, after a fruitless resistance of nearly two years, finally yielded to the urgent prayers of the Synod of Capua, and consented to assume the burden of the Papacy.

85. Escorted by the Normans and the princes of Salerno and Capua, Desiderius entered Rome, which was then in the possession of the antipope Guibert, and was enthroned in St. Peter's church as Victor III., A. D. 1086–1087. Owing to the machinations of the imperialists, the new Pontiff dared not remain long in Rome; he retired again to Lower Italy. Although laboring under the infirmities of age and sickness, and surrounded by almost insurmountable difficulties, Victor succeeded in collecting a large army against the African Saracens, who had invaded Italy, and gained a complete victory over them. In 1087, he held a Council at Beneventum, which renewed the excommunication of the antipope, and the condemnation of simony and lay investiture. To this was subjoined the prohibition of receiving the sacraments at the hands of the "Henricians," as the imperialist clergy were called. A month later, Victor died at Monte Cassino, after recommending Cardinal Otho, bishop of Ostia, for the Papacy.

86. Rome being held, at the time, by the antipope, the election of a new Pope could not take place till six months after the death of Victor III., when the cardinals met at Terracina, and there unanimously chose Otho of Ostia Pope, under the name of Urban II., A. D. 1088-1099. Urban was a most active and influential Pontiff. He celebrated no less than twelve Councils. The excommunication against the antipope and his adherents was renewed by him, and stringent laws were passed, especially at the Council of Melfi, in 1089, against simony, clerical marriage, and lay investiture. He further pronounced three distinct excommunications: the first, against Henry IV. and the antipope Guibert; the second, against their counselors and adherents, and against the simoniacal ecclesiastics; the third, against all those communicating with persons under the solemn ban.

87. To liberate the priesthood from the shackles of feudal servitude, Urban, in the celebrated Council of Clermont, A. D. 1095, passed a canon which prohibited bishops and priests to take the oath of fealty (homagium) to either king or other layman. The feudal oath, in those days, was interpreted by some princes to signify on the part of the vassals absolute obedience to his liege lord, and the obligation to render him service under all circumstances. A refusal of the feudal duties, even from religious motives, was regarded as a violation of the homagium and as felony. By virtue of this oath, which placed ecclesiastics in absolute dependence on their feudal lord, princes presumed to prohibit bishops to attend synods, and even to obey the summons of the Pope.

88. Meanwhile, Henry IV. persevered in his evil course, waging war against the Church and its lawful Pontiff. He continued to dispose arbitrarily of ecclesiastical benefices, conferring them upon unworthy partisans. Henry's tyranny and obstinacy in schism kept up a strong opposition to his rule among the German princes, and the civil war raged with varied success till A. D. 1090, when Egbert of Thuringia, successor of Herman, was assassinated. Being rid of his rival, Henry marched again into Italy, with the intention of deposing the legitimate Pontiff. Urban was compelled to flee; of all the princes, the magnanimous Countess Mathilda alone remained loyal to the Holy Sec. To strengthen the power of the church party, the Pope had effected a matrimonial union between the countess and Guelf, the son of the powerful duke of Bavaria, whose family was most equal to cope with the imperial power. However, on learning that she had long since (A. D. 1077) willed her extensive possessions to the Holy See, Guelf at once deserted her.

89. Yet, the star of Henry IV. was actually on the decline. Many of his adherents would no longer recognize the authority of his antipope. His eldest son, Conrad, who was crowned king in 1087, deserted the cause of his excommunicated father, while Henry's second wife, Praxedis, publicly confessed before two synods the shameful excesses of her libertine husband. In 1093, Pope Urban was permitted to return to Rome, while the antipope Clement was compelled to seek the protection of Henry. It was at the Council of Clermont that Urban proclaimed the First Crusade. He lived long enough to learn the first success of the crusaders in the capture of Edessa and Antioch, in 1099. Jerusalem, too, was taken a fortnight before his death.

90. In recognition of the services rendered by Roger I. of Sicily, who freed that island from the Saracen yoke, Urban is said to have granted that prince an unwarranted power in even purely spiritual matters, creating him and his successors "Perpetual Legates of the Apostolic See" in that country. The legatine powers and privileges claimed by the rulers of Sicily, in virtue of the pretended grant of Urban, constituted what is called the "*Monarchia Siciliæ Ecclesiastica*," which gave rise to many sharp controversies in subsequent centuries between the Holy See and the kings of Naples.

91. Urban II. was succeeded by Cardinal Rainer, a monk of Clugny, as Paschal II., A. D. 1099-1118. The new Pontiff pursued, indeed, the same policy as Gregory VII., but did not possess the same firmness of character and knowledge of the world. In the Lateran Synod of the year 1102, he renewed the prohibition of lay investiture and the ban against Henry IV. For a time, Henry expressed a desire of being reconciled with the Holy See, but was restrained by his partisans, who, after the death of Clement, in 1100, continued to appoint successors to that antipope. In 1104, Henry's¹ younger son, Henry V., rose in arms against his father, whom he took prisoner and compelled to abdicate. The aged ex-monarch escaped from confinement, and sought refuge at Liege, where, bowed down by misery and misfortune, he ended his days in 1106. Having died under the ban of the Church, his corpse was denied Christian burial till five years later, when it was allowed to be interred in the imperial vault at Spire.

92. The Church gained nothing by the accession of Henry V., who imitated his father in encroaching on ecclesiastical authority.

1. "It is by no means proved that Rome procured Henry V.'s desertion of his father, obstinate and excommunicated though he was. This much we know, that Henry V. pretended that he required nothing of his father but the restoration of the peace of the Church and his reconciliation with the See of Rome; and sent deputies to Paschal II., received absolution from censures, and dispensation from the oath he had taken, not to seize the government during the lifetime of his father. This the Pope could all the better grant, as he had long ceased to consider Henry IV. the lawful sovereign."—Cardinal Hergenroether.—*Church and State*, vol. I., p. 413.

He continued to invest bishops, claimed even the right of appointing them, and proved himself a bitter, but cunning, enemy of the Papacy. On learning the dispositions of the new king, Paschal II., instead of going to Germany, as he was invited, passed into France, where he called upon Philip I. and his son Louis VI., to lend their aid against Henry and the enemies of the Church. When the Pope refused to accede to the demands of Henry's ambassadors insisting upon the restoration of the right of investiture, they uttered the threat that their master would decide the question by the sword, in Rome! This was no idle threat.

93. In 1111, Henry crossed the Alps, at the head of a powerful army. Before entering Rome, he concluded a treaty with Paschal at Sutri, by which the king pledged himself that, on the day of his coronation, he would solemnly renounce investiture, and the Pope, in return, agreed to surrender all royal fiefs held by the Church, and to command the bishops to resign to the king such feudal dependencies. But the Pope was soon disappointed by Henry's pertinacity in asserting that obnoxious prerogative, which had occasioned so much of his father's misery. The king persistently refused to part with the right of investiture; and, when Paschal thereupon refused to crown him, the tyrannical prince cast the Pope and a number of his cardinals into prison. A furious conflict ensued between the Romans and the German soldiery, in which the king's life was with difficulty saved. For two months, Paschal repelled every threat of the perjured king. At length, overcome by the entreaties of many bishops, and fearing a fresh schism, he yielded, and signed a new treaty, by which he conceded to Henry the right of investing bishops, by ring and crosier, and added the promise not to excommunicate either the instigator or the perpetrators of the outrages to which he and his cardinals had been subjected. Henry was, then, crowned emperor by the Pope.

94. The "Privilegium," as the treaty between Pope Paschal and King Henry was called, became the subject of much controversy. A number of bishops denounced lay investiture even as heretical, and various synods in France and Germany pronounced sentence of excommunication against Henry, for having used violence against the Head of the Church. The Lateran Synod of 1112, at which Paschal declared himself ready to abdicate the papal dignity, condemned the "Privilegium" as null and void, and demanded of Henry to resign all pretensions to investiture; but out of regard for the Pope's oath, the Fathers abstained from passing any censure on the emperor. In 1116, Henry again crossed the Alps, for the purpose of enforcing the observance

of the "Privilegium." Paschal left Rome, but upon the Emperor's withdrawal, returned and died after a few days.

95. To obviate any interference by the emperor, the Cardinals, with little delay, elected Cardinal John of Gaeta, as Gelasius II., A. D. 1118-1119. The unexpected appearance of Henry before Rome obliged the newly-elected Pope to seek refuge in Gaeta, where he was consecrated. When the new Pontiff refused to confirm the treaty of Paschal II., Henry ventured to set up an antipope—the excommunicated Archbishop Burdinus of Braga as Gregory VIII. Gelasius excommunicated both the emperor and his antipope. Being unable to maintain himself in Rome, Gelasius sought refuge in France, where, after holding a synod at Vienne, he died in the monastery of Clugny.

96. On the recommendation of Cardinal Cuno, who had declined the tiara, Guido, archbishop of Vienne, was chosen Pope under the name of Calixtus II., A. D. 1119-1124. One of the first acts of the new Pontiff was to convoke a Council at Rheims, which, after fruitless attempts on the part of the Pope, to induce Henry V. to abandon his claims, solemnly excommunicated the emperor and his antipope, and released the Germans from their oath of allegiance, until their sovereign should adopt better sentiments. After the Council, Calixtus hastened to Rome. The antipope, who had fled, was overtaken and consigned to the monastery of Cava, where he died without having abdicated the usurped dignity.

97. At length, the charitable admonitions and prayers of Pope Calixtus prevailed on Henry V., to come to an agreement with the Holy See. Dreading the fate of his unhappy father, the emperor saw the necessity of relinquishing his claims, and subscribed the famous *Concordat of Worms*, A. D. 1122, which put an end, after a period of more than fifty years, to the contest of ecclesiastical investitures. By this compact the emperor resigned forever all pretence to invest bishops by ring and crosier, and recognized the liberty of ecclesiastical elections. In return, the Pope conceded that elections should be made in the presence of imperial officers, without violence or simony, and that the new bishop should receive investiture of their fiefs from the emperor by the sceptre.

98. The Concordat of Worms, or Calixtian Treaty, as it also was called, was solemnly ratified by the *First Council of Lateran*, or *Ninth Ecumenical Council*, which Calixtus had convoked for that purpose, in 1123. The same Council, which was attended by more than three hundred bishops, renewed, in twenty-three canons, the censures against simony and clerical marriages. The Treaty of Worms was hailed with great joy by all Christendom, and the remainder of

Henry's reign was passed in peace with the Church. At his death, in 1125, the male line of the Franconian Emperors was at an end. It is thus that God often cuts off the race of sovereigns who abuse their authority, to the prejudice of the Church.

SECTION XXXVII. FROM THE ACCESSION OF HONORIUS II. TO THE ELECTION OF
HADRIAN IV.

The Frangipani and Leoni—Honorius II.—Affairs in Germany—Lothaire II.—Innocent II.—Schism of Peter de Leone—Influence of St. Bernard—Innocent II. in France—Acknowledged by France, England and the Empire—End of the Schism—Tenth Ecumenical Council—Its Canons—Innocent Prisoner of the Normans—Italian Republicanism—Arnold of Brescia—Celestine II.—Lucius II.—Eugenius III.—Anastasius IV.

99. Upon the death of Calixtus II. and Henry V., both the papal tiara and the imperial crown became objects of contention. The Frangipani and Leoni, wealthy and influential Roman families, both aspired to dictate concerning the papal dignity. The cardinals first elected Cardinal Theobald as Celestine II.; but when the powerful Robert Frangipani designated Cardinal Lambert of Ostia for the Papacy, Theobald resigned his claims, whereupon Lambert was formally elected as Honorius II., A. D. 1124–1130. In Germany, Duke Frederic of Swabia, grandson of Henry IV., contended with Leopold of Austria and Lothaire of Saxony for the royal dignity. The diet of Mentz, A. D. 1125, voted the crown to Lothaire II. The new King of the Romans¹ was well affected towards the Church; he confirmed the Concordat of Worms, abolished the practice of conducting the election of bishops in the presence of the emperor or his representatives, and was satisfied with the oath of fidelity, instead of the homagium, from the bishops.

100. On the death of Honorius II., a dangerous schism began. Those of the cardinals who had the welfare of the Church at heart, elected the pious and learned Cardinal Gregory Papareschi, who reluctantly assumed the papal dignity under the name of Innocent II., A. D. 1130–1143. A party of worldly-minded cardinals set up as anti-pope Peter de Leone, son of a recently converted Jewish family, whose wealth commanded great influence at Rome. He was crowned with

1. This title was given to the elected King of Germany before his coronation by the Pope. Only a prince crowned by the Pope could possess the full imperial dignity. Speaking of the right over Italy acquired by the emperor-elect, Hallam says: "It was an equally fundamental rule, that the elected king of Germany could not assume the title of 'Roman Emperor' until his coronation by the Pope. The middle appellation of 'King of the Romans' was invented as a sort of approximation to the imperial dignity."—*The Middle Ages*, vol. I. ch. iii., part. 1.

the title of Anacletus II. The Romans who had been gained over by a lavish distribution of money, declared in favor of the antipope. Innocent was obliged to flee into France. Chiefly through the influence of St. Bernard, the famous abbot of Clairvaux, to whom the decision had been referred, Innocent was acknowledged as the rightful Pontiff in France, and, shortly after, also in Germany, Spain, England, Castile, and Arragon. Of all the princes of Europe, Duke Roger of Sicily alone, bribed by the grant of the royal title, adhered to Anacletus.

101. In 1131, Innocent had a meeting with the French King Louis VI., at Orleans; with Henry I. of England, at Chartres; and at Liège with Lothaire of Germany, who promised to reinstate the Pope in the possession of Rome. Accordingly, Innocent set out for Italy and, in 1133, entered Rome with Lothaire and crowned him emperor, in the Lateran Basilica. In 1136, Lothaire marched a second time to Rome to defend the cause of Innocent against the antipope and Roger of Sicily. Lothaire died in 1137; the following year also the antipope departed this life. The partisans of Anacletus elected, indeed, a successor in Victor IV., but he was persuaded by St. Bernard to submit to the authority of Pope Innocent. This closed the schism, after it had lasted about eight years.

102. To repair the evils and disorders caused by the late schism, Innocent, in 1139, convened the *Second Lateran*, or *Tenth General Council*. Never had Rome or any other city of Christendom beheld so numerous a Council as this, which was attended by a thousand bishops, countless abbots and ecclesiastical dignitaries. Innocent, presiding in person, opened the first session with an eloquent address to the assembled Fathers. The Council passed thirty canons, renewing, for the most part, the censures of former synods against simony, clerical incontinence, and lay investiture. Besides, it condemned the errors of Peter Bruis and Arnold of Brescia, deposed all those who had been raised to ecclesiastical dignities by the antipope, and excommunicated Roger of Sicily, who still refused submission to Innocent.

103. To recover the possessions which Roger of Sicily had unjustly seized, Innocent marched in person at the head of an army against that prince. But the expedition failed; the Pope himself was taken prisoner and was obliged to sign a treaty by which he granted Roger absolution from excommunication, the freehold of Apulia and Capua, and confirmation in the possession of Sicily with the title of King. In the latter years of his pontificate, Innocent had to witness the outbreak of revolution in Italy. Memories of the ancient Roman Republic began to disturb the popular mind, which was aroused especially by the fanatical preaching of Arnold of Brescia. Rome, following the

example of other Italian cities, renounced the temporal authority of the Pope, and began to form itself into a republic, by restoring, in spite of the protests of Innocent, the Constitution and Senate of ancient Rome. The new republicans professed to the Pope their submission to his spiritual authority, to which he should now confine himself, and that the clergy must content themselves, from that time, with the tithes and the voluntary offerings from the people.

104. Under Celestine II., who reigned a little over five months, Arnold of Brescia returned to Rome, to assist in firmly establishing the Republic. Under Pope Lucius II., A. D. 1144–1145, the Romans elected a patrician, to represent the ancient Consuls. In an attempt to quell an insurrection of the republican rebels, Lucius was mortally wounded with a stone. Two days after his death, the pious Cistercian Bernard of Pisa, and abbot of St. Anastasius, a monastery founded at Rome by St. Bernard of Clairvaux, ascended the papal throne as Eugenius III., A. D. 1145–1153. Owing to the disturbed state of Rome, the new Pontiff was consecrated in the monastery of Farfa, and took up his temporary abode at Viterbo. “The Senate and Roman People” sent pompous letters to Conrad III. of Germany, inviting him to take up his residence in Rome. Eugenius also invited the German king to come to his assistance and restore the papal sovereignty over Rome. Conrad, however, either would not, or, owing to the disturbed affairs of Germany, could not, come to Italy and, consequently, he never received the imperial crown. Eugenius excommunicated the Patrician Jordanes, and finally succeeded in re-establishing at Rome his own authority.

105. The outbreak of fresh disturbances at Rome, and the alarming news of the fall of Edessa, in 1144, and other defeats and disasters of the Christians in Palestine, caused Eugenius to proceed to France and Germany, where he inaugurated the Second Crusade, the preaching of which he commissioned to St. Bernard. He held councils at Paris, Treves, and Rheims, and visited Clairvaux, where he had been a monk. In 1149, Eugenius returned to Italy, and, aided by King Roger of Sicily, re-entered Rome. The Romans who, during his absence, had again established the Republic, were forced to submit to his authority. But Eugenius was compelled to leave Rome a third time, and retired into Campania; he was called back, however, by the Romans, the year before his death. His successor, the aged Anastasius IV., noted for his charities during a desolating famine, reigned only sixteen months, A. D. 1153–1154.

SECTION XXXVIII. CONFLICT OF FREDERICK I. WITH THE CHURCH—HADRIAN IV.
AND ALEXANDER III.

Antecedents and Election of Hadrian IV.—Fall of the Roman Republic—Death of Arnold of Brescia—Frederick Barbarossa—Schemes of the Hohenstaufens—Coronation of Frederick—His Conduct towards the Church—The Pope's Letter to Frederick—Decrees of Roncaglia—Guelfs and Ghibellines—Alexander III.—Schism—Antipope Victor IV.—Alexander in France—Frederick in Italy—Peace of Venice—Eleventh Ecumenical Council—Lucius III.—Urban III.—Gregory VIII.—Clement III.—Celestine III.

106. Nicholas Breakspeare, the only Englishman that ever sat on the papal Chair, was elected to succeed Anastasius IV. The son of poor parents, he left his native country in search of learning, became a monk, and afterward abbot of St. Rufus, at Arles. Coming to Rome, he so won the favor of Eugenius III., that he was detained, raised to the cardinalate and sent on a mission as Apostolic Legate to the Northern kingdoms of Sweden and Norway. On his return to Rome, he was raised to the Papacy as Hadrian IV., A. D. 1154–1159. He was a man of great virtue, high fame for learning, and remarkable eloquence. To bring rebellious Rome back to obedience, Hadrian placed the city under an interdict and banished Arnold of Brescia, who was subsequently arrested, and, by order of the prefect of the city, tried and executed at Rome.

107. But the Papacy was menaced with a more serious danger, arising from the unbounded ambition of the Hohenstaufen emperors. On the recommendation of the late king, Conrad III., his nephew, the great Hohenstaufen prince, Frederick Barbarossa, was raised to the German throne, in 1152. With him commences the great struggle between the Papacy and the House of Hohenstaufen, which continued for a whole century. Disregarding the whole historical development of the Christian Roman Empire, the Hohenstaufens sought to establish an absolute, universal monarchy, restore the rights and prerogatives of the Roman Emperors of old, and reduce everything to submission, even the Pope, whom they hoped would subserve their ambitious designs of universal dominion.

108. In 1155, Frederick crossed the Alps at the head of a formidable army. After receiving the Iron Crown at Pavia, he proceeded on his way to Rome, to receive the Imperial Crown at the hands of the Pope. In his first interview with Hadrian at Sutri, Frederick at first refused to conform to the usual etiquette observed at such

meetings by former emperors and prescribed even by German law: he would not hold the stirrup, while the Pope dismounted. The Pontiff, in turn, denied him the usual courtesy of the kiss of peace. Frederick, finally, submitted, was solemnly conducted to Rome, and there crowned emperor by the Pope.

109. But the good understanding between the Pope and the emperor was of short duration. The treaty which Hadrian had concluded with William of Sicily, whom he invested with Apulia and acknowledged king of Sicily, greatly irritated Frederick. By this treaty, Frederick was deprived of a pretext of making war on William, and thus of conquering and becoming master of all Italy. Frederick, by his arbitrary appointments to bishoprics, also violated the Concordat of Worms, and would do nothing for the release of the Archbishop of Lund, who had been robbed and taken prisoner in his dominions, although the Pope urged him to this duty.

110. Hadrian, by letter expostulated with Frederick on these grievances, reminded him of the imperial crown, which he had conferred, and declared his willingness to bestow, if possible, still greater benefits. The phrase, "*beneficia majora*," employed in the papal letter, was willfully misinterpreted and made a pretext of complaint and bitter invective against the Holy See. Frederick, in a public manifesto, appealed to the Empire against what he called the insolent pretensions of the Pope; accused Hadrian of wantonly stirring up hostility between the Church and the Empire; prohibited the clergy from going to Rome, and, at the same time, endeavored to win over the bishops of Germany to his side. The difficulty was, for the present, adjusted by the prudence of Hadrian, who, in a second letter, gave an explanation of the matter, with which Frederick expressed himself satisfied.

111. However, the reconciliation of Frederick with the Pope was not complete, and Hadrian soon had further cause to complain of the emperor, for his arbitrary appointments to ecclesiastical benefices, and his encroachments on the rights and prerogatives of the See of Rome. In 1158, Frederick descended for a second time into Italy, and in the decrees of Roncaglia had his pretended imperial rights determined according to the code of Justinian. Under pretense of restoring things to what they had been in ancient times, the emperor had himself invested with rights and prerogatives which did not at all belong to him. Princes and cities were obliged to give up their sovereign rights and special privileges, and the Church, especially, was deprived of many immunities and revenues. Notwithstanding his solemn oath, to secure to the Holy See all its rights and possessions, Frederick

seized the whole domains of the countess Mathilda, laid a tax upon the possessions of the Roman Church, and, in open violation of the Concordat of Worms, arbitrarily appointed bishops to the sees of Cologne and Ravenna. Hadrian sent him a solemn admonition; death alone prevented the Pope from excommunicating the presumptuous emperor.¹

112. Even during the lifetime of Hadrian IV., the Ghibellines,² or imperialists, were preparing, in the event of the Pope's demise, to promote an avowed adherent of the emperor to the papal dignity. But, with the exception of three, all the cardinals agreed in the choice of Cardinal Roland of Siena, chancellor of the Roman Church, who was reluctantly inducted into the sublime office under the title of Alexander III., A. D. 1159–1181. He was opposed by Octavian, as antipope under the name of Victor IV., who had received the votes of only two cardinals. Frederick espoused the pretensions of the antipope in whom he hoped to find a willing instrument to his ambitious designs. In vain did Alexander's electors, whose right he thus violated, remind the emperor of his duty of protecting the Church. To keep up an appearance, at least, of neutrality, Frederick assembled a council at Pavia, which was to settle the dispute; but he gave his decision beforehand, by addressing Victor as Pontiff, and Alexander only as Car-

1. The supposed Bull of Pope Hadrian IV., purporting to grant the investiture of Ireland to Henry II. of England, from the latest researches on the subject, must be pronounced a forgery. We subjoin here a summary of an article in which the learned Dr. P. H. Moran, now Cardinal Archbishop of Sidney, answers the arguments in favor of the genuineness of the so-called Bull of Hadrian. 1.—As Cardinal Moran observes, even the forged Bull prescinds from all title of conquest; it makes no gift or transfer of dominion to Henry II., who was only authorized to visit Ireland as a friendly monarch and help in restoring religion in that island which was then falsely said to be on the decline. 2.—The supposed Bull had no part whatever in the submission of the Irish to English rule. The document was not published till the year 1175; no mention of it was made in Ireland, till long after the conquest of the island by Henry, which must be ascribed to the imposing and powerful force at the command of the English king. 3.—The supposed grant was kept a strict secret for twenty years, that is from 1155 to 1175. It was not referred to by Henry when he invaded Ireland, nor even by the Council of Cashel in 1172, at which a papal legate presided. 4.—The statement of John of Salisbury in his "Metalogicus," that an envoy of the king to the papal court, in 1155, he secured from Hadrian the supposed grant of Ireland to Henry, is evidently an interpolation, which probably was not inserted till many years after the invasion of Ireland by the English. 5.—The three Bulls of Alexander III., who succeeded Hadrian IV., which are quoted in Henry's favor, do not at all corroborate the genuineness of the Bull in question; on the contrary, they furnish an unanswerable argument against it, since they wholly ignore any bull of Hadrian, and any grant or investiture from the Holy See. 6.—The statement that the Bulls of Popes Hadrian and Alexander were published in the Synod of Waterford, in 1175, must be rejected, because the existing circumstances of the country rendered a Synod at such a time impossible. 7.—The Irish nation at all times, as if instinctively, shrunk from accepting the supposed Bull as genuine, and unhesitatingly pronounced it an Anglo-Norman forgery. In a letter forwarded by the Lord Judiciary of Ireland to Rome, in 1325, the Irish are accused, among other crimes, of rejecting the Bull of Hadrian, and of asserting that the English monarch, under false pretenses and by false bulls obtained the dominion of Ireland. 8.—To this may be added the utter silence of Peter de Blois, secretary of Henry II., though chronicling the chief events of his sovereign's reign, and the silence of all Irish annalists, not one of whom ever mentions the Bull of Hadrian. 9.—The concluding formula of the bull: "Datum Romae," "Given at Rome," suffices to prove the whole document to be spurious. For, before the news of the election of Pope Hadrian could have reached England, that Pontiff was obliged to fly from Rome, on account of a revolt excited by Arnold of Brescia. Besides, John of Salisbury attests that he presented to the new Pontiff the congratulations of Henry II., not at Rome, but at Beneventum, where the papal court was then held.

2. Waibling (Ghibelline) was the name of one of the hereditary possessions of the Hohenstaufens. The names "Gueifs" and "Ghibellines," which were used for the first time at the battle of Weinsberg, in Swabia, (A. D. 1140), designated the two great political parties that divided public sentiment both in Italy and in Germany, during the Middle Ages; the former adhering to the Pope, the latter to the emperor.

dinal Roland. The false synod, as Frederick instructed, decided in favor of the antipope, and presumed to excommunicate the lawfully elected Alexander!

113. Alexander did not shrink from the contest. At Anagni, he pronounced excommunication against the emperor, the antipope, and his adherents. Frederick vainly sought to secure the recognition of his antipope by the other Christian nations. Chiefly through the wisely directed influence of the Carthusian and Cistercian orders, France and England declared for Alexander. Spain, Ireland, Hungary, Sicily, Jerusalem, and the Northern Kingdoms soon followed the example. Even many German bishops, under the lead of the courageous Archbishop Eberhard of Salzburg, who was the emperor's uncle, recognized Alexander. Frederick, however, continued to uphold the schism and persecuted the Pope in Italy so much, as to oblige him to take refuge in France, where he was received with demonstrations of the utmost respect. A great Council at Tours, attended by seventeen cardinals, one hundred and twenty-four bishops, and over four hundred abbots from France, Spain and England, renewed the excommunication of Victor and his adherents. Strict Catholics no longer regarded Frederick Barbarossa as emperor, and looked upon Alexander III. as the only secure asylum of the liberties of the Church.

114. The courageous firmness of Alexander conquered at last. After the death of the antipope, in 1164, he returned to Italy, where he continued to reside. Frederick, though inclined to acknowledge Alexander, was dissuaded by the schismatical bishops who hastened the election of Paschal III. In 1176, Frederick again marched into Italy, took Rome, and had the new antipope enthroned. Alexander escaped in disguise to Beneventum. But a terrible pestilence, which destroyed nearly his whole army, enforced Frederick's hasty return to Germany. In the meanwhile, the Lombard cities had united in a formal league against the emperor and founded a strong fortress and city which, in honor of the Pope, they called Alexandria. In 1176, the pride of Barbarossa was humbled by his total defeat at Legnano. He renounced the schism, and, in the Peace of Venice, A. D. 1177, consented to acknowledge Alexander III. as the rightful Pope. The antipope Calixtus III., who had been set up on the death of Paschal III., also submitted to the authority of Alexander.

115. To remedy the evils produced by the late schism, Pope Alexander convoked, in 1179, the *Third Lateran*, or *Eleventh Ecumenical Council*. It was attended by over three hundred bishops, and passed, in all, twenty-seven canons. Its most famous decree confirms the ex-

clusive right of the cardinals to elect the Pope, and requires a majority of two-thirds of their votes, for a valid election. The Council also issued sentence of excommunication against the Cathari, Patarini, and other heretics.

116. New discords arose between Frederick and the successors of the great Alexander, owing to the continual encroachments of the emperor upon the rights of the Church, and to his many outrages committed against the Papal States. Lucius III., A. D. 1181-1185, held the Council of Verona, which the emperor likewise attended. By the Treaty of Constance, A. D. 1183, Frederick resigned the exorbitant pretensions as expressed in the enactments of Roncaglia, and recognized the Concordat of Worms. Urban III., A. D. 1185-1187, in vain protested against the union of Sicily, a papal fief, with the Empire. The annexation of that kingdom by the Hohenstaufens placed the Church in a very dangerous situation.

117. Popes Gregory VIII., who reigned less than a month, and Clement III., A. D. 1187-1191, labored earnestly in the interest of peace and in organizing a new crusade in which all the great monarchs of Europe united. Upon the death of Frederick Barbarossa, his son, Henry VI., was elected king of Germany. Pope Celestine III., A. D. 1191-1198, who, in 1191, crowned him emperor, soon had ground for complaints against Henry. The whole policy of the new emperor, a cruel and vindictive prince, seemed to forebode ill to the peace of the Church. Henry's tyranny and the oppressions of his officials exasperated all parties. Pope Celestine threatened to excommunicate him, if he did not release Richard Coeur de Lion, of England, who, when returning from Palestine, had been barbarously seized and who, in further violation of the Law of nations, was imprisoned by the emperor.

SECTION XXXIX. PONTIFICATE OF INNOCENT III.

*Antecedents and Election of Innocent III.—Restores Pontifical Power in Italy
—Becomes Guardian of Young Frederick II.—Interposes in Germany
—Papal Authority everywhere Respected—Innocent the Champion of
Morality and Justice—Twelfth Ecumenical Council—Its Enactments.*

118. The influence of the Papacy in the Middle Ages culminates in the name and period of Innocent III., under whom the papal power rose to its utmost height. Innocent III., who in baptism received the name of Lothaire, was a member of the illustrious House of Conti, which gave to the Church four Popes. His early education at Rome

was completed by some years of study at Paris, the great school of theology; and at Bologna, that of law. He was an eminent theologian, and well-versed in civil and canon law. Endowed with all the qualities of a truly great man, he was evidently destined by God to rule His Church. He was elevated to the cardinalate by his uncle, Clement III., and was ranked among the ablest and most judicious counselors of the Supreme Pontiff. Under the pontificate of Celestine III., Cardinal Lothaire retired for a time from ecclesiastical affairs. In his retirement, he wrote his treatises "On the Contempt of the World," and "On the Sacrifice of the Mass." At the death of Celestine III., the cardinals unanimously proclaimed Lothaire Pope, though he was then only thirty-seven years old, and, in testimony of his blameless life, saluted him by the name of Innocent III.

119. Innocent III., A. D. 1198-1216, began his pontificate by reforming the papal court, and restoring the Pope's supremacy in the Ecclesiastical States. He recovered the possessions which had been wrested from the Church by Henry VI., and regained Ancona, Ravenna, and the counties of Assisi and Spoleto. He entered into an alliance with the Lombard League and the Tuscan cities, and thus provided for the freedom of Upper Italy, and the defense of the Church against the aggressions of the Emperor. Innocent was master again of the Papal States, and, as ally and protector of the great Republican Leagues, was also the dominant power in Italy.

120. Constantia, widow of Henry VI., now queen-regent of Sicily, solicited from Innocent the investiture of that kingdom for her son Frederick, as a fief from the Holy See. Innocent granted her petition, on the condition of her surrendering the exorbitant privileges which had been wrung from the Holy See by former Sicilian Kings. To secure to her son the protection of the Holy See, Queen Constantia, shortly before her death, bequeathed him, together with the regency of the kingdom, to the guardianship of the Pope. Innocent accepted, and faithfully executed the charge. When young Frederick attained his majority, the Pope, his guardian, delivered up to him his inheritance in a prosperous condition.

121. Innocent was soon called upon to interpose in the political affairs of Germany. On the death of Henry VI., the majority of the German princes elected his brother, Duke Philip of Swabia, passing over young Frederick on the plea that in those difficult times the government of the kingdom required a man mature in years. The minority of the princes proclaimed Otho of Brunswick, son of Henry the Lion, king of Germany. Innocent, after trying in vain to bring about an amicable arrangement between the rival kings, acknowledged Otho as emperor

of the Holy Roman Empire. When the princes of Philip's party complained of this decision as interfering with their electoral right, Innocent replied that he fully acknowledged the right of the German princes to elect their king, but that if the elected king were to become Roman emperor, it was the right of the Pope to examine his fitness for the office.

122. Otho, however, unable to maintain himself, was obliged to take refuge in England. After Philip's assassination, Otho was acknowledged by all the German princes, and, in 1209, crowned emperor at Rome. But the new emperor proved ungrateful to the Pope, to whom principally he owed his elevation. He violated his oath, by which he had promised to respect the freedom of episcopal elections and secure the Roman Church in all her possessions, and endeavored to subjugate the whole of Italy, even including Sicily and the States of the Church. He was excommunicated by Innocent, and finally deposed by the German princes, who, in 1212, offered the crown of Germany to Frederick, king of Naples and Sicily.

123. The authority which Innocent wielded was felt and respected in every country of Europe. He united the kings of Castile, Arragon, and Navarre in a crusade against the Moors, which resulted in the glorious victory near Toledo, A. D. 1212. He made Sancho I., of Portugal, respect the freedom of the Church; he received the submission of Vulcan, prince of Dalmatia, conferred the royal title on Leo of Armenia, Duke Premislas of Bohemia, and Johannicus, prince of the Bulgarians and Walachians; and acted as arbitrator in Hungary, between the two brothers, Emmeric and Andrew; in Poland, between Leszek the White and Ladislaus Laskonagi; and in Norway between Philip and Inge:—all contending for the crown in their respective countries.

124. While exercising a paramount influence in political affairs, Innocent displayed his zeal in maintaining the sanctity of marriage in the case of Philip Augustus of France, and Alphonso IX. of Leon. As both princes refused to listen to his remonstrances, he excommunicated them and laid their kingdoms under interdict until they submitted to the judgment of the Church. The tyrannical King John of England he forced into submission; and afterwards supported that sovereign in his contest against his revolted subjects and the king of France. Lastly, he conferred the pallium on the "Catholicos" of the Armenians, and thus effected the reunion of many of the Armenians with the Roman Church.

125. Innocent III. crowned his eventful pontificate by convoking, in 1215, the *Twelfth Ecumenical* (*Fourth Lateran*) *Council*, which was one of the most numerous and brilliant ecclesiastical assemblies ever

held in Christendom. There were present the patriarchs of Jerusalem and Constantinople, seventy-one primates and archbishops, four hundred and twelve bishops, eight hundred abbots and priors, besides ambassadors representing the emperors of Germany and Constantinople, the kings of France, England, Arragon, Hungary, Cyprus, Jerusalem, and other Christian princes. The Pope presided in person. In defining the Catholic doctrine of the Holy Eucharist against the heresy of Berengarius, the Council adopted the term "Transubstantiation." It condemned the heresies of the Albigenses and of other sectaries, and passed seventy canons regulating ecclesiastical discipline. By the twenty first canon *yearly confession and paschal communion were* commanded.—After being the ruling spirit of his times for eighteen years, Innocent III., one of the greatest Pontiffs that had occupied the Chair of St. Peter. died at Perugia, in the fifty-sixth year of his age.

SECTION XL. SUCCESSORS OF INNOCENT III.—CONFLICT OF FREDERICK II. WITH THE CHURCH.

Honorius III.—Protects Henry III. of England—Faithlessness of Frederick II.—Gregory IX.—Excommunication of Frederick II.—His Pretended Crusade—His Reconciliation—Violation of Treaties and Conduct in Italy—Frederick again Excommunicated—Fresh attacks on the Holy See—Death of Gregory IX.

126. Honorius III., A. D. 1216–1227, pursued, though with less energy, the policy of his illustrious predecessor. His first cares were to enforce the decrees of the last General Council, and to protect Henry III. of England, then but nine years old, against Louis VIII. of France, whom he compelled to acknowledge the succession right of the young prince after the death of King John, in 1216. But the primary object of Honorius' pontificate was the organization of a crusade, for the relief of Palestine. On the day after his enthronization, he addressed a circular to the principal sovereigns of Europe, urging them to succor the threatened kingdom of Jerusalem. He relied chiefly on Frederick II., who, since his accession to the German throne, in 1215, had repeatedly vowed to undertake a crusade. But the deceitful prince had no intention of executing his promise, and constantly sought new reasons of excuse.

127. Frederick was far from realizing the hopes Innocent III., his guardian, and Honorius, his former tutor, had entertained of him. When crowned king of Germany, he solemnly promised that he would make over Sicily to his son as a kingdom separate from the kingdom of Germany. This was a matter of great importance for the material

safety of the Holy See. But Frederick showed himself as false and hostile to the Church as his predecessor Otho. He treated the subjects of the Papal States as his own, oppressed the clergy, even deposed and invested bishops, and thus revived the old quarrel between the Papacy and the Empire. In 1220, when crowned emperor by the Pope, he took the Cross once more and vowed to set out shortly for Palestine, but again failed to fulfill his promise.

128. Under the successors of Honorius, the strife of Frederick with the Church grew fiercer. Pope Gregory IX., a nephew of Innocent III., A. D. 1227–1241, after vainly urging the German sovereign to start on his long delayed crusade, finally pronounced sentence of excommunication against him, in 1227. For, Frederick's tyranny in Sicily, his secret negotiations with the Saracens, as well as his immoral and scandalous life for which he had repeatedly been rebuked by the Pope, having made him an object of general mistrust, finally drew upon him the censures of the Church.

129. As Frederick persisted in his obstinacy, and committed new crimes, Gregory, in a synod held at Rome, renewed his excommunication, and laid the places at which he sojourned under interdict. Frederick now gave full vent to his anger and hatred against the Papacy. In a manifesto addressed to the princes of Europe, he called upon them to unite with him in an effort to crush "papal tyranny!" He made war on the Papal States, and excited an insurrection in Rome, which obliged the Pope to flee. Frederick, whilst yet under excommunication, at last entered upon the Sixth Crusade. Having concluded a treaty with the Sultan, Camel, of Egypt, which secured to the Christians their possessions and free access to the Holy Places in Jerusalem, he returned to Italy. In 1230, peace was concluded at San Germano between the emperor and the Pope. By this compact, Frederick submitted to the Church on all those points which had led to his excommunication, promised to recall all exiled bishops, and consented to restore all the places he occupied in the papal dominions, as well as all the estates which he had seized from the churches and monasteries.

130. But the perfidious prince broke this treaty, like so many others, and soon resumed his implacable warfare against the much hated Papacy. In spite of all remonstrances on the part of the Pope and Italian Republics, Frederick would not abandon his scheme of subjugating the whole of Italy. In 1231, he issued a new code of laws for Sicily and Naples, which encroached in many particulars on the rights of the Church. He incited the Romans to rebellion against the Pope, ill-treated and banished faithful bishops, hindered appointments

for vacant sees, and allowed, and even employed, Saracens to destroy Christian churches. These violations, as well as his many cruelties against the Lombards, in 1239, drew upon Frederick, who was, besides, accused of heresy and unbelief,¹ a new sentence of excommunication.

131. The animosity of Frederick against the Pope now knew no bounds. Treating the papal sentence with the utmost contempt, he asserted that the Pope had no power to excommunicate him. His first act was to address letters replete with bitter invectives against the Head of the Church, to the Christian rulers, calling upon them to make common cause with him against their common adversary, the Papacy; and to write to the Romans inciting them to insult and assail the Sovereign Pontiff. He outlawed Italian nobles who had joined the cause of the Church, persecuted religious orders and all followers of the Pope with the utmost cruelty, and, with the aid of the Saracens, ravaged the States of the Church and those of the Pope's allies. Thus at the very time when the German Empire was being assailed by the Tartars, Frederick waged a furious war against the Head of the Church, and rejected all overtures of peace which were offered by the Pope.

132. In these extremities Pope Gregory, in the hope of obtaining peace, summoned a General Council to meet at Rome, in 1241. But Frederick who had personally nothing to hope from the Council, by a gross outrage hindered its assembling. He had the Genoese fleet, conveying the prelates to Rome, intercepted through his son Enzo, and in defiance of all international law, condemned three cardinals and more than a hundred bishops and delegates to imprisonment. Gregory did not long survive the news of this terrible outrage; he died of a broken heart, at the age of one hundred years.

1. Frederick was charged by Gregory himself with the blasphemous utterances:—"That the world has been deceived by three impostors: Jesus Christ, Moses, and Mohammed; that two of these died in honor; the third, Jesus Christ, was hanged on a tree; that those are fools who aver that God, the omnipotent Creator of the world, was born of a Virgin; and that man ought to believe nothing but what he can understand and prove by reason!"—"Other grievances against Frederick were: that he had violated the Treaty of San Germano, incited the Romans to rebellion against the Pope, ill-treated and banished several prelates; that he had put priests cruelly to death; that he prevented the filling up of vacant sees, had employed Saracens to destroy Christian churches; that he had rendered vain all endeavors to secure the Christian supremacy in the East; that he had conferred upon his natural son Enzo the island of Sardinia, which he had himself acknowledged to belong to the Church of Rome; that he led a dissolute life, and was strongly suspected of heresy and unbelief." HERGENROTHER, "Ch. and St." vol. II., p. 29.—"Frederick wrote to the Romans, inciting them against the Pope, whom he insulted, and telling them that he had absolved the towns of the March of Ancona and of the Duchy of Spoleto from their oath of allegiance to the Pope as it was his intention permanently to separate these districts from the States of the Church. His conduct was like that of Napoleon I. in 1806, and Victor Emmanuel in 1860 and 1870; especially the proclamations and letters of Napoleon show a striking likeness to the manifestos and letters of Frederick II."—*Ibid.* p. 33.

SECTION XLI. INNOCENT IV. AND HIS SUCCESSORS—THIRTEENTH GENERAL COUNCIL
—FALL OF THE HOHENSTAUFENS.

Accession of Innocent IV.—His Proposals to Frederick II.—His Flight to France — Thirteenth Ecumenical Council — Frederick Deposed — His Death—Kingdom of Naples—Alexander IV.—Crusade against Manfred —Urban IV.—Clement IV.—Charles of Anjou, King of Sicily—The Last Hohenstaufen.

133. The short reign of Celestine IV. of only eighteen days, was followed by an interregnum of nearly two years, caused by the hostile attitude of the emperor Frederick, who by his intrigues prevented the papal election. At last, Cardinal Sinibald Fiesco was chosen, under the title of Innocent IV., A. D. 1243–1254. The new Pope immediately made the fairest proposals to Frederick, with whom he had formerly been on terms of friendship.¹ The Pope demanded the release of all the captive prelates and ecclesiastics, declared himself ready to redress any wrong that Frederick would prove he had suffered from the Church, and left it to the emperor to arrange, what satisfaction he was disposed to offer, on his release from excommunication. But Frederick would not accede to any conditions; being refused absolution, he continued hostilities against the Holy See, and even made an attempt to secure the seizure of the Pope's person. Innocent evaded capture, only by his hasty flight to Lyons, where, in 1245, he convoked *The Thirteenth General Council (First of Lyons)*, which was to quiet, among other affairs, the dispute between Frederick and the Church.

134. There were present at this Council, which was presided over by the Pope in person, the patriarchs of Constantinople, Antioch, and Aquileja, with archbishops and bishops to the number of one hundred and forty, and the emperor of Constantinople, with several representatives of the civil powers. The chief questions submitted to the Council for discussion affected: 1.—The relations of the Greek Church to the Latin; 2.—The condition of the Holy Land; 3.—The invasion of Hungary by the Tartars; 4.—The distressful situation of the Latin Empire of Constantinople; and, 5.—The persecution of the Church by the emperor. Frederick, whose crimes, his chancellor and advocate, Thaddeus of Suessa, was unable to argue away, was, on account of his many perjuries against the Holy See, his sacrileges, especially with regard to the imprisoned prelates, his unbelief and immorality, and his tyranny and oppressions, again excommunicated, and declared deposed.

1. Frederick was congratulated on the accession of his former friend to the papal throne; he answered coldly, and in words foreboding the impending storm: "In the Cardinal I have had a friend; in the Pope I shall find an enemy. No Pope can be a Ghibelline!"

135. After his excommunication by the Council, the affairs of Frederick went rapidly downward: he found himself deserted by many of his allies and by the good fortune which had thus far sustained him. The Germans chose a new king in the person of Henry Raspe, of Thuringia, by whom Conrad, Frederick's son, had been worsted in a great battle near Frankfort. When, in 1247, William of Holland was elected king of Germany, the fortunes of war deserted the excommunicated emperor in Italy also; he suffered a disastrous defeat at Parma, and his natural son Enzo was vanquished and taken prisoner by the Bolognese. While on his way to rescue Enzo, Frederick died, A. D. 1250, as some assert, reconciled to the Church, the archbishop of Palermo absolving him from the ban. Frederick II. was a man of valor and learning, but a proud, licentious, and cruel prince.

136. On account of his many crimes and the long war which he had waged against the Church, Frederick II. was adjudged to have forfeited for himself and his House all the lands which he held of the Holy See. He had left a son, named Conrad IV., king of Germany, and an illegitimate son, Manfred, prince of Tarentum. But upon neither of these would Innocent, who after the death of Frederick had returned to Italy, bestow the kingdom of Sicily. He offered it first to Charles of Anjou, brother of Louis IX., of France; then to Richard of Cornwall, brother of King Henry III., of England; and lastly, to Edmund, son of the English king. All these princes declined the proffered royalty. In the meantime, Conrad, unable to maintain himself in Germany, hastened to seize for himself at least the Sicilian kingdom. He died excommunicated in 1254, leaving an infant son, Conradin, then only two years old.

137. After the death of William of Holland, in 1256, the German princes again split into two parties, who respectively elected Prince Richard of Cornwall and Alphonso X. of Castile. Their power, however, remained a mere shadow in Germany. Pope Alexander IV., A. D. 1254-1261, positively forbade the proposed election of the boy Conradin, because, the Hohenstaufens being the traditional enemies of the Church, his election would but increase the existing temper of rebellion against all law and order. Alexander was obliged also to interfere against Manfred, who, having usurped the Crown of Sicily, with the assistance of the Saracens, was ravaging the States of the Church, and so sorely pressing the Pope that another nomination to that kingdom became an urgent necessity.

138. Wherefore Urban V., A. D. 1261-1264, published a crusade against Manfred, and the kingdom of Sicily was offered a second time to the energetic, but despotic Charles of Anjou. Charles came to Italy,

and after acknowledging the papal suzerainty, was crowned king by Clement IV., who reigned from A. D. 1265 to 1268. Manfred's army was routed, he himself falling in battle. But the Pope was cruelly deceived in Charles, whose tyranny soon caused the people to call young Conradin from Germany to deliver Sicily from the French yoke. In vain did the Pope dissuade the young prince from his adventurous expedition into Italy. Conradin was defeated and fell into the hands of the remorseless victor who, in spite of the earnest entreaties of the Pope, had the young prince beheaded in 1268. Thus sank the last royal heir of the powerful dynasty of the Hohenstaufens into an early grave. The still remaining members of the House of the Hohenstaufens also experienced a cruel fate. Enzo and the sons of Manfred pined in prison till they died.

SECTION XLII. GREGORY X.—FOURTEENTH ECUMENICAL COUNCIL—SUCCESSORS OF GREGORY X.

French Influence in the Sacred College—Long Vacancy in the Papacy—Gregory X.—Fourteenth General Council—Reunion of the Greeks—Law of Papal election—Affairs in Germany—Rudolph of Hapsburg—Rapid Succession of Popes—Nicholas III.—Martin IV.—Tyranny of Charles of Anjou—Revolt of Sicily—Peter of Arragon, King of Sicily—Honorius IV.—Nicholas IV.—Celestine V.—His Abdication.

139. The grant of the kingdom of Naples to Charles of Anjou proved perilous to the freedom and independence of the Papacy. From that period, French influence became dominant in the sacred College of Cardinals, which at last culminated in the translation of the papal residence to Avignon. After the death of Clement IV., there was a vacancy of nearly three years. The cardinals, assembled at Viterbo, could not agree in the choice of a Pope; they obstinately clung to their respective candidates. Finally, through the efforts of St. Bonaventure, they agreed on Theobald Visconti, the holy archdeacon of Liege, who took the name of Gregory X., A. D. 1272-1276. With all the energy of an active and zealous Pontiff, Gregory labored for the pacification of Christendom and the reconquest of the Holy Land.

140. No sooner had he ascended the Apostolic chair than he summoned *The Fourteenth Ecumenical Council*, which met at Lyons, A. D. 1274. The declared objects of the Council were: succor to the Holy Land, the reconciliation of the Greek Church, and the reformation of morals. Five hundred bishops, the Latin patriarchs of Constantinople and Antioch, over a thousand abbots and other privileged ecclesiastics, the kings of France and Arragon, besides ambassadors

from Germany, England, and Sicily, and the Grand-Master of the Knights of St. John, took part in its proceedings. Of the two greatest theologians of the age, St. Thomas Aquinas and St. Bonaventure, who were also invited, the former died on his way to the Council, the latter preached during its sittings, but died before its adjournment.

141. The Council opened with great solemnity, the Pope himself officiating. For the succor of the Holy Land, a tenth of all ecclesiastical revenues was voted for six years. In the fourth session, the reunion of the Greek Church with the Latin was solemnized. The Creed was chanted in both Greek and Latin, and the words, "*who proceedeth from the Father and the Son,*" were repeated three times. The representative of the Eastern Emperor abjured the schism and acknowledged the supremacy of St. Peter's successors. The Council, besides, passed thirty-two canons regulating the discipline of the Church, and providing for the reformation of morals.

142. Very important was the new constitution providing for the speedy and concordant election of a Roman Pontiff, which, in spite of considerable opposition from the cardinals, finally received the approbation of the Council. The decree ordains that, on the death of the Pope, the cardinals, having celebrated his obsequies for nine days, should, on the tenth day, enter the conclave, whether all or the more distant members composing the sacred College had arrived or not, and remain in conclave, until they should have chosen a successor. If, after three days from the opening of the conclave, no election had been made, their repast should become more scant during the next five days, after which they should be allowed only bread, water and wine, until they agreed on a choice. This constitution is substantially the rule that still regulates the election of the Pope.

143. After the death of Richard of Cornwall, in 1273, the princes of Germany elected Rudolph of Hapsburg; he was recognized at Lyons, by the Pope, as King of the Romans. At a meeting of Gregory and Rudolph at Lausanne, the latter took the customary oath, guaranteeing the freedom of ecclesiastical elections and the right of appeal to Rome, and renouncing the *right of spoil* (*jus spolii*), or claim to the property of deceased ecclesiastics, which had been accumulated from their benefices. Rudolph, however, never came to Rome to be crowned emperor. He died in 1291.

144. After the death of Gregory X., whom the Church has beatified, the Popes Innocent V., Hadrian V., the nephew of Innocent IV., and John XXI., a Portuguese, followed in quick succession, governing the Church, in all, a year and a half. Then followed Cardinal Cajetan Orsini, as Nicholas III., A. D. 1277-1280. He was a man of great abil-

ity and prudence, but favored his relatives somewhat too much by raising members of the Orsini family to positions of honor and influence. He forced King Charles of Naples to resign the title of Roman Senator, and his pretended claims to Tuscany.

145. By intimidation and intrigues, the politic Charles of Anjou secured, after a prolonged conclave of six months, the election of Martin IV.,¹ A. D. 1281–1285. The new Pope, entirely devoted to the interests of Charles, restored to him the Roman senatorship, and even encouraged him to aspire to the Imperial Crown of Constantinople. The tyranny and systematic oppression of Charles led the Sicilians to revolt against his government. An insult offered to a distinguished Sicilian lady by a Frenchman, was the signal for the general insurrection of 1282, commonly called the “Sicilian Vespers,” in which all the French residents in Sicily were massacred. The consequence of this terrible uprising was the union of the kingdoms of Sicily and Arragon. Peter III. of Arragon, the husband of Manfred’s daughter Constantia, had himself crowned king of Sicily. The despotic Charles, though aided by Pope Martin, who excommunicated Peter, at the same time dispossessing him of his hereditary kingdom, was unable to regain his authority over Sicily. The censures, seemingly applied in the interests of the French, turned out disastrously to the Pope’s policy. Both King Charles and Pope Martin died in the year 1285.

146. Honorius IV., A. D. 1285–1287, governed the Church with prudence and ability. During the captivity of Charles II., son of Charles of Anjou, who had been captured by the Arragonese, Honorius, as suzerain lord, published wise laws for the continental kingdom of Naples, which afforded the people great relief in the oppression, under which they had been suffering. Nicholas IV., A. D. 1288–1292, succeeded in obtaining the freedom of Charles II., but could not induce the Sicilians to return to the allegiance of the Anjou dynasty, nor prevail on James II., Peter’s second son, who had been crowned at Palermo, in 1286, to renounce the Crown of Sicily. Under the pontificate of Nicholas IV. occurred the fall of Ptolemaïs (Acre), the last stronghold of the Christians in the East (A. D. 1291). His efforts to organize a new crusade, for the recovery of the lost position, were unsuccessful.

147. After the death of Nicholas IV., there was a vacancy of more than two years in the Papal Chair. Then, July 7, 1294, the choice of the cardinals fell upon the pious recluse, Peter Morrone, who was, with

1. Although but the *second* of this name, yet, because the two Popes Marinus had been ranged among the *dartins*, this Pontiff is historically recognized as Martin IV.

difficulty, persuaded to accept the papal dignity. He took the name of Celestine V. A stranger to the world, and its workings and intrigues, the holy Pontiff lacked knowledge of men and acquaintance with temporal matters. He transferred his residence to Naples, and thus came completely under the influence of Charles II. He created at once twelve cardinals, seven of whom were French, and three Neapolitans, and appointed the king's son, a youth of only twenty-one years, archbishop of Lyons. He lavished offices and dignities with a profuse hand, and inconsiderately bestowed benefices, sometimes giving the same benefice to three or four persons at once.

148. The loud complaints of the confused state of affairs which reached his ears, and the consciousness of his own unfitness for his exalted position, induced the sainted Pontiff to abdicate, after having occupied the Papal Chair five months. Before taking this final step, Celestine re-enacted the Conclave Law of Gregory X., and issued a new constitution, declaring that the Pope might resign his dignity, and that the Sacred College was competent to receive such resignation. His successor, Boniface VIII.,¹ justly fearing that a schism might be caused by artful persons, who would misuse the holy man's simplicity, kept him in close, but honorable, confinement in the castle of Fumone, near Anagni, until his death in 1296.

SECTION XLIII. THE CHURCH IN FRANCE.

Accession of Hugh Capet—Church and State—Abuses—Their Causes—Efforts of the Church at Reformation—Synods—Flourishing Schools—Philip I.—His Scandalous Conduct—Philip Augustus—His Immoral Divorce and Marriage—Louis IX.

149. On the extinction of the Carlovingian race, in 987, a new line of kings ascended the French throne in the person of Hugh Capet. The founders and supporters of the new dynasty against the powerful nobles, were principally the bishops; the coronation and anointing of Capet by the Church gave him, in the eyes of the French nation, a valid claim to the royal dignity. The kingdom had need of the assistance of the Church, and the Church of the kingdom. The nobles had begun to exercise a power over the bishops, which could not but prove detrimental to the independence of the hierarchy. They endeavored

1. Speaking of the influence Pope Boniface VIII. is said to have had on the abdication of his predecessor, Archbishop Kenrick observes: "If he (Boniface VIII.) advised the holy Pontiff Celestine to abdicate an office to whose duties he was inadequate, it need not be ascribed to secret aspirations after the Tiara, for which, however, his eminent knowledge and determination of character qualified him. The imprisonment of the unambitious hermit, which has brought censure on Boniface, may have been necessary to guard against the wiles of bad men, who might abuse his simplicity to cause a schism, by persuading him that he could not lawfully part with the power which God had committed to him." *Primacy*, ch. IX., p. 419.

to make the bishops their vassals, and gave to them the investiture of the temporalities of their bishoprics. In this the hierarchy beheld an attack upon their ancient freedom. Hence, the bishops, too weak to defend themselves against the oppression of the nobles, required the assistance of a powerful protector.

150. Much confusion arose at this time from the discussions between the secular and the regular clergy, the bishops and the abbots. Some bishops required from the abbots an oath of fidelity, and endeavored to deprive the monasteries of all their tithes, which, it was asserted, the monks had usurped from the secular clergy. But a more flagrant abuse on the part of the clergy was the ever increasing violation of the law of celibacy. In Normandy and Bretagne especially, this law of the Church was, in the tenth and eleventh centuries, violated without scruple. And no wonder. The rude and ignorant Normans, who but recently had embraced the Christian faith, did not shrink from intruding themselves into the clerical state; they continued, when ecclesiastics, to live in every respect as laymen; they had wives and concubines. Even bishops, such as Robert and Mauger of Rouen, Sigfried of M^{ons}, and Quimper in Bretagne, lived in public matrimony. With these scandals simony was in close connection. The nobility made public traffic of bishoprics and abbeys; ecclesiastical benefices were squandered upon their relatives or sold to the highest bidders.

151. The Church made many efforts to remedy these evils, and restore ecclesiastical discipline and purity of morals. Eighty Synods were held in France during the eleventh century, which all engaged in devising means against the lawlessness and rapacious anarchy of the laity, and the incontinence and simony of the clergy. Notwithstanding these disorders, which were great impediments to learning, there existed in France flourishing schools at Rheims, Chartres, Tours; in the abbey of Marmontiers, which had been reformed by St. Majolus of Cluny, and in that of St. Benignus, at Dijon. But far superior to these schools was that of Bec, in which Lanfranc, the most learned theologian of his age, and after him, his still more illustrious pupil, St. Anselm, directed the studies. These schools were the seminaries from which many eminent bishops went forth.

152. King Philip I. was the cause of much grief to Popes Gregory VII., and Urban II., both on account of his practice of simony and his immoral conduct. In a brief of the year 1073, Gregory VII. complains of the king's oppression of the Church and his base traffic in Church benefices, and threatens to punish his surly obstinacy with ecclesiastical censures. Finding the king still obdurate, the Pope addressed an encyclical letter to the French bishops, in

which he laments the ruin of France, the multitude of crimes, and the impiety that prevailed, laying all to the charge of the simoniacal and dissolute king. He calls upon the bishops to warn the king solemnly; and, if he still remained stubborn, to lay him under a ban, and France under an interdict. Many of the French bishops manifested great weakness and indifference, and some even openly sided with the king. Hence, the papal legate, Hugh of Die, at the synods which he held in 1076 and 1077, occupied himself principally in punishing delinquent prelates. In 1080, Gregory VII. definitely removed Archbishop Manasses of Rheims from his see. King Philip, who refused to recognize the antipope of Henry IV., became reconciled with the Holy See, and thus, for the present, warded off the blow that threatened him.

153. But later, he was the cause of a great scandal, when, in 1092, on a frivolous plea of consanguinity, he divorced his wife Bertha, who was the mother of his heir, Prince Louis VI., and openly lived in adultery with Bertrada, the eloped wife of Count Fulk of Anjou. The bishop of Senlis had the weakness to bless this act of twofold adultery, whilst the learned canonist Ivo, bishop of Chartres since the year 1090, earnestly but vainly remonstrated against this adulterous union; for his ingenuous zeal, the courageous prelate was imprisoned. Thereupon the papal legate, Archbishop Hugh of Lyons, at the Synod of Autun, in 1094, solemnly excommunicated Philip for his unlawful and adulterous conduct. Pope Urban II., to whom the king appealed, confirmed the sentence of his legate. Philip now promised to put away Bertrada, but soon broke his promise. The scandalous affair was, at last, brought to an end, in 1104, at the Council of Paris, when Philip and Bertrada, submitting to the canonical penances, were reconciled to the Church. Philip died in 1108, after having, together with his son Louis, promised the Pope to protect the Holy See against the tyranny of Emperor Henry V. Bertrada ended her days in the convent of Fontevrault.

154. During the twelfth century a large number of diocesan synods were celebrated in France. The French nation was distinguished for its loyalty to the Holy See, and the French Church became illustrious by its number of learned and holy men. A serious discord, however, arose between Pope Innocent II. and Louis VII., owing to the king's interference in episcopal elections. Peter de la Châtre had been canonically elected archbishop of Bourges, and as such was confirmed by the Pope; but the king obstinately refused to recognize the new archbishop. For this, Innocent finally placed France under an interdict, which compelled Louis to respect the independence of episcopal elections.

155. Still more threatening were the matrimonial affairs of King Philip Augustus. On a false pretext of affinity, Philip obtained the annulment of his marriage with Ingeburga, sister of the Danish king Canute II., by a Council of venal bishops assembled at Compiègne. The hasty divorce was promptly annulled by Pope Celestine III. But in defiance of the Pope's warning against contracting a new alliance, Philip Augustus, in 1196, married Agnes of Meran. Pope Innocent III., who succeeded Celestine III., made every effort to induce the misguided king to sever his unlawful union with Agnes, and return to his legitimate wife; but in vain. The Pope, therefore, excommunicated Philip and his concubine, and laid France under interdict. After resisting for eight years, Philip, submitting himself to the Church, dismissed Agnes, and took back Ingeburga. Thus the firmness of the Holy See at last obtained the victory.¹

156. Louis VIII. led a crusade against the Albigenses, who were ransacking the South of France and waging war against the Church. After a short and successful campaign, he died, A. D. 1226, leaving the Crown of France to his son, Louis IX., then only eleven years old. A more perfect type of Christian royalty and probity than Louis IX., the pious and holy king of France, has hardly ever been seen before or since on any throne. During his minority, his mother, the pious Blanche of Castile, took possession of the regency and governed the kingdom with great prudence and ability. To her pious care and attention, Louis was indebted for that excellent education which formed an illustrious king, a renowned hero, and a great Saint. Louis was truly the father of his subjects; his only care was the welfare of his people and the promotion of religion and piety in his realm. His prudence and valor, his justice and integrity, as well as his benevolence and many virtues, raised France to a plane of much higher influence than she had occupied under his predecessors. In the strife between Gregory IX. and Frederick II., he at first maintained an impartial and dignified neutrality; but he afterwards sided with the Pope, and labored earnestly, though ineffectually, to reconcile the emperor with the Church. The Pragmatic Sanction of 1268, ascribed to St. Louis IX., is a forgery and the work of a later period.

1. "Never," says De Maistre, "have the Popes and the Church, in general, done a more signal service to society, than in checking, by the power of ecclesiastical censures, the tendency of rulers to overstep the bounds of wedlock. The sanctity of the marriage-tie, that great foundation of public happiness, is especially of the most vital importance in royal families, where its breach breeds incalculable evils. Had not the Popes, while the Western nations were still in their youth, held a power to master the princely passions, sovereigns, going from one caprice to another, from one abuse to a greater, would at last have probably established the law of divorce and even of polygamy; and disorder repeated, as it always is, through the downward grades of society, must have reached a depth of license, which no eye can fathom."

SECTION XLIV.—POPE BONIFACE VIII. AND PHILIP THE FAIR OF FRANCE.

Election of Boniface VIII.—Political Affairs of Europe—Boniface and Sicily—The Colonnas—Boniface and Germany—Philip the Fair of France—Edward I. of England—Mediation of the Pope—Bull “*Clericis Laicos*”—Edict of Philip—Reconciliation—Violent Acts of Philip—Mission of the Bishop of Pamiers—Bull “*Ausculda Fili*”—The Short Bull—Convention of the States—Synod at Rome—Bull “*Unam Sanctam*”—William Nogaret—Charges against Boniface—Reply of the Pope—Treacherous Attack on the Pope—Death of Boniface.

157. In strict compliance with the law of Gregory X., the Sacred College chose the learned and highly-gifted Cardinal Benedict Gaetano to succeed Celestine V. He took the name of Boniface VIII., A. D. 1294–1303. He was of a noble family in Anagni, and a near relative of Popes Innocent III., Gregory IX., and Alexander IV. To evade the baneful influence of the Neapolitan court, Boniface at once set out for Rome.¹ The pontificate of this truly great, but much calumniated Pope, occurred when the political affairs of Europe were extremely complicated. The Greeks had returned to their schism; Christendom had lost its last foothold in Palestine; Scotland and France were at war with England; Castile was engaged in a struggle with Arragon; Naples with Sicily; and Germany was divided between Albert of Austria and Adolph of Nassau. The policy of Boniface was to establish peace among the States of Europe and unite them in a great crusade for the recovery of the Holy Land.

158. With this view, Boniface proposed his mediation between the contending parties. His efforts to bring Sicily back under the domination of Charles II. of Naples met with failure; the Sicilians proclaimed Frederick of Arragon their king, who, not heeding the papal excommunication, plunged Sicily into a war which lasted till the year 1302. Then a treaty was concluded which left Frederick in the possession of the kingdom Trinacria for life, after which it was to pass back to the king of Naples. The Colonnas, a powerful Roman family, gave Boniface much trouble. Two cardinals of that name, James and Peter, entertained a secret alliance with Frederick of Arragon and the Sicilians, then at war with the Pope. Besides, Cardinal James Colon-

1. His coronation at Rome was attended with extraordinary magnificence. The common statement that Boniface VIII. was the first wearing a double crown, is not authenticated. Innocent III., in a painting, made prior to the time of Boniface, is represented with a second crown. Nicholas I. is said to have been the first to unite the princely crown with the mitre. To this Innocent III. seems to allude when in a sermon he says: “The Church has given me a crown as a symbol of temporalities; she has conferred on me a mitre in token of spiritual power; a mitre for the priesthood—a crown for the kingdom.” Clement V., or, more probably, Urban V., is supposed to have first used the triple crown, called *Tiara* (*Triregnum*, *Mitra turbinata*).

na, who was the administrator of the family-estate, unjustly withheld from his brothers the property belonging to them. They appealed to the Pope, who in vain insisted that the two cardinals should do justice to their family and sever their connection with Sicily. But these fled to their castles, and although they had given their votes in favor of Boniface, they now openly asserted the illegality of his election, on the ground that the abdication of Celestine V. was uncanonical. They were deprived of their dignities and excommunicated; and, because they continued fomenting revolt, their castles, and their city, Palestrina, were destroyed by the papal troops which were under the command of Landulf, brother of Cardinal James Colonna. The two renegade cardinals took refuge in France.

159. In Germany, Boniface interposed between Adolph of Nassau and Albert of Austria, who were rivals for the Imperial Crown. Adolph had been chosen king of Germany in place of Albert, the son of Rudolph of Hapsburg; but he was a man of little account and unable to maintain his authority. The German princes, becoming displeased with him, declared him deposed, and in his stead, elected Albert. Adolph, appealing to the arbitrament of war, was conquered, and, as it was reported at the time, slain by his rival. Boniface at first refused to recognize Albert, and summoned him to Rome to answer the charge of murder and high treason. He finally confirmed the appointment of Albert, who in the meantime had been re-elected King of the Romans by the princes of Germany. In 1308, Albert was murdered by his nephew John.

160. It was not long after his elevation to the Pontificate, before Boniface became embroiled in a serious conflict with the French king. Philip the Fair of France and Edward I. of England attacked in a very high-handed manner the immunities of the Church. Both kings carried on a fierce war principally by the money obtained from the arbitrary taxation of the Church, against which the prelates of the two realms vainly remonstrated. The bishops appealed to Rome for redress. Boniface, who considered it his duty as Pope to prevent the shedding of blood amongst Christians, obliged the two princes to sign a truce, and, in 1296, issued a Bull, known by its initial words, "*Clericis laicos*," forbidding, under pain of excommunication, in every kingdom, the levy or payment of taxes on Church property, without the express permission of the Holy See.

161. Though France was not particularly named, Philip understood himself to be intended; he retaliated by an edict banishing all foreign tradesmen, and prohibiting all export of money, gold, arms, and even provisions, without his written permission. This measure

was equivalent to a prohibition of all subsidies and pecuniary assistance to the Holy See. The vigor with which Philip resisted the papal bull, and the little assistance which the Pope received from the French bishops, constrained Boniface to modify his prohibition somewhat, and to allow the levying of subsidies in cases of necessity. Boniface did all he could to appease the French king. He granted him further privileges, and, in 1297, completed the canonization of his grandfather, Louis IX., which gave general satisfaction in France. The Pope also succeeded in effecting a reconciliation between France and England, whose kings had chosen him arbitrator; not, however, as Pope, but only as a private individual.

162. For a few years after the doubtful settlement of the difficulties above mentioned, Boniface and Philip seemed reconciled to each other; but, in 1301, the latter occasioned new and more serious troubles to the Pope. Complaints of the oppression practiced on the Church by the French king, had become still more frequent than before. Philip not only took for himself the revenues of vacated sees and abbeys, but he also seized their landed property. To this was added the treacherous assault on Count Guido of Flanders, who being taken and held a prisoner, appealed to the Pope for assistance. All this obliged Boniface to remonstrate with the faithless and despotic Philip, who was forming plans for the complete subjugation of the Papacy.

163. Boniface sent Bishop Bernard of Pamiers, as his legate to France, to expostulate with the king concerning the many royal aggressions upon ecclesiastical privileges. In violation of all right, Philip put the papal envoy under arrest, with a view to prosecute him for high treason. In reply to the insolent demand to degrade his legate and deliver him up to secular authority, Boniface published several bulls addressed to the king and the clergy of France. He demanded the release of his legate, recalled all privileges with regard to tithes and Church property, and commanded the French bishops to attend a synod which he called at Rome, in order to consult them on the affairs of France. In the Bull, "*Ausculta Fili*," the Pope admonished the king, with the authority of a father, applying to himself the words of the Prophet Jeremiah: "God has placed us over kings and kingdoms, to root up, pull down, waste, destroy, build up and plant in His name and by His doctrine."

164. The despotic monarch ordered the papal bull to be publicly burnt, and in its stead, a forged document, the so-called "Short Bull," was published, in which Boniface is made to claim supreme authority even in political affairs, and to say that the king was to be subject to

the Pope both in spiritual and in *temporal matters*, that he must consider his kingdom as a papal fief.¹ To baffle any further measures of the Pope, Philip, in 1302, assembled at Paris a parliament of the three Estates of his kingdom,—the Clergy, Nobility, and Commoners. At this assembly, Peter Flotte, the king's chancellor, brought forward bitter complaints against the Pope, whom he falsely accused of making claim to the temporal domination of France. The Nobles and Commoners consented to whatever was asked in the name of the king; in their insolent letters to the cardinals, they even denied Boniface the title of Pope. The clergy who were intimidated by the charge of treachery to their country, likewise submitted to the dictates of the king. A letter was directed to the Pope, in which the king called him a fool (*tua maxima fatuitas*), declaring any one mad who should dare to contest with him his "ecclesiastical rights!"

167. Notwithstanding the king's prohibition, many French prelates—in all thirty-nine bishops and six abbots—attended the Synod at Rome, for which their property was ordered to be confiscated. In that Synod, Boniface promulgated his famous Bull denominated "*Unam Sanctam*." Without special reference to France, the Bull declares the duty towards the Pope to be general. After explaining the relations between Church and State, between the Spiritual and the Temporal power, it affirms that the temporal power is of its nature subordinate to the ecclesiastical, as earthly are to heavenly things; and defines the obligation which is incumbent on rulers, as well as their subjects, of submitting in spiritual matters to the authority of the Vicar of Christ. "We declare to every creature, we affirm, define and pronounce, that it is altogether necessary for salvation, to be subject to the Roman Pontiff." No more is taught in this document, as of faith, than what all Catholics in every age have held, namely, that subjection to the Bishop of Rome in matters of salvation is a necessary duty.

166. Even before the publication of this Bull, the blind hatred of the French king hurried him on to extreme measures. In an extraordinary sitting of the States-General, the king's chancellor, the violent William Nogaret, preferred virulent charges of heresy, infidelity, even theft and robbery against Boniface, who had already for nine

1. What Boniface did say, was not that the Sovereign Pontiff is direct master of all civil governments, but that as Vicar of Christ, he is placed above all those who rule on earth, in order to keep the Rulers, as well as their subjects, in the way of the Divine Law, for every breach of which both are alike amenable to the Tribunal of the See of Peter. Boniface in his reply remarks: "We declare that we do not desire to trespass on the king's jurisdiction in anything. But neither the king nor any other Christian can deny that in matters of sin he is subject to us." The cardinals also, in their answer to the French Nobles, emphatically contradicted the charge that the Holy Father had ever written, or allowed his nuncios to say, that King Philip was subject to him in temporal matters as regarded his kingdom, and that he had received it as a fief from the Holy See.

years exercised the full authority of Pope, had been the chosen arbiter of kings in their quarrels, and whose life and orthodoxy had been till then above all suspicion. These monstrous charges were repeated before the States-General, by William Plasian. In twenty-nine articles, he produced as many vile accusations against the Pope; for instance, that he had not been legitimately elected; that he was guilty of the death of his predecessor Celestine V.; that he denied the immortality of the soul, eternal life, and transubstantiation; that he encouraged idolatry, practiced simony, and compelled priests to violate the seal of confession;—calumnies which had been circulated by the Colonnas and other enemies of the Pope.

167. The king, in reply to these charges, so flagrantly false and silly, hypocritically assured the assembly that he would use his utmost power for the convocation of a General Council, in order to have the false Pope deposed, and then for the first time in the history of France, appealed to the future General Council and the future lawful Pope against any censures of Boniface. All possible measures were taken, to obtain the assent of the clergy and the University of Paris. Five archbishops, twenty-one bishops, and a few abbots, had the weakness to subscribe to this unecclesiastical appeal to a General Council! The abbots of Cîteaux, Clugny and Premontré, and many Italian monks were imprisoned for refusing to subscribe. Whoever did not consent to this audacious appeal was considered a traitor. As soon as the bearer of the papal Bull "*Unam Sanctam*," entered France, he was arrested and thrown into prison. The cardinal-legate who remonstrated and demanded the delivery of the papal letters, was treated with indignity and obliged to flee from France.

168. On learning these scandalous proceedings, Boniface, in a public Consistory, exonerated himself by a solemn oath, of the monstrous charges brought against him. He issued several bulls, reprehending the French canonists and bishops for their weakness, and censuring the accusations and slanders current in France, as well as the appeal to a General Council. Still, to allow him time, Boniface did not yet excommunicate Philip, but only threatened him with the censures of the Church. This leniency was soon ill repaid by an act of brutal and treacherous violence on the part of the king's minions, at the instigation, at least with the knowledge and approval, of their royal master.

169. Nogaret, who had taken an active part in all the proceedings against Boniface, was secretly despatched by the king into Italy to arrest the Pope. Accompanied by an armed force, Nogaret and his accomplice, Sciarra Colonna, brother of Cardinal Peter Colonna, ap-

peared before Anagni, whither the Pope had gone without guards. When the French emissaries prepared to seize his person, Boniface, who was nearly eighty-six years old, acted with composure and dignity. Robed in pontifical attire and the insignia of his office, and seated on the papal throne, he awaited the approach of the audacious intruders. He declared that, "as he was betrayed and taken like Christ by treachery, he would die as the Vicar of Christ." The Pope was held a prisoner for two days, after which he was rescued by the inhabitants of Anagni and returned to Rome, where he was received with joy. But the indignities offered to his sacred person, resulted in his death. Forgiving his enemies, he died of a violent fever. The fable, that the magnanimous Pontiff killed himself in madness, or died in a fit of despair, is refuted by the fact that his body, in 1605, three hundred years after his death, was found entire, with no trace of a wound discernible.

170. Public opinion, even among Catholics, was once divided, as to the true character of this Pope. While the Ghibelline poet Dante fiercely assailed him, because Boniface was a decided Roman and Guelph, calling him "the prince of modern pharisees" and "the high-priest whom evil take," the erudite Petrarca styles him "the marvel of the world." Cardinal Wiseman concludes his able vindication of this much maligned Pope by saying: "Although the character of Boniface was certainly stern and inflexible, there is not a sign of its having been cruel and revengeful. Throughout the whole of his history, not an instance can be found of his having punished a single enemy with death . . . Moreover, we do not find in any writer, however hostile to him, the slightest insinuation against his moral conduct or character; and this is not a little in one, who has been more bitterly assailed than almost any other Pontiff. The charge of avarice, which has been often repeated, may well be met by the liberality displayed in his ecclesiastical endowments and presents. His justice seems to have been universally acknowledged . . . Of his literary acquirements we need not speak; no one has disputed them; and the Sixth Book of Decretals will attest them so long as Christ's undying Church shall last." The learned Möhler adds: "What Boniface desired to effect was explained by the principles on which the Popes had acted for a long time. The failure of his plans did not lie with him, but in the important changes of the time. When the Papacy was obliged to descend again from the heights to which it had attained in the twelfth and thirteenth centuries, it could not have been done with more dignity than by Boniface VIII., and in the manner in which he conducted himself during his pontificate."

SECTION XLV.—RESIDENCE OF THE POPES AT AVIGNON—BENEDICT XI. AND CLEMENT V.

Benedict XI.—His Conciliatory Measures—Schemes of Philip the Fair—Election of Clement V.—Papal Residence at Avignon—First Acts of Clement V.—Fifteenth General Council—The Templars—Accusations against the Order—Suppression of the Templars—Clement V. and Germany.

171. The immediate successor of Boniface VIII., the sainted Benedict XI. held the pontificate only about nine months. A man of mild and gentle disposition, he endeavored, in the most moderate and conciliatory manner possible, to compose the difficulties with France. He absolved King Philip from excommunication, withdrew the censures resting upon the French prelates and canonists who had refused to obey the summons of Boniface VIII., and removed the condemnation published against the Colonnas, yet without restoring them to their dignities. He also modified the constitution "*Clericis laicos*," and condemned only the exaction, but not the payment, of taxes by the clergy to the laity.

172. Benedict pronounced sentence of excommunication against Nogaret, Sciarra Colonna, and their accomplices in the outrage against Boniface VIII. at Anagni, and summoned them before his tribunal, to receive judgment. This outrage at Anagni was still causing great indignation, even in France, against Philip and Nogaret. To vindicate their past conduct, these branded the late Pope as the originator of the strife, and sought to have him condemned as a heretic. For this purpose, they endeavored, in every way, to win over Benedict and the cardinals, and demanded the convocation of a General Council for the judgment of Boniface. Benedict, who would not consent to the proposals of Philip, died suddenly, as is supposed, by poison, A. D. 1304.

173. After a prolonged conclave of eleven months, Bertrand de Got, archbishop of Bordeaux, was elected by the influence of the French king, and was known as Clement V., A. D. 1305–1314. Notwithstanding the urgent invitations of the cardinals, he declined to go to Rome, had the ceremony of his coronation performed at Lyons, and fixed his residence at Avignon. In this city, although not then within the kingdom of France, the Papal See fell under an irksome dependence on the French court, for more than seventy years,—a period which by Italian writers is called the *Babylonish Captivity* of the Papacy. No sooner had Clement V. assumed the government of the Church, than Philip repeated his proposal for the condemnation of

Boniface VIII., and shortly after added the haughty demand to suppress the order of the Templars.

174. To elude the delicate questions, Clement endeavored to content the king by liberal concessions. He absolved Philip from any censure he might have incurred, allowed him an ecclesiastical tithe for five years, created nine French cardinals, restored the Colonnas to their dignity and former rights, and entirely abrogated the Bull "Clericis laicos." As to the Bull "Unam Sanctam," he declared that it should in no way prejudice the interests of the king and the French nation.

175. But as Philip did not desist to urge his accusations against Boniface VIII. and the Templars, Clement finally yielded to begin legal investigations, and summoned before his tribunal the accusers of the deceased Pope and of the Templars. But unwilling to assume the responsibility of deciding questions of so great importance, he convoked the *Fifteenth General Council*. It opened at Vienne, in 1312 and was attended by one hundred and fourteen bishops and archbishops, among whom were the patriarchs of Alexandria and Antioch. The charges against Boniface were there pronounced groundless, and he was declared to be a rightful Pope.

176. The Templars by their extensive wealth and power had greatly alarmed the European potentates of the time, and in particular had drawn upon themselves the jealousy of the French king. This sovereign, therefore, vowed their destruction, and induced the Pope to have judicial investigations instituted into the orthodoxy and morality of the order. It was asserted that the order was corrupt, heretical, and immoral; that its members were worshipping an idol, and practicing unnatural lust. Even prior to the meeting of the council, a number of Templars were summoned before the ecclesiastical tribunals. The Pope himself granted a hearing to seventy-two prominent members of the order, who freely confessed themselves guilty of heresy and obtained absolution. Philip would not await the tardy decision of the Pope. Everywhere throughout France, the knights of the order, including the Grand-Master, Jacques Molay, were all arrested on the same day; their property and estates were seized and confiscated. The Pope vainly protested against the arbitrary arrest of a whole religious order which was under the special protection of the Holy See. Philip, in 1310, caused the pliant archbishop of Sens, one of his creatures, to try and condemn forty-five Templars; and these, by command of the king, were burned at the stake. Similar scenes were enacted in other places.

177. Clement was dissatisfied with the precipitancy of the king;

but to stay the proceedings would have been to avow himself the abettor of guilt. He, therefore, reserved the final decision in the affair of the Templars for the General Council. With the approval of that body, he published a bull, suppressing the order, not by way of a final judgment on the guilt of all its members, but by the plenitude of his power, and as a measure of expediency, because the interests of the Church required the dissolution of the institute. That the property of the Templars might be devoted to the same purposes for which it had been originally given, it was assigned to the Knights Hospitallers. In France, however, the estates of the order were, for the most part, confiscated by the king. Finally, in 1314, Molay, the Grand Master, and Guy of Auvergne, the Grand Preceptor of the Templars, were tried by order of the king, and condemned to the stake for retracting their former confessions.¹

178. In Germany, Pope Clement supported Henry of Luxemburg against Charles of Valois, brother of Philip the Fair, in his claim to the imperial Crown. Henry led an expedition into Italy, and was crowned emperor by a commission of five cardinals appointed for that purpose by the Pope. The administration of Rome and the Ecclesiastical States were conducted, in the Pope's name, by three cardinals.—“The memory of Clement V.,” Archbishop Kenrick observes, “comes down to us charged with having ambitiously intrigued for the Tiara, by promising to Philip the Fair to rescind the acts of Boniface, and to condescend to his will on some other important point, not then disclosed. This compact originally rests on the authority of Villani, a partisan of the schismatical Louis of Bavaria . . . But the suppression of the Knights Templars, which resulted in the capital punishment of a large number of them, by the authority of Philip, was a measure of fearful responsibility, the justice of which is an historical problem perhaps never to be solved. His permission for the opening of the process against the memory of Boniface, which is objected to him as an act of criminal condescension, was probably given in the confidence that it would result, as in fact it did, in his entire acquittal.” Primacy. Part III., Ch. IX.

1. While, on the one hand, it was alleged that confessions, inculcating the order of the Templars, were made freely and without constraint by many of its members, on the other hand, it has been asserted that damnable evidence was wrung from them by torture. Judicial torture was, in those ages, deemed a necessary means for discovering guilt, and formed a rigorous feature in the examination of such as were accused of crime. But as regards the trials of the Templars in France, as the learned Dr. Jungmann has shown, it must be observed that, at least, in many instances, the ordeal of torture was not at all employed; many Templars, including prominent members of the order, voluntarily admitted their guilt, without the least violence having been done to them. In the process, for instance, conducted by the papal commissioners at Paris, from 1309 to 1311, in which, besides other witnesses, more than 300 Templars were examined, the judicial torture came not at all into operation. So much is certain, that the Grand Master Molay was subjected to no torture. When examined by the Papal Inquisitor, in 1307, he freely confessed, that on his reception into the order “he was made to deny Christ and spit upon the Crucifix, and that, by his command, the same was done by the postulants who were received by him, after he became Grand Master of the order.”—JUNGSMANN, *Dissert.* xxxi. See *Am. Cath. Quart. Rev.*, Oct. 1891.

SECTION XLVI. JOHN XXII. AND HIS SUCCESSORS IN AVIGNON.

Prolonged Conclave—Pope John XXII.—Spiritual Franciscans, or *Fratricelli*—Michael Cesena—William Ockham—Louis of Bavaria—His Conflict with the Holy See—Antipope Nicholas V.—Benedict XII.—Scandalous Conduct of Louis—Clement VI.—Innocent VI.—Compact of the Cardinals—Emperor Charles IV.—Golden Bull—State of Rome—Rienzi—His Fall—Urban V.—His Administration—Gregory XI.—Return to Rome.

179. After the death of Clement V., the Holy See remained vacant two entire years, when Cardinal James of Osa was chosen and crowned as John XXII., A. D. 1316–1334. The new Pontiff, a promotor of letters, and himself a man of extensive learning, displayed a marvellous administrative talent and activity, issuing, during the eighteen years of his pontificate, no fewer than 60,000 documents. The immediate creation of seven French cardinals, seemed to indicate the resolve to make France the permanent abode of the Papacy. The Pope's solicitude was soon aroused by the divisions in the Franciscan Order. An extreme party of Franciscans, called Spiritualists, or *Fratricelli*, who denied the right of the order, even as a community, to hold property, refused to accept the milder interpretation of the primitive rule by the Holy See, disavowing the authority of the Pope to dispense from their rule, which they strangely claimed to be equal to the Four Gospels.

180. The excesses committed by the Spiritualists against the Conventuals, or less rigid members, obliged Michael de Cesena, the General of the order, to implore the assistance of the Pope, by whom the fanatics were condemned. But soon a new contest broke out among the Conventuals themselves. A party, headed by Michael de Cesena and the learned William Ockham, defended as an article of faith, that "Christ and his Apostles never possessed any property, in common or individually." The proposition was condemned by Pope John. Cesena and Ockham, refusing to submit, fled to Germany, and there incited Louis the Bavarian against the Pope.

181. After the death of Henry VII., in 1313, the Crown of Germany was claimed by Louis of Bavaria and Frederick of Austria. The electors of the rival kings applied to the Pope for recognition of their respective candidates. John wrote to Louis and Frederick, as well as to the German princes, exhorting them to an amicable settlement of the contest. But neither of the parties would give way, and a resort to arms was decisive in favor of Louis (A. D. 1322). Without awaiting the papal confirmation, Louis had assumed the imperial title, and, in

fact, had all the while acted as emperor, contrary to all ancient precedents, and in violation of the acknowledged right of the Holy See. In reply to the Pope's warning to desist from exercising the usurped rights until his election had been confirmed, Louis loaded the Pontiff with bitter reproaches, charging him with favoring heresy, and, at the instance of the heretical Fratricelli, demanded a General Council to depose him.

182. At last, in 1324, the Pope excommunicated Louis. The deluded prince retorted by issuing, through the Spiritualists, a violent manifesto against the Pope, calling him a heretic, and appealed to a General Council! In 1327, Louis led an army into Italy; had himself crowned at Milan, with the Iron Crown by two deposed prelates, and at Rome with the Imperial Crown by Sciarra Colonna, the notorious companion of Nogaret; pronounced the Pope deposed, even deserving of death; and, to complete the sacrilegious farce, created the antipope Nicholas V. But this daring step caused a general movement against Louis in Italy, which compelled him to hasten back to Germany. John renewed his former sentence against Louis, and also excommunicated Michael de Cesena and William Ockham, the chief advisers of the misguided prince. The antipope, who was also obliged to fly from Italy, submitted to the authority of John, who treated him, until his death in 1333, with much kindness.¹

183. The gentle Benedict XII., A. D. 1334-1342, was an eminent canonist and theologian, and a severe reformer. He meditated the restoration of the Holy See to Rome, but was resisted in this effort by the cardinals. His endeavors for a reconciliation with Louis the Bavarian were opposed by the kings of France and Naples. Louis in a constitution of 1338, declared "that the imperial authority was derived immediately from God, that the Emperor could not be judged by the Pope, but that the Pope could be judged by a General Council." The Church in Germany, which was still under the interdict, was in a pitiable condition. Great offense was given, when Louis, by virtue of his imperial authority, assumed to dissolve the marriage of Margaret, heiress of Carinthia and Tyrol, with Prince John of Bohemia,

1. Concerning the Beatific Vision, the question was at the time discussed among theologians, whether the Blessed in Heaven saw God face to face, before the day of Judgment. Pope John, in a work written before his Pontificate, and afterwards in a sermon, expressed it as his private opinion, that the Saints will enjoy the Beatific Vision, only after the General Judgment. For this he was charged with heresy by the heretical Fratricelli. But John cleared himself by stating that he had simply advanced a private opinion, without any intention of pronouncing a dogmatic definition. The University of Paris, holding the contrary opinion, asked the Pope to settle the question by an apostolic decision. To silence any misrepresentations on the subject, John, on his death-bed, made a public profession of the orthodox faith, confessing "that the Saints are in heaven, where they see God face to face." His successor, Benedict XII. published a bull determining the question, that the souls of the Blessed immediately behold God; and the controversy was finally closed by the Council of Florence which defined, that the purified souls "are at once received into Heaven and clearly see God Himself as He is, in three Persons and one Substance."

and espoused her to his son Louis, to whom, besides, she was related in the third degree of consanguinity. In vain did the Pope protest against this immoral divorce.

184. Benedict's successor, Clement VI., A. D. 1342-1352, displayed, indeed, great splendor and magnificence on the pontifical throne, but he is eulogized also for his culture and eloquence, and his great charity and generosity. His charity was fully exhibited toward the victims of the great plague of 1348, and toward the Jews whom he protected against an angry populace. Notwithstanding the urgent request of the Romans to take up his residence in Rome, he remained in Avignon. His purchase of the city and dependencies of Avignon from Queen Joanna of Naples, seemed to indicate his design of permanently establishing the papal residence in France.

185. Clement renewed the excommunication, launched by his predecessor against Louis of Bavaria, who was continually vacillating between haughty defiance of the Pope and abject submission. The exactions of this unprincipled sovereign, as well as his oppression of the Church, his usurpation of papal rights and arbitrary appointments to bishoprics and benefices, at last aroused a formidable opposition against him in Germany. In 1346, at the instance of the Pope, the princes, weary of a ruler who had brought disgrace and ruin upon the Empire, chose Prince Charles of Bohemia for king of Germany. Louis died the following year, while preparing for war against his rival. Upon the death of Günther of Schwarzburg, who had been set up as king by the Bavarian party, all Germany recognized Charles IV.

186. The first act of Innocent VI., A. D. 1352-1362, was to rescind a statute, or compact, of the Conclave, which the cardinals had separately agreed upon. By this compact, which would have raised the Sacred College to an independent, dominant, and autocratic body, the future Pope would bind himself not to increase the number of cardinals, nor nominate for, nor depose from, the higher offices of the Roman Church or the Papal States, without the consent of two-thirds of the College. In 1355, King Charles IV., having renewed to the Pope all the promises of former emperors, received in Rome the Imperial Crown from two delegated cardinals. In the same year, Charles issued his famous *Golden Bull*, which reserved the right of electing the king of Germany to seven electors—the four lay fiefs, Bohemia, Saxony, Brandenburg, and the Palatinate; and the three great archbishoprics of Mentz, Treves, and Cologne—and decreed, that the majority of votes sufficed for an election.

187. Rome, for nearly fifty years deserted by the Popes, had passed under the tyrannical yoke of the rapacious nobles, whose houses were

fortified castles, and whose armed dependents kept the city in a perpetual turmoil. Disorders of every kind, tumult and robbery prevailed in the streets. In the midst of this confusion, Nicola di Rienzi, an obscure man, conceived the project of restoring Rome to her ancient greatness. He succeeded in disarming the nobility; had himself proclaimed Tribune of Rome; and, with the approval of the Pope, was placed at the head of a new government. But his rule, which at first realized the fairest hopes, was of short duration. His excesses and tyranny caused his downfall; he was forced to abdicate and flee the city.

188. Meanwhile, Rome having returned to its former state of anarchy, Pope Innocent sent Cardinal Aegidius Albornoz with an army into Italy, through whose tactics and energy the revolted Papal States were soon reduced to submission. Rienzi obtained permission to return to Rome, and was appointed Senator by Albornoz. But his extravagance and tyranny once more aroused the people against him, and he lost his life in a popular sedition, in 1354.

189. Urban V., A. D. 1362-1370, himself a shining pattern of every virtue, strove to make the papal court a model of Christian life. He enforced in every department severe discipline, and rigidly examined the attainments and morals of those whom he preferred to honors. He was a munificent patron of learned men, and most liberal to the poor. One of his first cares was to carry on the expedition for the recovery of the Holy Land, begun by his predecessor, and opened by the Sainted Peter Thomas of Salinose. The crusaders took Alexandria; but, left without support, they were compelled to abandon the place.

190. Convinced that the residence of the Popes at Avignon was injurious to the interests of the Church, Urban determined to return to Rome. Not heeding the murmurs of the cardinals, he, in 1367, set out for Italy, and on reaching Rome, was received amid great rejoicings. All the cardinals followed him, with the exception of three who would still cling to Avignon. In 1369, the Greek Emperor, John V. Palaeologus coming to Rome, abjured the schism and negotiated for the reunion of the Greek with the Latin Church. But the efforts of the Pope to unite the Western princes in defence of Constantinople against the Turks, were unsuccessful. The factious and turbulent spirit of the Italians, and the unquiet state of Rome, induced Urban, notwithstanding the entreaties of the pious Franciscan, Pedro, prince of Arragon, and the warning of the Swedish princess, St. Bridget, that a speedy death awaited him in France, to re-transfer the papal residence to Avignon, A. D. 1370. He died three months after, in that city.

191. To Gregory XI., A. D. 1370-1378, who was the nephew of Clement VI., belongs the merit of having put an end to the "Babylonish Captivity" of the Popedom in Avignon. The hostility of the Visconti of Milan and of the Republic of Florence to the Roman Church, and the efforts made by many papal cities, to throw off their allegiance to the Pope, convinced Gregory that none but the Pope himself could restore papal power in the States of the Church. Yielding to the solicitations of St. Catharine of Siena and of the Romans, who insisted that the residence of the Pope in Rome was necessary to prevent a schism, Gregory, in 1377, despite the opposition of the cardinals, left Avignon for Rome where he was greeted with transports of joy. He was accompanied by all the cardinals except six, who preferred lingering at Avignon. Yet as Rome was no secure place of abode, Gregory meditated a return to Avignon, which was prevented only by his death. To avert in the event of his death the danger of an interregnum or schism, Gregory, by a special bull empowered the sixteen cardinals, who had accompanied him to Rome, to elect at once a successor by simple majority, without holding a conclave, or awaiting the arrival of the cardinals then at Avignon.¹

SECTION XLVII. THE SCHISM OF THE WEST, OR, THE GREAT PAPAL SCHISM.

Election of Urban VI.—His Character—Breach between Urban and the Cardinals—Antipope Clement VII.—Schism—Affairs of Naples—Arrest of Cardinals—Death of Urban VI.—Boniface IX.—Endeavors of the Christian Nations to put an End to the Schism—The Sorbonne—Death of Antipope Clement VII.—Antipope Benedict XIII.—His Character—National Councils at Paris—Benedict besieged at Avignon—Innocent VII.

192. After the death of Gregory XI., the Romans, fearing the election of a Frenchman, and the restoration of the Holy See to Avignon, earnestly insisted at the conclave, that a Roman, or at least an Italian, should be chosen Pope. Accordingly, the sixteen cardinals, then assembled in conclave, elected Bartholomew Prignano, archbishop of Bari, who assumed the name of Urban VI., A. D. 1378-1389. The new Pontiff was recognized also by the absent cardinals at

1. "The long absence of the Popes from Rome," observes Archbishop Kenrick, "during their stay at Avignon, which, like the captivity of Babylon, as the Romans sarcastically designate it, extended to about seventy years, affords no reason for questioning the succession, because the authority of a bishop does not depend on his residence in his see. Those Pontiffs who resided at Avignon were truly Bishops of Rome, having been elected under this title by the college of cardinals, to fill the Place of Peter. They governed that See by means of a Cardinal Vicar, whilst they personally applied themselves to the government of the universal Church." Primacy, Part I, Ch. 18.

Avignon. A subsequent election, which confirmed the first; the acquiescence of all the cardinals who, during several months, continued to acknowledge him in public documents addressed to the bishops throughout Christendom; their assistance at his coronation; and the homage rendered to him by all, must needs remove every doubt regarding the freedom and legitimacy of Urban's election.

193. Urban was a stern reformer, and a man of great merit and integrity; but his seeming harshness and severe reproaches soon alienated from him the minds of the cardinals. The French cardinals, especially, resented what they judged to be the imperiousness and undue inflexibility of the new Pontiff. They began to rumor that his election was compulsory and therefore invalid. These, eleven in all, with Peter de Luna, a Spaniard, retired to Anagni, and under the pretext that the election of Urban was void, declared the Holy See vacant, and chose the warlike Cardinal Robert of Geneva, who took the name of Clement VII. The three Italian cardinals, who had been decoyed to Anagni, had no part in this election; neither did they enter any protest, and from that time kept aloof from Urban. Fearing for his own safety in Italy, although Queen Joanna of Naples at once espoused his cause, Clement embarked in all speed for France, and abode at Avignon.

194. Thus began the great schism which divided Western Christendom for thirty-nine years (A. D. 1378-1417). The nations, supporting the one or the other of the papal claimants, were: France, Naples, Castile, Arragon, and Scotland adhered to the antipope Clement, as the free choice, as it was contended, of the cardinals; while the rest of Italy, with Germany, England, Hungary, Portugal, and the Scandinavian kingdoms remained faithful to Urban, on account of the priority of his election, and its free ratification by the entire Sacred College for a considerable time.

195. The disastrous schism produced the most lamentable results, especially in the kingdom of Naples, which became the field of bloody strife. The childless Queen Joanna was persuaded to set aside the claims of her cousin, Charles of Durazzo, the lawful heir to her realm, and adopt in his stead Louis of Anjou, brother of the French king, thus inflicting on Naples all the miseries of a French invasion and civil war. Pope Urban excommunicated and deposed the Queen, and invested Charles in the kingdom of Naples. Joanna, abandoned by her subjects, was taken prisoner, and, by order of Charles, put to death, in 1383.

196. But the new king of Naples did not at all realize the hopes which the Pope entertained of him; he refused to redeem the prom-

ises which he had made at his coronation. Urban excommunicated the faithless prince, and placed Naples under interdict. In the meantime, the Sacred College had been re-organized by the creation of twenty-nine cardinals. Six of these having entered into a proven conspiracy with the king of Naples against Urban, were cast into prison, where some of them died; the rest were put to death, with the exception of Cardinal Eston, an Englishman, who at the intercession of his sovereign, Richard II., was spared. Urban was besieged by Charles in Nocera, but escaped to Genoa. In 1388, he returned to Rome, and was preparing an expedition against Naples, when he died.

197. The antipope Clement VII. and his cardinals had some vague hope, that upon the death of Urban, the Italian cardinals would recognize him as Pope. But these refusing to acknowledge an intruder, proceeded, immediately after Urban's death, to the election of Peter Tomacelli, who took the title of Boniface IX., A. D. 1389-1404. Boniface, a pious and mild Pontiff, but too indulgent to his relatives, re-established the papal authority in Rome, restored the cardinals deposed in the preceding reign, and hastened to make terms with the royal family of Naples. He recognized young Ladislaus, son of Charles III., as the legitimate king, and energetically supported him against Louis of Anjou, who was compelled to withdraw to France.

198. A general discontent with the existing state of affairs prevailed throughout Christendom, and engendered a loud demand for a speedy termination of the calamitous schism. Religious men of both parties, deploring the many evils resulting from the division, labored earnestly for the restoration of the peace and unity of the Church. The University of Paris, the Sorbonne, was particularly prominent in its endeavors to put an end to the schism. It presented a memorial to the king, in which it recommended three methods for the settlement of the difficulty: Cession, or resignation of the two Pontiffs; arbitration, that is, discussion and determination of contested claims by acceptedly impartial judges; or, finally, the convocation of a General Council. The University, at the same time, addressed a strong letter to Clement VII. at Avignon, which so affected him that he was seized with sudden illness and died, A. D. 1394.

199. Fearing the interference of the Sorbonne and the French court, the cardinals at Avignon hastened to elect the ambitious and crafty Peter de Luna, who, under the title of Benedict XIII., continued the schism for twenty-three years longer. Before his election, Benedict had promised under oath that, if elected, he would do all in his power to end the schism, and, if necessary, should at once resign all claims to the Papacy. But when elected, he steadily refused to

make good his promise. He adroitly succeeded even in bringing over to his side the learned Nicholas de Clemangis, rector of the Sorbonne, and St. Vincent Ferrer, the Thaumaturgus of the age; and induced Peter d'Ailly, the greatest theologian of the day, to accept a bishopric at his hands. Amid the existing confusion, it became difficult for even the most enlightened and conscientious men to pronounce with certainty which of the two claimants was the legitimate Pontiff.

200. When called upon by the French national assembly, convened at Paris, in 1395, to resign, Benedict refused, and was successful in persuading the University of Toulouse to espouse his cause. Disgusted with his tergiversation, France, in another national assembly, held in 1398, resolved on the unconditional "subtraction," or withdrawal, of allegiance and adhesion to Benedict's "obedience." The refractory Pontiff, abandoned by all his cardinals, except two, was kept for five years a close prisoner at Avignon. But he made his escape, and being as adroit as he was obstinate, he regained popular favor, and France once more returned to his "obedience." Meanwhile, Emperor Wenceslaus and King Richard II. of England, adopting the policy of the French king, undertook to compel Pope Boniface to resign; but both princes were deposed by their own subjects. In place of Wenceslaus, Ruprecht of the Palatinate was elected king of Germany; his election was confirmed by Boniface, in 1403.

201. Innocent VII., A.D. 1404-1406, the successor of Boniface IX., had the esteem of all for his great learning, exemplary piety, and simple manner of living. Before his election, he had, with the other cardinals, solemnly sworn to concur with all his power, towards effecting the union of the Church, even by the abdication of the Sovereign Pontificate. He contemplated for this purpose the convocation of a General Council, but was prevented from carrying out his resolution, by the revolt of the Romans and his untimely death.

SECTION XLVIII. THE SCHISM OF THE WEST, OR, THE PAPAL SCHISM, CONTINUED—SCHISMATICAL COUNCIL OF PISA.

Gregory XII.—Makes Overtures of Peace—His Protest against the illegal Calling of a Council—Council of Pisa—Both Popes deposed—Election of Alexander V.—The Catholic World divided between Three "Obediences"—John XXIII.—His Character—Illegitimacy of the Council of Pisa.

202. Before proceeding to a new election, the Urbanists, or Roman cardinals, singly pledged themselves by oath that, whosoever of their number should be chosen Pope, would resign the papal dignity so

soon as the Avignonese rival should abdicate or die. The election of Gregory XII, A. D. 1406-1416, a man of sterling virtue, and sincerely desirous of peace, seemed thus to warrant the speedy termination of the schism. His first act was a letter to the antipope Benedict, in which he expressed his willingness to resign, if the Avignonese claimant would do the same. Gregory's letters to the Sorbonne and the king of France, declaring his readiness to yield his right for the peace and union of Christendom, were received and read with joy. A meeting of the two Popes was arranged to be held at Savona, in 1407. Benedict came to the appointed place with a strong escort; but Gregory, fearing, not without some ground, intrigues and snares for his arrest, cancelled his engagement.

203. All hopes of an abdication of the rival Popes having vanished, the cardinals of both "*obediences*" abandoned them, met at Leghorn (Livorno), and resolved on calling a Council at Pisa, and requiring at the same time the two claimants to either abdicate, or submit their claims to the future Council. Gregory, protesting against the illegal proceeding of the cardinals, demurred "that judgment had been given against him, though there had been no judge, and that the Council had been convoked only to ratify the verdict which the cardinals had already rendered." Pointing out the dangerous precedent, which this manner of acting exhibited, he added that, "since the right of convoking a General Council belonged to the Pope, he was willing to convoke such a Council in some other place, but that he could not attend the Council of Pisa, without degrading the pontifical authority."

204. Notwithstanding his entreaties and warning, the greater part of Christendom renouncing obedience to Gregory, went over to the cardinals. The Council summoned by the latter met at the appointed place, in 1409, under the presidency of Guido de Malesec, the senior cardinal. There assisted at it twenty-four cardinals of both "*obediences*," four patriarchs, about two hundred archbishops and bishops in person or by proxy, besides a great number of generals of orders, abbots, doctors, deputies of universities, and ambassadors of nearly all the European sovereigns. Kings Ruprecht of Germany and Ladislaus of Naples alone remained faithful to Gregory; while Spain, Portugal and Scotland adhered to Benedict.

205. The Council of Pisa, guided by the counsels of such men as Peter d'Ailly, bishop of Cambray, John Gerson,¹ chancellor of the Sor-

¹ 1. Gerson, in a work entitled "*De Auferibilitate Papae ab Ecclesia*," maintained that there were certain cases in which the Pope might be legally deposed. "When the Church," he argued, "has no visible head, either because he is corporally, or politically, dead, or because there remains

bonne, and Peter d'Anchorano, a learned jurisconsult of Bologna, declared itself *canonical'y convoked and constituted* by the two colleges of cardinals blended in one, and to be the *lawful representative of the Universal Church*, with power to judge and depose the rival Popes. Setting aside the protest of King Ruprecht in favor of Gregory and against the legality of its meeting, the Synod cited both Pontiffs to appear before it; on their failing to obey the summons, it decreed that all Christians ought to renounce all obedience to both claimants. It proceeded to depose them as contumacious and schismatical, and declared the Holy See to be vacant; lastly, it ordained the holding of a conclave, from which came forth Cardinal Philargi as Alexander V. After passing some decrees for the reform of existing abuses, the Fathers adjourned, agreeing to meet again in three years and take up the reformation of the Church, in its Head and members.

206. As the far-seeing king Ruprecht had predicted, the Church, to her great dismay, now, instead of two, had three claimants to the Papacy. Naples, some cities in Italy, and King Ruprecht, but not the German Empire, supported Gregory; Arragon, Castile, Sardinia and Scotland remained true to Benedict; while Alexander was recognized in the rest of Christendom. Alexander, after a pontificate of only ten months, was succeeded by Cardinal Balthasar Cossa as John XXIII. John, more remarkable for his military, than his religious, qualifications, is described as a man of great administrative ability, a clever politician, and bold soldier. He supported Sigismund of Hungary against the other claimants to the Empire, and Charles of Anjou against Ladislaus. In 1412, he convened at Rome the Council which had been agreed upon at Pisa. However, only a small number of bishops attended the Synod, which, after condemning some propositions of Wycliffe and Huss, adjourned, without having done anything toward effecting that, much spoken of, reformation of the Church.

207. While some theologians, as for instance, Natalis Alexander, Raynoldus, Ballerini, and others affirm that both the Council of Pisa and the Pope it created were legitimate, the more common opinion in the Church has ever rejected that assembly as schismatical. "Neither ecclesiastical authority," says Hefele of this Council, "nor the most trustworthy theologians have ever numbered it among the Ecumenical Councils." There can be no truly Ecumenical Council except when convened by the Head of the Church, and the acts of no Council have a binding force save when confirmed by the Pope. Hence, St. Antoni-

no hope that the faithful will ever submit to him or his successors, she then may proceed to give herself a new and undisputed Head, by means of a General Council convoked by the cardinals, or even by the assistance and instrumentality of some prince or other Christian." Opp. T. 2. p. 209.

nus and many others in his time, deeming the proceedings at Pisa utterly void, refused to recognize Alexander V., whose election only served to aggravate the evil. "Alexander," argues Cardinal Hergenroether, "was not legitimate any more than the Council of Pisa. For the latter was neither convened by the entire Church, nor by the legitimate Pope, nor was it universally recognized. The cardinals had no power to convoke a General Council, at least not during the lifetime of Gregory XII., who up to that time had been acknowledged as the legitimate Pontiff. But if he was the legitimate Head of the Church, he could not cease to be so by the decree of a headless assembly. There existed no right to depose the Pope. If Gregory perjured himself, he certainly sinned, but could not loose his pontificate. But if there existed no right to depose the Pope, there existed also no right to appoint a new one." (Univ. Ch. Hist. VI. Period. 86).

SECTION XLIX. COUNCIL OF CONSTANCE—CLOSE OF THE SCHISM—ELECTION OF MARTIN V.

The Catholic World longs for Unity—Emperor Sigismund—Council of Constance—Its Object—Mode of Voting—Cardinal Filastre—Charges against John XXIII.—His Flight—Is Deposed and Submits—Abdication of Gregory XII.—Deposition of Benedict XIII.—Election of Martin V.—Concordats—Authority of the Council of Constance.

208. The action of the Council of Pisa had only resulted in increasing the existing confusion in the Church; neither Gregory nor Peter de Luna would consent to make a renunciation in favor of the Pope chosen by that body. This state of things Christendom could no longer endure; it longed for peace and the unity of Church; its most illustrious representatives, and the great powers, headed by the emperor Sigismund, made every effort to terminate those dire divisions in the Church. This could be accomplished only by a General Council—a council of greater authority, more fully representing the Church and the whole hierarchy than that of Pisa.

209. The sudden invasion of the treacherous king Ladislaus into the Roman territory, compelled John XXIII. to seek protection from Sigismund. John consented very reluctantly to the imperial demand to call a General Council in some German city, for the termination of the schism. In concert with the emperor, he summoned a General Council to open at Constance, in November, 1414, with the threefold object of extinguishing the schism, and uniting the Church under one acknowledged Pope; of reforming the Church in its Head as well as members; and of extirpating heresy.

210. The Council, which was opened by John in person, was attended by three patriarchs, twenty-nine cardinals, about one hundred and eighty bishops, over one hundred abbots, and three hundred doctors in various degrees, and numbered in all as many as eighteen thousand ecclesiastics of all ranks. Among the most prominent members were Cardinals Filastre of Rheims, Zabarella of Florence, and Peter d'Ailly of Cambray, and Gerson, the famous chancellor of the Sorbonne. Despite the remonstrances of John and his partisans, the assembly declared itself independent of the Council of Pisa, and agreed to receive and admit the ambassadors of Gregory and Benedict as papal legates.

211. To neutralize the preponderance of the Italian bishops, who composed nearly one half of the voters, and who were almost universally in the interests of John XXIII., it was determined that, on questions relating to the union of the Church, the right of suffrage should not be confined to bishops, but should be extended to abbots, chapters, deputies of universities, doctors, and ambassadors of the Christian rulers; and that the voting in the Council be by nations, and not by individuals. The nations were: 1.—The Italians; 2.—The French; 3.—The Germans, comprehending the Poles and Scandinavians; 4.—The English. To these the Spaniards, who had not joined the Council at its opening, were afterwards added, as the fifth nation.

212. As a means of restoring the union of the Church, Cardinal Filastre proposed the simultaneous abdication of the three claimants, and the election of a universally acknowledged Pope. The adoption of this proposition by the Council, and especially the publication of an anonymous memorial, containing serious charges against his person and private character, destroyed every hope for John, and utterly deprived him of his wonted courage and discretion. In the second Session, indeed, he formally promised under oath to resign, provided Gregory and Peter de Luna would do likewise; but, lest he should be held to his promise, he secretly fled from Constance, and threatened to dissolve the Council.

213. Irritated, rather than discouraged, by the flight of John, the assembled Fathers continued their sittings, proclaimed the complete independence of the Council, and its supremacy over the Pope. From the third to the fifth sessions, they were busied in passing a series of revolutionary resolutions, which declared that a Pope can neither transfer nor dissolve a General Council, without the consent of the latter, and hence the actual Synod might validly continue its work, even after the flight of the Pope; that the holy Synod of Constance was a truly Ecumenical Council, representing the whole Church, hav-

ing its power immediately from Christ—to which all of every rank, including the Pope, were obliged to submit in matters of faith, in the extirpation of schism, and in the reformation of the Church both in its Head and its members; and that every person, even a Pope, that should obstinately refuse to obey that Council, or any other lawfully assembled, would be liable to such punishment as might be decreed in the premises.

214. In the meantime, fruitless negotiations were carried on with the fugitive Pope. At last John, having failed to make the cession of his papal office, as demanded, was cited to answer for fifty-five grave, but exaggerated, charges against his private life and late conduct. Brought back to Constance, the Council pronounced sentence of deposition against him, which he shortly afterwards ratified by his formal resignation. In this manner, the illegal action of the illegitimate Council of Pisa was undone by another illegitimate Synod. The Council further decreed, that neither the deposed Pope, nor the other two claimants, could ever again be elected to the Papacy. John XXIII. was held in safe custody till 1419, when Pope Martin V. procured his liberty and made him Cardinal bishop of Tusculum. The edifying life, which he led from the time of his deposition, terminated in the same year.

215. Gregory XII., who had previously pledged himself to resign his dignity, the moment the other contestants should withdraw, hastened to redeem his promise. He sent Lord Malatesta of Rimini to Constance, to assure the emperor, that he was ready to make a full renunciation of the Papacy, on condition that the Council, acknowledging his authority, would allow itself to be legally convoked by him, and that no one of the other “obediences” should preside in the session in which he was to make such renunciation. Being the only rightful Pope, Gregory felt that this measure was necessary, to secure both the legitimacy of the Council and the legality of the ensuing Pontifical election. On the acceptance of this proposition, Gregory, on July 14, 1415, issued a bull convoking the Council from that date, and giving thenceforth canonical validity to its Acts, after which, in the fourteenth session, he proffered his unreserved resignation of the Papacy. In a subsequent letter to the Council, he subscribed himself simply “Cardinal Angelus.” To reward his magnanimity, the Synod appointed him to the bishopric of Porto and Legate Apostolic of Ancona. He died in the odor of sanctity, in 1417.

216. The antipope Benedict XIII., in spite of the entreaties of the emperor Sigismund, and of the king of Arragon, stubbornly refused to abate his pretensions. The Spaniards then withdrew from his

"obedience." On the return of the embassy, which had been sent to urge his resignation, the process against him was commenced; it terminated with his deposition. Peter de Luna, abandoned by all his adherents, excepting the little town of Peniscola, where he resided, continued persistently to assert his pretensions till his death, in 1424.

217. After the abdication of Gregory XII. the Holy See remained vacant for nearly two years. The English and Germans argued that reform should precede the election of a Pope; the other nations took the opposite view. Then, after all Catholic nations had given ample proofs of submission and lasting fidelity, the Council of Constance arranged for the election of a Pope. The conclave, consisting of twenty-three cardinals, and a representative delegation of thirty prelates, six for each nation, on November 11, 1417, elected Cardinal Otho Colonna, who took the name of Martin V., A. D. 1417-1431.

218. The new Pope, who was a man of great ability and undisputed integrity, at once appointed a Committee on Reformation; but the recommendations on reform submitted by this committee were not accepted by the Council. The wants of the various nations represented in the Council were so conflicting, that they would not admit of any definite and satisfactory arrangement; wherefore, the Pope presented a counter-plan of reform, and concluded separate Concordats with the several nations, by which some of the worst abuses were corrected. Besides, seven general decrees on reform were passed by the Council and confirmed by the Pope. Another Council, which Martin agreed to convoke after five years at Pavia, was to take up and complete the work of the much needed reformation.

219. Martin approved the earlier decrees of the Council reprobating the errors of Wycliffe and Huss; but condemned the opinion asserting the right of appeal from the Pope to a General Council. He issued a special bull, declaring "that it was unlawful for any one, either to appeal from the judgments of the Apostolic See, or to reject its decisions in matters of faith." Lastly, after confirming all that had been done and decided *conciliariter* by the Synod, that is, such decrees only as were enacted according to the canonical rules governing an Ecumenical Council, Martin formally dissolved the Council in its forty-fifth session, April 22, 1418.

220. Regarding the ecumenical authority of the Council of Constance, Hefele arrives at the conclusion, that all those decrees, in the enactment of which, according to Pope Martin's distinction, the conciliar rules had been observed (*quae conciliariter determinata, conclusa et decreta fuissent*), and which, according to the declaration of Martin's successor, Eugenius IV., contain "nothing detrimental to

the rights, dignity, and supremacy of the Apostolic See" (*absque praejudicio juris, dignitatis et prae-eminentiae Sedis Apostolicae*), are unquestionably to be accepted as ecumenical; while those decrees to which this test does not apply, must be looked upon as reprobated. There can be no doubt that the Council of Constance, from its forty-second to the forty-fifth sessions, at which the lawful Pope presided, was a regular General Synod, and, consequently, is to be called the *Sixteenth Ecumenical Council* of the Church.

221. Of the earlier sessions of this Council Cardinal Hergenroether observes:—"They (the decrees) were arrived at without due consultation, and by voting according to nationality, which was forbidden by Church legislation. The party of the antipope John XXIII., who had convoked the Council, was alone represented. Its decisions are opposed to the decisions passed by the Second Council of Lyons, or Fourteenth General Council, by the Council of Florence, and by the Fifth Lateran Council, by which they were condemned and repealed. It was only after the lawful Pope, Gregory XII., convened the Council and then renounced his dignity, and Martin V. was duly elected, that the assembly formed a regular General Council. Martin V. only approved those decrees which the Council had passed, upon matters of faith, in a conciliar manner." (Church and State, II. § 8).

SECTION L. POPES MARTIN V. AND EUGENIUS IV.—COUNCIL OF BASLE.

Martin V. in Rome—Council of Pavia—Eugenius IV.—Council of Basle—Its Object—Julian Cesarini—Conflict between the Pope and the Basilians—Nicholas of Cusa—Proceedings at Basle—Reconciliation—Synodical Acts of Basle—Dissolution of the Council—The Basilians in open Rebellion against the Pope—Cardinal L'Allemand—Revolutionary Decrees—Antipope Felix V.—Close of the Schism.

222. Martin V. prudently declined the invitation of the French, to re-establish the Holy See at Avignon, as well as that of Emperor Sigismund, who offered him Basle, Strasburg, and Mentz, from which to select the papal residence. He returned to Italy; but, Rome being then occupied by the Neapolitans, he tarried at Florence till 1420, when he entered Rome amidst the loud rejoicings of the people. Martin exerted all his efforts to restore industry and commerce in the Papal States, and carry out the reforms inaugurated at Constance. In pursuance of a decree by the Fathers of Constance, he convoked a Council for 1423, to meet at Pavia, which shortly after was transferred to Siena. Owing to the small number of bishops attending the Council, and the dissensions which arose among its

members, Martin declared it dissolved, and convoked another Council to assemble at Basle, in 1431. But he died the day before the opening.

223. Eugenius IV., A. D. 1431–1447, the nephew of Gregory XII., immediately addressed himself to the projected reforms. He confirmed the convocation of the Council of Basle, as well as the appointment of Cardinal Julian Cesarini, as papal legate and president of the assembly. The Council opened under John of Polemar and John of Ragusa, delegates of Cardinal Cesarini, who was at the time engaged in endeavoring to effect a reconciliation with the Hussites. But very few prelates were in attendance. On his arrival in Basle, Cesarini sent a messenger to Rome, to acquaint the Pope with the state of affairs.

224. In the meantime, the prelates at Basle, consisting of only three bishops and fourteen abbots, held their first public session; they declared their assembly a lawfully convened Council whose object was defined to be: 1.—The extirpation of heresy; 2.—The establishment of peace among Christian princes; 3.—The reformation of the Church in its Head and members. Four deputations were formed, not, as at Constance, according to nationalities, but according to the matters to be treated: 1.—Of faith; 2.—Of pacification; 3.—Of reformation; and 4.—Of general matters (*Deputatio fidei, pacis, reformationis, et communis*).

225. The small attendance of bishops at Basle, but especially the proposals for a reunion made by the Greeks who, however, desired the Council to meet in some Italian city, induced the Pope to dissolve the Council and convoke a new one to open at Bologna eighteen months later. The cardinal legate obeyed, and declined to take his seat as president of the Council then holding. But the bishops at Basle vehemently opposed the removal of the Council, which, they alleged, would exclude all hopes of reconciling the Hussites. They continued their sessions, elected Philibert, bishop of Coutances, as president of their assembly in place of Cesarini, and proceeded to act, at first, independently of the Pope, and, soon after, against his authority and person.

226. A serious conflict between the Pope and the Fathers at Basle now ensued. The extreme assertion of Gerson, as to the supremacy of a General Council over the Pope, found a new and eloquent advocate in the learned Nicholas of Cusa. The Council of Basle adopted the doctrine, and, in its second session, which was attended by only fourteen bishops, renewed the decrees of the Council of Constance, proclaiming the superiority of an Ecumenical Council over the Pope;

it consequently denied the power of the Pope to dissolve or transfer a General Council, without its consent. In its subsequent sessions, the recalcitrant conventicle commanded the Pope to withdraw his bull of dissolution; cited him and his cardinals to appear at Basle, and threatened them with further action, if they, in three months, did not obey the summons. Finally, in the tenth session, the Fathers of Basle, who, in the interval, had increased to the number of five cardinals and forty-one prelates, proceeded to declare Eugenius contumacious!

227. Eugenius, finding that he could not bring over the prelates of Basle to his opinion, began to waver, and sent four legates to Basle with authority to negotiate with the assembled Fathers, on the continuance of the Council. He also published a bull, explaining the reasons why the Pope had hitherto objected to holding the Council at Basle, and the considerations which now induced him to allow its continuance in that place, as well as to send legates thither. But his legates were ill received, and his overtures rejected as unsatisfactory. The refractory prelates, in the eleventh session, went so far as to menace the Pope with suspension and deposition, for refusing to recognize the arrogant pretensions of their conventicle.

228. On learning the revolutionary measures adopted at Basle, Pope Eugenius, in 1433, issued a bull annulling all such decrees of the assembly as were derogatory to his dignity and the authority of the Holy See, at the same time signifying his willingness to continue the Council. At last, revoking his bull of dissolution, he consented to acknowledge the assembly of Basle as a lawfully convened Council, under the express condition, however, that his legates would be admitted to preside at its sessions, and that all decrees derogatory to his person and the prerogatives of the Holy See, would be repealed. Meanwhile, some of the Italian princes, taking advantage of the embarrassing condition of the Pope, commenced war upon him and invaded the Papal States. The Romans also rose in arms and besieged the Pope in his palace, which compelled him to escape in disguise to Florence.

229. But happily, through the efforts of Sigismund, who was crowned emperor in Rome, in 1433, a reconciliation was now brought about between the Pope and the Fathers of Basle; the latter declared themselves satisfied with the terms of the Pope. From this period, all sessions, from the sixteenth to the twenty-fifth (Febr. 5, 1434, to May 7, 1437), were held under the presidency of the papal legates. A number of decrees was passed by the Council, which apply to the extinction of heresy, the establishment of peace among Christian rulers, and the reformation of the faithful. These are the only Acts of the

Council of Basle that are recognized as truly synodical, and that were approved by the Holy See.

230. Still, before long, the Council again engaged in a contest against the Pope. Returning to their former schism, the Fathers renewed the declaration of the supremacy of a General Council over the Pope, and, without consulting the latter, adopted a decree for the reform of the Roman Chancery, and enacted laws which tended to subject both the Holy See and the Sacred College to their authority. Great efforts were also made to interfere in the negotiations with the Greek Emperor, on the subject of the proposed reunion of the Greek and Latin Churches, though without success. A division arose on this question among the members of the Council. While the majority, headed by the cardinal archbishop L'Allemand of Aries, voted for continuing the Council at Basle or Avignon, the minority favored Florence or some other Italian city.

231. This caused Pope Eugenius to dissolve, once more, the Council of Basle, and to transfer its sessions to Ferrara, Sept. 1437. Public opinion now turned in favor of the Pope, and the more moderate of the prelates began to withdraw from the Council. The cardinals, excepting L'Allemand, and nearly all the prelates of rank, in obedience to the Pope's mandate, repaired to Ferrara. A scanty number of bishops and abbots, with about four hundred priests and doctors, who were all granted the right of suffrage, remained, and, under the presidency of the fanatical L'Allemand, continued the sessions of the now schismatical Council.

232. The malcontents of Basle, exasperated by the general defection from their conventicle to the Council of Ferrara, now proceeded to revolutionary extremes. The following propositions respecting the subjection of the Pope to a General Council were defined by them as articles of faith: 1.—That a General Council is superior to the Pope; 2.—That the Pope cannot dissolve, or transfer, or adjourn a General Council; 3.—That, whoever denies these articles is a heretic. They, furthermore, excommunicated the Council of Ferrara, and cited its members before the Basle tribunal; finally, in their thirty-fourth session, which was attended by only seven bishops, they presumed to depose Eugenius, in whose stead they thrust Amadeus of Savoy.

233. The antipope, who took the name of Felix V., was recognized outside of his hereditary states by only a few universities and minor princes. The schismatical assembly remained in session till 1443, when it adjourned to Lausanne. After playing his miserable part for ten years, Felix abdicated, and his party put an end to the schism by recognizing the pontificate of Nicholas V. **Felix,**

who is the last antipope recorded in history, died in 1451. "The Council of Basle," Cardinal Hergenroether says, "which a contemporary writer (Traversari) called a seminary of heresy, was headless and schismatical, and never met with recognition from the Church. Eugenius IV. confirmed the holding of the Council, but only under two conditions, which were not fulfilled. These conditions were: first, that everything which that Council had done contrary to the authority of the Apostolic See, should be declared null and void; second, that his legates should have the virtual presidency. He never, however, ratified the canons of this assembly." (Church and State, II. § 8).

SECTION LI. THE SEVENTEENTH ECUMENICAL, OR COUNCIL OF FERRARA AND FLORENCE—REUNION OF THE GREEK, AND OTHER EASTERN CHURCHES.

The Greek Church—Attempts of the Popes to Reunite the Greeks—The Greeks in Ferrara—Principal Questions—Eminent Latin and Greek Theologians—Procession of the Holy Ghost—Primacy of the Roman See—Definition of the Council—Decree of Reunion—Results—Reunion of Other Oriental Churches—France and the Council of Florence.

234. The Council of Basle was transferred to Ferrara, and afterwards to Florence, chiefly for the purpose of reuniting the Greek with the Latin Church. Several conventions were held during the thirteenth and fourteenth centuries, to close the Greek Schism; but any Reunion accomplished was never of long duration. The reconciliation effected under Emperor Michael II. Palaeologus at Lyons, in 1274, lasted but a few years; Andronicus II. Palaeologus rejected the arrangement and threw the Empire back into schism. New attempts at reconciliation were made, in 1330, by Andronicus III. Palaeologus, who was hard pressed by the Turks. Negotiations for the Reunion were also carried on between the emperor of Constantinople and Popes John XXII., Benedict XII., Clement VI., and Innocent VI. Emperor John V. Palaeologus, in 1369, abjured the schism and was received into Catholic communion, by Urban V.

235. At last the emperor John VII. Palaeologus applied to Pope Eugenius IV. for Reunion with the Roman Church, as the only hope of saving his tottering Empire from the Ottoman power. He accepted the invitation of the Pope to the Council of Ferrara, which opened in January, 1438. Seven hundred Greeks sailed from the Bosphorus for Ferrara, on board the fleet placed at their disposal by Eugenius, who likewise defrayed all expenses for their maintenance while attending the Council. The emperor, the patriarch Joseph of Constantinople,

Bessarion, the famous archbishop of Nice, and deputies from the other patriarchs, were among the number.

236. The Greeks, who arrived at Ferrara early in March, were received with great solemnity by the Pope. On April 9th, the united Council was solemnly declared in session. The principal questions proposed for discussion were: 1.—The Procession of the Holy Ghost; 2.—The addition of the "*Filioque*" to the Symbolum; 3.—Purgatory, and the nature of purgatorial punishment; 4.—The Beatific Vision of the Blessed in heaven; 5.—The use of leavened or unleavened bread in the Mass; and, 6.—The Primacy of the Roman See. Prominent among the Latins, in defending the doctrines of the Roman Church, were Cardinals Cesarini and Albergati; Archbishop Andrew of Rhodus, Ambrose Traversari, general of the Camaldolensians, and the two learned Dominicans, John Torquemada (Turrecremata), and John of Ragusio, or Montenegro. Of the Greeks, taking part in the discussions, the most eminent were the learned Bessarion, archbishop of Nice, Isidore, archbishop of Kiew, Dorotheus, archbishop of Mytelene, and the two most bitter opponents of the Reunion, the archbishops Mark of Ephesus, and Anthony of Heraclea.

237. The discussion on the Procession of the Holy Ghost extended through fifteen sessions, after which, the plague breaking out at Ferrara, the Council was removed to Florence. In this city, the Fathers continued to deliberate from 1439 to 1442. The debates on the great dogmatic questions of the Procession of the Holy Ghost and the Primacy of the Pope were prolix and often violent. The Greeks finally accepted the Latin terminology, viz: "*that the Holy Ghost proceeds from the Father and the Son,*" and consented to the addition of the word, "*Filioque,*" to the Creed.

238. The other points of difference were agreed upon with less difficulty. It was defined, that either leavened or unleavened bread may be used at the Mass, each Church being allowed to maintain its own usage; that the departed souls of the just, when thoroughly purified, go straight to Heaven, and the departed souls of the wicked descend at once to Hell; that departed souls not perfectly purified are detained in Purgatory, where their sufferings may be shortened or alleviated by the sacrifice of the Mass, prayers, and other good works of the faithful on earth. The discussions on the Primacy of the Roman See were much more keen and protracted. The emperor, particularly, was averse to admitting the papal prerogatives. He was willing to concede the pre-eminence of the Roman Pontiff, but objected to the Pope's right of convoking General Councils, without the consent of

the emperor and the patriarchs; of demanding obedience from the patriarchs, and of receiving appeals from their decision.

239. At last, by the interposition of Bessarion and Isidore, the emperor consented to acknowledge the Papal Primacy, whereupon the Council defined that "*the Holy Apostolic See and the Roman Pontiff hold the Primacy over the whole world; that the Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles; that he is the true Vicar of Christ, the Head of the whole Church, the Father and Teacher of all Christians; and that to him, in Blessed Peter, full power has been given by our Lord Jesus Christ, of feeding, ruling, and governing the Universal Church; as is also contained in the Acts of the Ecumenical Councils, and in the sacred canons.*" The Decree of Reunion was signed by the Pope and the emperor, and all the members of the Council, except Mark of Ephesus and the bishop of Stauropolis; and, on July 6, 1439, it was solemnly published, having been read in Latin, by Cardinal Cesarini, and in Greek, by Bessarion. Soon after the Greeks left Florence for their homes; Bessarion and Isidore, who had zealously exerted themselves for the Reunion, were raised to the cardinalate.

240. Yet the happy results thus secured at Florence were soon dissipated; the greater portion of the Greek people opposed it, and, as early as 1443, the three patriarchs of Alexandria, Antioch, and Jerusalem formally condemned the Florentine decrees. Unfortunately the noble patriarch Joseph of Constantinople had died during the Council, and the new patriarch, Metrophanes, who was equally well disposed to the Reunion, was unable to withstand the tide of popular feeling and the intrigues of Mark of Ephesus and other enemies of unity. His successor, Gregory Mammas, a strenuous advocate of the Reunion, was deposed in a synod at Constantinople, in 1450. His immediate successors, Arsenius and Gennadius, were hostile to the Florentine Decree, but they were compelled by the emperor Constantine, who honestly favored the Reunion, to resign their sees. Cardinal Isidore, the fugitive metropolitan of Kiew, as Legate Apostolic, succeeded in having the Florentine decrees promulgated at Constantinople, in 1452. But the following year, 1453, the Turks stormed and took Constantinople, when the Sultan Mohammed II., the conqueror of the Eastern Empire, caused Gennadius to be elected to the patriarchate. Thus, by Greek perfidy and Turkish fanaticism, the last hope of a Reunion of the East and West was destroyed.

241. The Council remained in session at Florence for several years, to afford the other Oriental schismatics an opportunity of reuniting with the Church. In 1439, the Armenians, in 1441, the Ethiopian king Constantine, in 1442, the Jacobites of Syria, and in 1443,

the Bosnians were received into Catholic communion, and Eugenius issued special instructions for the united nations, containing a full exposition of Catholic doctrines and usages. Their example was followed by many Christians in Syria and Mesopotamia, and by the Chaldeans, Nestorians, and Maronites in Cyprus, who, with their bishops and clergy made their submission, in 1445, at Rome, whither the Pope had transferred the Council, in 1443. The Council finally closed its sessions in the Lateran Basilica, October 25, 1445.

242. For a time, certain Gallican writers denied the ecumenical authority of the Council of Florence, because, maintaining the superiority of a General Council over the Pope, they held that Eugenius exceeded his powers in removing the Council from Basle to Florence. The French element was predominant at Basle. King Charles VII., in 1438, forbade the French bishops to attend the Council of Ferrara, and, in 1448, declared to the legates of Eugenius, that he would never acknowledge the Council. Even at Trent the French objected against the Florentine decrees on the Papal authority.

SECTION LII. THE CONCORDATS UNDER EUGENIUS IV.—NICHOLAS V.—HIS SUCCESSORS.

Pragmatic Sanction of Bourges—Affairs of Germany—Diets—Concordat of Princes—Concordat of Vienna—Nicholas V.—His Activity—Calixtus III.—Pius II.—His Antecedents—His Efforts to arm Christendom against the Turks—Paul II.—Sixtus IV.—Conflict with Florence.

243. During the conflict between Eugenius IV. and the Council of Basle, France and Germany remained in a state of neutrality. Yet, both countries showed a certain leaning toward the schismatical Council, which appeared to them an available opportunity for the extension of royal prerogatives at the expense of the Church. In 1438, at the summons of King Charles VII., the French clergy assembled at Bourges, and there framed what is known as the *Pragmatic Sanction* of Bourges. The Pragmatic Sanction admitted certain of the decrees of Basle; others it modified. It adopted the decrees, declaring a General Council superior to the Pope, abolishing Papal reserves and expectatives, and restricting appeals to Rome to the graver causes. In vain did the Popes protest against the Pragmatic Sanction, which has been rightly regarded as the fountain-head of Gallicanism.

244. Following the example of France, the German princes, in three successive diets at Mentz, Nüremberg, and Frankfort declared their determination to maintain strict neutrality in the contest be-

tween Eugenius and the Council of Basle. The eloquence and arguments of Cardinal Cervantes and Nicholas of Cusa, who appeared at the diets as the legates of Eugenius, were unavailing; they could not persuade the princes to throw off their inglorious neutrality, and at once espouse the cause of the Pope against the schismatics of Basle. This state of suspense was the cause of dire divisions and much confusion in the Church of Germany.

245. When, in 1445, Eugenius deposed the archbishops of Cologne and Treves, because of their declaration in favor of the Basilians and the antipope, the situation became all the more aggravated. The German princes, taking up the cause of the deposed prelates, protested against this proceeding of the Pope, as an illegal exercise of his authority. The refusal of Eugenius to revoke his sentence of deposition, threatened to cast Germany wholly on the side of the schismatics. But, through the efficient services of Aeneas Sylvius Piccolomini, afterward Pope Pius II., who was dispatched by Emperor Frederick III., on a special mission to Rome, the difficulty was settled. Aeneas succeeded in bringing about an understanding between the German princes and the Pope, thus inflicting a death-blow to the assembly at Basle, whose dissolution speedily followed. An agreement in four articles, known as the *Concordat of the Princes*, was ratified by Eugenius, two weeks before his death, in 1447, whereupon the German ambassadors yielded obedience to the rightful Pope.

246. The first care of Nicholas V., A. D. 1447-1455, was to give union to the Church and aid to the tottering Empire of the East. The schism of Basle was happily brought to a close and a new treaty—the *Concordat of Vienna*—concluded with the Emperor Frederick III., in 1448, regulated the appointments to ecclesiastical dignities in Germany, and, in many points, modified the "*Concordat of the Princes*," which Eugenius had been constrained to sign. In 1450, Nicholas celebrated the General Jubilee, and, in 1452, bestowed the Imperial Crown on Frederick III. of Germany—the last "Roman Emperor" who received the crown from the hands of the Pope at Rome.

247. Nicholas devoted all his energy to the recovery of Constantinople from the hands of the Turks. He had sent a fleet to the assistance of the Greeks, which, however, arrived too late. Himself learned, Nicholas was a liberal patron of letters. He expended large sums in purchasing and collecting books, manuscripts or copies of them, and encouraged the translation into Latin of the Greek Fathers and classical works. To him also is accredited the foundation of the Vatican Library, which he enriched by an addition of five thousand volumes.

248. Calixtus III., A. D. 1455-1458, a Pontiff of remarkable firmness, likewise employed all his endeavors to unite all Christendom in an expedition against advancing Mohammedanism. But his efforts were met with cool indifference on the part of the Christian powers. He himself, then, raised and equipped an army to aid the Hungarians against the invading Turks; and, to obtain the divine assistance for the Christian warriors, he ordered the Lord's Prayer and the Angelic Salutation to be recited by the faithful at noon; whence originated the "Angelus." To his efforts mainly is to be attributed the great victory of the Christians at Belgrade, in 1456. Calixtus also was a lover of letters, and made large additions to the Vatican library.

249. On the death of Calixtus III., the eminent jurist and celebrated poet, Aeneas Sylvius, ascended the papal throne, as Pius II., A. D. 1458-1464. In his former years, he had sided with the Council of Basle, and, though a layman, acted as secretary to that assembly and the antipope, Felix V. It was then that he wrote his "History of the Council of Basle," and other works in defence of the supremacy of General Councils, which he afterwards retracted. He was, subsequently, appointed Imperial Secretary by Frederick III., and Apostolic Secretary by Eugenius IV. Nicholas V. made him bishop of Triest, and afterwards of Siena; Calixtus III. created him cardinal, and, at the death of that Pontiff, he succeeded him in the Popedom.

250. Few men of more consummate ability than Pius II. had sat in the chair of St. Peter. The ruling idea of his pontificate was the organization of a universal league, embracing all Christendom, against the Turks. He summoned an assembly of all the Christian powers to be held at Mantua. At the same time, he undertook the conversion of the Sultan Mohammed II., to whom he addressed a long and elaborate epistle. But the efforts of the energetic Pontiff met with no encouragement from the western nations. Notwithstanding this failure, Pius maintained his courage; he placed himself at the head of an army and set out for Ancona. Here, death thwarted the designs which the magnanimous Pontiff had formed for the glory of Christendom. By a special bull, Pius II. condemned appeals from the Pope to a future General Council, and, by another, he formally withdrew what he had written in defence of the Council of Basle and the supremacy of General Councils.

251. The character of Paul II., A. D. 1464-1471, who was a liberal patron of arts and letters, has been unjustly assailed, particularly by Platina, out of spite for abolishing the office of "Abbreviators" in the Papal Chancery, among the clerks of which great abuses prevailed. He is censured for his excessive prodigality, and for raising three of

his nephews to the dignity of cardinals. Nepotism, however, was universally practiced in those days, and considered less odious than at present. Paul II. showed himself a firm and watchful pontiff.

252. Sixtus IV., A. D. 1471-1484, like his immediate predecessors, a munificent patron of literature, largely increased the Vatican library, built, besides several other churches, the celebrated Sixtine chapel, and adorned Rome with many magnificent edifices. He placed the "Seraphic Doctor," Bonaventure, on the calendar of saints, sought to put an end to the controversies between the Thomists and Scotists, and condemned the errors of Peter of Osma, a professor of Salamanca. His principal efforts were directed toward uniting the Christian princes in a league against the Turks. But he met with hardly any success; the greater powers refused to obey his call.

253. Pope Sixtus IV., it is alleged, tarnished his otherwise blameless and useful pontificate by favoring his relatives too much. Four of his nephews he raised to the cardinalate; two others became successively prefects of Rome. But they all proved themselves worthy of their dignities: the cardinals were men of high probity and great ability, while the two prefects endeared themselves to the people by liberality and munificence. Besides, it must be remembered that the promotion of their relatives to posts of trust and power was, for the Popes, in those days, a necessary safeguard against the many Italian factions.

254. Sixtus became embroiled in a bitter strife with the Florentine Republic, and the powerful family of the Medici, who sided with the Pope's enemies and refused to admit Francesco de Salviati, as archbishop of Pisa. The conspiracy of the Pazzi, a noble family of Florence, which resulted in the assassination of Julian de Medici, drew upon Pope Sixtus the false suspicion that he had been accessory to the plot. The Florentine magistrates, without previous recourse to the Holy See, put to death archbishop Salviati and other ecclesiastics, charged with participating in the conspiracy. For this they were excommunicated, and Florence was laid under interdict. But the Florentines paid no attention to the papal censures, and appealed to a General Council. The quarrel was finally settled, but only after the Florentines had given satisfaction for the execution of the ecclesiastics. Sixtus was also involved in a conflict with the Venetians, whom he was compelled to place under interdict. But they too, appealed to a General Council, and commanded the clergy to disregard the papal censures, banishing such as disobeyed the civil mandate.

SECTION LIII. THE LAST POPES OF THIS PERIOD—FIFTH LATERAN COUNCIL.

Innocent VIII.—His Pontificate—Lorenzo de Medici—Prince Dshem—Alexander VI.—His Antecedents—His Nepotism—Affairs of Naples—Bull of Partition—Charges against Alexander VI.—Pius III.—Character of Julius II.—League of Cambrai—Schismatical Council of Pisa—Eighteenth General Council—Its Objects—Leo X.

255. Considering the irregularities of their youths and the corruption of their reigns, we must pronounce the election of the two succeeding Pontiffs a disgrace to the Sacred College, and a scandal to the Church. Cardinal John Baptist Cibo, a Genoese, succeeded Sixtus IV. as Innocent VIII., A. D. 1484–1492. After a loose life in youth, he was married. On the death of his wife, he entered the ecclesiastical state, in which his conduct, as well as his ability, won general esteem, and secured his promotion to the episcopate under Paul II., to the cardinalate under Sixtus IV., and finally to the government of the Universal Church.

256. His successful efforts in effecting a reconciliation between the rival houses of the Orsini and Colonnas, and restoring peace and order in the Papal dominions, procured Innocent the title of “Father of the Country.” Innocent succeeded in concluding an alliance with the powerful Lorenzo de Medici, the bitter opponent of the preceding Pope. On Ferdinand and Isabella of Spain, after their conquest of Granada, in 1492, he conferred the title of “Catholic Majesty.” In the prolonged dispute between the two rival houses of Lancaster and York of England, Innocent decided in favor of the latter. But much needed reforms were neglected, and crying abuses at the Papal court were allowed to continue. To fill his depleted treasury, Innocent increased the number of curialistic offices, which were conferred for high sums. For keeping in custody Prince Dshem, the brother and rival of Sultan Bajazet II. of Constantinople, the latter paid the Pope annually forty thousand ducats.

257. The pontificate of Alexander VI., who reigned from A. D. 1492 to 1503, was a time of degradation for the Holy See, and a calamity to the Church. This Pope was of the Borgia family, and his mother a sister of Calixtus III., who, when becoming Pope, made his nephew, then a military officer, bishop of Valencia, and shortly after created him cardinal and vice-chancellor of the Roman Church. Before his elevation to the Papacy, he became the father of four children, by a Roman lady of noble family. His election to the Papacy was accomplished by bribery. Alexander possessed, indeed, all the qualities of an able and valiant ruler, but utterly lacked the virtues of a Pontiff.

258. When raised to the Papacy, Alexander availed himself of every means to enrich and elevate his family. His son Juan was created Duke of Gandia; another son, the vicious Caesar Borgia, was nominated a cardinal; on the death of his brother, Caesar succeeded him in his titles and estates, and, having never received holy orders, was married to a French princess and created duke of Valentinois. To this was added the dukedom of Romagna by the Pope, who also gave to the sons of his daughter Lucretia large tracts of territory taken from dispossessed Italian princes.

259. Alexander formed a league with the king of Naples against Charles VIII. of France, who laid claim to the Neapolitan Crown. Unable, however, to prevent the invasion of Italy by the French, the Pope hastened to make terms with Charles, promising him the investiture of Naples. But no sooner had Charles gained possession of Naples, than Alexander formed a powerful coalition, composed of Venice, Milan, Spain, and the emperor Maximilian I., which compelled the French king to withdraw from Italy. Alexander now directed his efforts toward strengthening his power in the Papal States, which were then in a very disturbed condition. His son Caesar Borgia succeeded in crushing and expelling the petty tyrants who had made themselves independent of the Holy See. It was under the reign of Alexander that the eloquent, but eccentric Dominican, Jerome Savonarola, made war upon temporal rulers, including the Pope, denouncing their corruption and excesses. He was condemned to death and executed at Florence, in 1498.

260. This pontificate was contemporary with the Discovery of America by Christopher Columbus, and one of Alexander's first acts was the publication of a bull,¹ known as the "Bull of Partition," which provided for the propagation of the Christian faith in the recently discovered regions, and divided the New World, that is, the countries discovered, or to be discovered in the future, between Spain and Portugal. The bull of this Pontiff, forbidding the publication of new books,

1. By this bull, a line of demarcation was drawn from the North Pole south thirty-seven degrees west of Cape de Verde Islands. What lay to the West was to belong to Spain, and what to the East to Portugal. In relation to this partition of the New World, Cardinal Hergenroether observes: "No Pope has ever taught, nor has any grave theologian ever maintained, that the Pope has authority to bestow the dominions of unbelieving princes upon believers, merely at his own discretion, and to give away at will lands not belonging to him. The bull of Alexander VI. (1493), which is specially cited in proof of this claim, was by no means intended to partition the world, but to direct the course of Spanish ships, to hinder disputes between Christian princes, especially between Spain and Portugal; and, on the other hand, to secure the spread of Christianity. In all matters concerning the acquisition of territory and voyages of discovery made by Christian kingdoms, the Pope, as their recognized arbiter, had the right of decision; and, in matters concerning the spread of Christianity in newly-discovered lands, he had the same right, as Head of the Church. Just as patents are now given for inventions, and copyrights granted for compositions in literature and art, so, in former days, a Papal Bull and the protection of the Roman Church were found convenient means for securing fruits acquired with toil and difficulty, all other claimants unjustly desirous of taking them for themselves being held back by the censures of the Church. . . . A Papal constitution in that day had as much force as a European treaty in our own, and even more." *Cath. Church and Chr. State*, Essay xii., § 8.

without the approbation of the ecclesiastical authority, tended to check the spread of heretical and other obnoxious writings.

261. The hatred entertained for the rule of Alexander VI. led men to charge him with imaginary crimes, and to greatly exaggerate his real failings. The horrible crimes of which this Pope and his children, especially Lucretia, stand accused, were but the inventions of malice; these atrocious calumnies, as W. Roscoe, an eminent Protestant historian has shown, are traceable to the revengeful journalists of the day. The implacable hostility of the Reformers, and the resentment of France, because of the political attitude of Alexander VI. to that country, have contributed not a little to blacken his memory. Besides, the deeds of violence committed by Caesar Borgia in the Pope's name, added much to bring disgrace on his father's pontificate. Yet enough is known, which compels us to acknowledge that the elevation of Alexander VI. was disgraceful, and his government calamitous. But the errors of his private life never affected his conduct as Pope. He made several wise decrees and patronized learning; in his many constitutions, he never taught or commanded anything contrary to faith and morals.

262. To Alexander VI. succeeded the virtuous cardinal Francis Piccolomini, a nephew of Pius II., whose name he took. But the worthy Pontiff, who was earnestly desirous of reforming the Church in its Head and members, survived his elevation only twenty-six days, when the energetic and valiant Julius II. was called to the Papacy, A. D. 1503-1513. Julius, the nephew of Sixtus IV., was an enemy to nepotism, a liberal patron of arts and letters, and in heart and action a brave soldier and valiant ruler, such as the Roman See then needed. His highest aim being the restoration of the Papal States, and the re-establishment of Italian unity, he directed all his efforts toward subduing the petty Italian tyrants, and freeing the Peninsula from foreign domination. This necessarily drew him into military undertakings, which have brought upon his memory unmerited reproach. Julius, however, never undertook a needless campaign, nor conquered a territory to which the Holy See had no claim.

263. One of the first acts of Julius, on coming to the Papal throne, was to reduce the refractory nobility to submission, and eject Caesar Borgia from the Papal dominions. The duchy of Romagna, with Perugia, Bologna, and other cities, were again annexed to the States of the Church. In 1508, Julius formed the League of Cambrai against the Venetians, who held Faenza, Rimini, and other territories of the Church. When he had attained his object, and the Venetians ceded to him the places they but lately possessed in the Papal States, Julius relieved them from excommunication and withdrew from the League.

The Duke of Ferrara, a rebellious vassal of the Holy See and the ally of France, was deposed and banished the country.

264. Julius next resolved to free Italy from French rule. In 1511, the Holy League was formally concluded between the Pope, Venice, and Spain against France. The result was the expulsion of the French from all Italy. This conduct of Julius greatly irritated Louis XII. of France, who, at the instance of his prelates and several discontented cardinals, presumed to assemble a General Council against the Pope. The schismatical conventicle was opened at Pisa, in November, 1511, by only fourteen, chiefly French, bishops, and three cardinals. The emperor Maximilian I., though approving the project of convoking a General Council, had yet no inclination to send a single bishop from Germany to the conventicle of Pisa, which was generally understood to be held merely for political purposes. The schismatics, after renewing the decrees of Constance, proclaiming the supremacy of General Councils, and declaring the Pope suspended, were compelled to remove their assembly to Milan, and thence to Lyons, where it vanished away like a phantom amid general ridicule, A. D. 1512.

265. To crush the schism in its beginning, Pope Julius laid France under interdict, excommunicated the Pisan prelates as schismatics, and convoked at Rome the *Eighteenth General, and Fifth Lateran, Council*. The Council which opened in May, 1512, was attended by fifteen cardinals, and seventy-nine bishops, afterwards, one hundred and twenty, mostly Italians. Its objects were: 1.—The re-establishment of peace among Christian princes; 2.—A crusade against the Turks; and, 3.—The reformation of the Church in its Head and its members. The Pisan decrees were annulled, the interdict over France confirmed, and the Pragmatic Sanction of Bourges condemned. The Council defined the "authority of the Pope over all Councils," and condemned the opinion holding that the intellectual soul is mortal, or only one in all men, or, that these propositions were true, at least, philosophically. Pope Julius died during the fifth session; he was succeeded by Leo X., who resumed and continued the Council till March, 1517, when it was closed.¹

1. Leo X. has been severely censured by even Catholic writers for this early closing of the Council, which hindered the Fathers from undertaking and completing the work of ecclesiastical reform; the continuation of that synod, it is asserted, might have prevented the breaking forth of the storm of the Protestant Reformation. "Yet the continuation of the Council," writes Cardinal Hergenroether (Ecc. Hist. vol. II., p. 139), "would not at all have prevented nor even retarded this storm. All that the Council could have done was to enact reformatory laws; of such laws however, there was no real need. The fault lay chiefly in the fact that the existing laws were not observed, and their observance not enforced. A proof are the numerous decrees of Basle, which had effected no renovation of ecclesiastical life, nor had strengthened ecclesiastical authority, but on the contrary had contributed to increase the influence of the secular power on the affairs of the Church. Only through great and saintly men help could come; and Providence raised them in great numbers when the necessities of the Church demanded such assistance."

SECTION LIV. THE CHURCH IN ENGLAND UNDER THE NORMAN KINGS.

King Canute—His Zeal for Religion—Edward the Confessor—Robert of Canterbury—St. Wulstan of Worcester—William the Conqueror—His Ecclesiastical Policy—Councils—Deposition of Stigand—Lanfranc, Archbishop of Canterbury—Oppression of the Church by William II.—Anselm made Archbishop of Canterbury—His Conflict with the King—Council at Rockingham—Anselm's Contest with Henry I.—Settlement of the Controversy—Death of St. Anselm—Archbishops Ralph of Canterbury, and Turstin of York—Accession of Stephen—Woeful State of Society—Synods of Winchester and London.

266. Once firmly seated on the English throne, King Canute endeavored by every means to conciliate his new subjects. By his firm, yet humane and impartial administration of justice, his zeal for religion and earnest support of the Church, he sought to heal the wounds which the Danish conquest had inflicted upon the vanquished nation. His Christian sentiments, his many religious foundations, and his reverence for the clergy and holy places, gained him the high esteem of Christendom. Though Canute generally resided in England, he frequently visited Denmark, carrying with him pious missionaries, to civilize and instruct his countrymen. In 1027, he made a pilgrimage to Rome, where he assisted at the coronation of Emperor Conrad II., and obtained the redress of some grievances under which the English Church labored. The rule of this king, which lasted for eighteen years (A. D. 1017–1035), brought many blessings upon England.

267. The brief reigns of Canute's two successors were followed by the paternal rule of Edward the Confessor. To promote religion and the general welfare of his people was the principal care of this saintly monarch. His virtues and kingly qualities earned him popular respect, and long did the English cherish a grateful remembrance of his peaceful and happy reign. Some of the prelates, however, who had procured their position during the Danish wars by usurpation and simony, were the very opposite of their sainted monarch. There were, indeed, not wanting zealous servants of God in the hierarchy, such as Archbishop Robert of Canterbury, and St. Wulstan of Worcester. The former was expelled by the Anti-Norman party, and his see was usurped by Stigand, who obtained the pallium from the antipope Benedict X. Pope Alexander II. suspended the intruder, who, however, contrived to maintain himself in office till he was driven out under the succeeding reign. One of the last acts of Edward was the erection of Westminster Abbey, which was consecrated shortly before his death, in 1066. The surname of "Confessor" he obtained from Alexander III., by whom he was canonized, in 1161.

268. The policy of William I., surnamed the Conqueror, whose reign was contemporaneous with the period of the great Hildebrand, contributed much towards linking the English Church more firmly to the centre of Christendom. Ecclesiastical administration was separated from the secular; and civil magistrates were directed to enforce the decisions of the bishops. In the general relaxation of learning and discipline, William found a justifiable excuse for procuring the deposition of many Anglo-Saxon bishops, and supplying their places with Norman prelates. At his request, Pope Alexander II. sent three legates to England, Ermenfrid, bishop of Sion, and the cardinals Peter and John. Councils were held at Winchester and Windsor, in which Stigand, the intruded primate of Canterbury, and several other bishops and abbots were, on account of their immorality, formally deposed. Yet the attempt of the king, to reward the services of some of his military officers with ecclesiastical benefices, was firmly resisted by the Holy See.

269. With few exceptions, the new bishops were men distinguished for their virtues and talents, and by their zeal for discipline and reform. The most illustrious of them was the celebrated Lanfranc, abbot of Caen, in Normandy. On the deposition of Stigand, Lanfranc was, by the command of both the Pope and the king, compelled to accept the new vacant see of Canterbury, A. D. 1070. Soon after, he went to Rome for the pallium. Pope Alexander II., who had once been his pupil, received the renowned master with the greatest honors. Returning, Lanfranc worked energetically to remedy the evils which then afflicted the Church in England. He was able gradually to fill the episcopal sees with worthy prelates, to re-establish monastic discipline, and to reform local ecclesiastical abuses.

270. King William ably seconded the noble exertions of the Primate. The scheme of his brother Odo, bishop of Bayeux, who aspired to the Papacy, the king practically defeated by holding him in close confinement. William, however, prohibited appeals to Rome, and persistently refused to give up the usurped right of investiture. Pope Gregory VII., at the time sufficiently engaged, being involved in a bitter contest with Henry IV. of Germany, and having no accurate information of the circumstances occurring in England, was prevented from resisting this encroachment upon ecclesiastical right.

271. After the death of the Conqueror, in 1087, the Church in England was sorely aggrieved by the tyranny and extortions of his son and successor, William II., called the Red, or Rufus. The death of Lanfranc, in 1089, leaving him without any restraint, the rapacious prince commenced plundering churches and monasteries. The rev-

venues of every vacant see and prelacy were seized; to further enrich the royal exchequer, episcopal elections were purposely delayed. Struck with remorse during a dangerous illness, William II. resolved to atone for his sacrileges. He restored the estates which he had taken from the different churches; and, urged by his nobles, he nominated the learned Anselm, abbot of Bec, in Normandy, to the see of Canterbury. Only on the king's promise, to resign the temporalities belonging to the see of Canterbury, to follow his counsels in things spiritual, and to acknowledge Urban II. as rightful Pope, did Anselm, at last, consent to receive consecration, A. D. 1093.

272. But, when restored to health, the king, by his renewed rapacity and despotism, soon gave much trouble to the new Primate. The refusal to acknowledge Urban II., and permit Anselm to receive the pallium from that Pontiff, led to a complete rupture. A Council was called at Rockingham to adjust matters, but with no result. In his struggle with the king, Anselm was forsaken by the bishops, while the nobles of the realm earnestly supported their courageous archbishop, refusing to renounce obedience to him, as the despotic king required. Shortly after, William acknowledged Urban, and was reconciled with Anselm.

273. But fresh aggressions compelled Anselm to appeal to the Holy See. He set out for Rome, in 1097, and was received by Urban with signal marks of respect; but his resignation the Pope refused to accept. While in Italy, Anselm took part in the Councils of Lateran and Bari. At the latter Council, he defended in a masterly oration the "Procession of the Holy Ghost" against the Greeks. Anselm remained a voluntary exile, living chiefly at Lyons, till the year 1100, when, upon the sudden death of William and the accession of Henry I., he repaired to England.

274. Although the new king had promised to respect the liberties and immunities of the Church, he was soon engaged in a sharp conflict with Anselm, concerning the right of investiture. Henry required Anselm to renew his homage and be again invested with his archbishopric. This the Saint firmly refused. The matter was referred to the Holy See, and Paschal II. declared in favor of Anselm, urging him to resist to the utmost the practice of investiture, that "venomous source of all simony." As Henry would not give up his pretensions, Anselm went into exile a second time.

275. Paschal II. threatened to excommunicate Henry; but, at the instance of Anselm, the Pope contented himself with pronouncing excommunication against the venal prelates who had received investiture from the king. At last, the good services of Henry's sister, Adela,

the countess of Blois, led to a compromise, by which the king relinquished the claim of investiture by the ring and crosier, but clung to the right of exacting, from bishops and abbots-elect, the "*homagium*," or oath of fidelity, to the Crown. Anselm returned to England in 1106, and henceforth lived in peace till his death, in 1109.

276. For five years King Henry refused to grant a successor to St. Anselm, when he was obliged by the Pope to allow an election; and, in 1114, Ralph was chosen archbishop of Canterbury. The most important event of Ralph's episcopate was his controversy with Turstin, archbishop of York, who claimed exemption from the jurisdiction of Canterbury. Henry, who supported the claim of Ralph, wished to compel Turstin to subjection, but, after six years of resistance, he was at last induced by the Pope, to permit Turstin to take possession of his see, A. D. 1121.

277. The reign of Stephen, nephew of the late king, was a period of fearful anarchy, owing to the civil war which then distracted the kingdom. Pillage and bloodshed prevailed; even cemeteries and churches were plundered. The Church at the time suffered many grievances; religion and morality among the people were on the decline. William and Theobald, who after Ralph successively occupied the primatial chair of Canterbury, labored earnestly for the restoration of peace and the reformation of ecclesiastical discipline. Their efforts were nobly supported by Turstin, the zealous archbishop of York, and Henry, bishop of Winchester, who was the brother of King Stephen, and legate of the Holy See. In the Councils of Westminster and London, presided over respectively by the papal legates, John of Crema, and Alberic, bishop of Ostia, wise laws were framed for Church government and the reformation of morals. Turstin of York, who died in 1139, was succeeded by St. William, the nephew of King Stephen.

SECTION LV. THE CHURCH IN ENGLAND, CONTINUED—CONFLICT OF ST. THOMAS
À BECKET WITH HENRY II.

Accession of Henry II.—Thomas à Becket—His Early Life—Becomes Archbishop of Canterbury—"Ancient Customs"—Resistance of St. Thomas—Council of Westminster—Constitutions of Clarendon—Council of Northampton—Firmness of St. Thomas—Escapes into France—His Reception by Pope Alexander III.—Condemnation of the Customs—Henry's Submission—Return of St. Thomas to Canterbury—His Martyrdom—Henry's Surrender of the Customs—His Penance.

278. King Stephen died in 1154. By the treaty of Wallingford, concluded shortly before his death, the Crown of England passed to

Henry II., grandson of Henry I. On the recommendation of Archbishop Theobald, Henry made the illustrious St. Thomas à Becket his chancellor. Becket, the son of a wealthy merchant of London, was early introduced into the household of Archbishop Theobald, whose favorite he soon became. To improve himself in every knowledge, especially in civil and ecclesiastical law, Thomas with the permission of his patron frequented the University of Paris, and then went to Bologna, where he attended the lectures of the celebrated Gratian. On his return to England, he was employed in some important negotiations, and gradually rose to the archdeaconry of Canterbury.

279. When Theobald died, in 1161, Henry resolved to raise his esteemed chancellor to the vacant see. Thomas, foreseeing the gathering storm, was unwilling to accept the dignity, and warned the prince, that their friendship should then soon cease, as it would be impossible for him to discharge the duties of archbishop and yet retain the favor of his monarch. At the instance of the legate, Cardinal Henry of Pisa, Thomas, at last, yielded and was consecrated, A. D. 1162. From that time the life and conduct of Thomas notably changed. Till then, his labors had been largely for the king; henceforth, his services were conscientiously devoted to the Church. Whence, unwilling to serve two masters, he resigned the chancellorship, which greatly displeased the king.

280. Under the troublous reign of Stephen, who depended much upon the support of the clergy, the bishops had been able to maintain their dignity and independence. Henry II., however, following the example of William I. and William II., aimed at the complete subjection of the hierarchy to the Crown. Whatever rights former kings had shamelessly usurped, or whatever appeared to his ambition to add to his absolutistic power, these, under the name of "*Ancient Customs of the Realm*," Henry claimed for the Crown. Many of the English prelates were weak and base enough to succumb. Not so St. Thomas, who entered upon his new career with the determination of discharging his pastoral duties to the full extent of his abilities. One of his first acts was to vindicate all the rights and reclaim all the property which had been usurped from his see.

281. In 1163, Thomas attended the Council of Tours, where he was treated with singular attention by Pope Alexander III. Returning to England, he soon incurred the royal displeasure by his undaunted firmness in defending the immunities of the clergy, and the independence of the ecclesiastical courts. In the Council of Westminster, in 1163, Henry proposed the question, whether the bishops would promise to observe the "*Customs of the Realm*?" By the ad-

vice of their Primate, they answered that they would observe them, "saving their order." This answer enraged the haughty king, who was incensed particularly against the Primate. Overcome by the arguments and entreaties of his friends, Thomas, at last, yielded, promising to observe the "Customs," without adding the obnoxious clause.

282. The king, in order to ratify in a solemn compact the concession extorted from the bishops, summoned a Council of the kingdom to Clarendon, in 1164. Sixteen ordinances, known as "*the Constitutions of Clarendon*," and purporting to declare the Ancient Customs of the Realm, were submitted to the assembly, as the "Laws of the Realm," for the settlement of the relation between Church and State, in matters of jurisdiction. These constitutions, by restraining the jurisdiction of the bishops and bringing the clergy under secular jurisdiction, by inhibiting canonical censures, appeals to the Pope, and all intercourse with the Holy See, save with the royal permission, and by other odious provisions, tended to destroy all ecclesiastical liberty, and to reduce the English clergy to perfect subjection to the Crown, in even spiritual matters.

283. After a fruitless resistance, Thomas was persuaded to follow the judgment of his weak brother bishops, and assented to the king's constitutions. Soon after, however, he repented of his condescension; he withdrew his assent, suspended himself from the celebration of Mass, and solicited the pardon of the Pope for his weakness. Alexander, in his answer, consoled the Saint and gave him the desired absolution. Henry, extremely mortified at the repentance of the Primate, cited him before a Council at Northampton, to answer for the charge of high treason; he next endeavored to break the spirit of the Saint by confiscations and amercements.

284. In this struggle for the liberties of the Church, Thomas stood alone; he was deserted by even his brother bishops. Seeing that the king was determined to crush him, he appealed to the Pope, and then, secretly leaving the kingdom, fled to France for shelter. Henry confiscated the property, and banished all the kindred of the fugitive archbishop. King Louis of France received the exiled prelate with great veneration, and promised him his protection. Meantime, Henry had sent a deputation to Alexander, who at the time resided at Sens to obtain from him the confirmation of the "Customs," and a recommendation to the English bishops to observe them. The embarrassed Pope, though solicitous not to estrange the English monarch, and turn him and his kingdom to the side of the antipope, yet at once supported the cause of the outraged archbishop. He received the Saint with every mark of respect and veneration, declined his offer of re-

signing the archbishopric, and pronounced his unqualified condemnation on the Constitutions of Clarendon.

285. Anxious to end the quarrel, Pope Alexander made every possible effort to accomplish a reconciliation between the English king and the Primate. He had repeatedly written to Henry, exhorting him to renounce his arrogant pretensions, and make peace with the ecclesiastical authorities. The French king, too, at the request of the Pope, interposed his mediation for pacification. Henry expressed a willingness to allow Thomas to return to his see, but absolutely refused to renounce his "Customs." The Primate himself, from Pontigny, where he abode during the first two years of his exile, in a Cistercian Abbey, addressed three letters to Henry, couched in the mildest terms, endeavoring to regain the royal favor, and to enlighten the king on the inalienable rights of the Church. Finding all efforts fruitless, the Pope, at last, gave permission to the archbishop to employ the weapon of ecclesiastical censures against his persecutors. Accordingly, at Vezelay, in 1166, the Primate solemnly condemned the Constitutions of Clarendon, and excommunicated all advisers and supporters of these articles, and all invaders of Church property.

286. In 1170, Henry caused his eldest son to be crowned by Archbishop Roger of York, although the Pope had forbidden that prelate to perform the coronation ceremony. This being a violation of his primatial rights, Thomas threatened to lay the kingdom under an interdict, which the Pope now empowered him to pronounce. Fearing the execution of this menace, Henry began, at last, to show a sudden desire for peace. Several meetings took place between him and the archbishop; an apparent reconciliation was effected, the king promising to receive the Primate into his royal grace and make restitution to the see of Canterbury. Thomas then returned to England, where he was greeted by the people with transports of joy.

287. Thomas had received letters from the Pope suspending the archbishop of York, and excommunicating the bishops of London and Salisbury. The conduct of these prelates obliged him to carry out the Pope's intentions. When Henry heard of this, he broke out into one of his usual fits of passion, saying: "Is there no one to rid me of that troublesome priest?" Four knights, acting on these words, immediately set out for England, and murdered the holy archbishop in his church, Dec. 29, 1170. The martyrdom of the saintly prelate made a deep impression in the popular mind, and caused a great sensation throughout Christendom. Seized with remorse, Henry shut himself in his chamber, and for three days refused all nourishment. He dispatched ambassadors to the Pope to exculpate himself from all par-

ticipation in the crime, disclaiming cognizance of what its brutal perpetrators had designed to do. Alexander pronounced excommunication against the murderers and all their abettors and advisers, while the martyred archbishop was enrolled by him among the canonized saints, in 1173.

288. What all the efforts of St. Thomas could not accomplish during his life, was now obtained by his death. His martyrdom was the triumph of the cause he so nobly championed—the liberty of the Church. Henry, in 1172, in the cathedral of Avranches, before the papal legates, bishops, and barons, took an oath that he was innocent of the murder of the archbishop, and solemnly promised to make ample reparation for his previous injustice and violence, and to abolish the “Customs,” which he had introduced against the liberties of the Church. To atone for the persecution of the holy martyr, the king two years later visited the tomb of the Saint, and there of his own accord subjected himself to a public penance. He redeemed his promise at the great Council of Northampton, in 1176, where he made a formal renunciation of the much debated “Customs.”

SECTION LVI. THE CHURCH IN ENGLAND, CONTINUED—CONFLICT OF KING JOHN, SURNAMED LACKLAND, WITH THE CHURCH.

Archbishop Richard—His Canon of Celibacy—Contest between the Bishops, and the Monks of Canterbury—Richard I.—His Character—Election of Stephen Langton—Resistance of King John—England under Interdict—Sentence of Deposition—John’s Submission—Magna Charta—The Holy See and Henry III.—St. Edmund Rich.—Bishop Grostête—Oppression of Edward I.—Archbishops Peckham and Winchelsea—Statute of *Præmunire*.

289. Three years after the assassination of St. Thomas à Becket, Richard, prior of Dover, was chosen to fill the vacant see. His election was ratified by the Pope, notwithstanding the opposition of the younger Henry. Up to this time, married priests had been tolerated, even under St. Anselm and St. Thomas, in remote country parishes. This toleration was now withdrawn. A synodal constitution of Archbishop Richard prohibited marriage to all who were in, or above, the grade of subdeaconship: married ecclesiastics, within that grade, were either to separate from the marital union, or to forego their benefices.

290. On the death of Richard, a violent controversy arose between the monks and suffragan bishops of Canterbury, on the right of electing the archbishop. Under St. Augustine, and afterwards under St. Dunstan, many episcopal sees had been converted into monastic estab-

ishments. The monks, in those cases, generally exercised the rights of chapters, which included the right of electing the bishop. The bishops soon began to claim this right for themselves, and, generally, they were supported in their claim by the kings, whose object was to bring episcopal elections wholly under their control. Despite the claims of the monks of Canterbury, Baldwin, bishop of Worcester, was chosen by the bishops of the province, to succeed Richard in the see of Canterbury. Baldwin sorely oppressed the monks, whom he sought to deprive of their rights as well as their property.

291. The controversy revived under King Richard I., whose martial prowess in the East gained him the surname of "Cœur de Lion," or, "Lion-hearted." On his return from the Holy Land, Richard was seized by Duke Leopold of Austria, at the command of the emperor Henry VI. and, in spite of the remonstrances of Pope Celestine III., kept in confinement till 1194, when he was ransomed by his subjects. "This prince," says Canon Flanagan, "the darling of romance, was in sober truth, a wayward, headstrong man; at one time, generous; at another, ruthless and tyrannical; enslaved, in a word, to all the fierce passions of his father . . . It is scarcely to be wondered at, that such a man knew little and perhaps cared less, about ecclesiastical government." Richard, however, showed himself always respectful to the Holy See, the support of which he repeatedly invoked against other princes.

292. In 1205, on the death of Archbishop Hubert Walter, the successor of Baldwin, the dispute about the right of election for the primacy of Canterbury, waxed more violent than ever. Pope Innocent III., to whom the case was referred, decided in favor of the monks and against the bishops; but at the same time he rejected the nominees of both parties, and caused Cardinal Stephen Langton, an Englishman, eminent both for learning and piety, to be elected. Langton was consecrated at Viterbo, by the Pope himself, in 1207. King John, who had wished to raise the bishop of Norwich to the primatial see, refused to receive Langton; the monks of Canterbury were expelled the country, and their property was seized by the king.

293. Various proposals and offers for a settlement were made by Innocent; but John remained obdurate. By order of the Pope, therefore, the bishops of London, Ely, and Worcester, in 1208, proclaimed the interdict over England, and then fled to France to join Langton. The interdict was strictly observed throughout the kingdom, which caused John to vent his wrath upon the clergy and the religious. In 1209, Innocent excommunicated the monarch, by name. All endeavors to reconcile the king with the Church having proved unavailing,

Innocent, at last, in 1212, released the English from their oath of allegiance, and empowered King Philip of France to execute the papal decree against John, in case the latter would not submit.

294. Seeing no hope of ultimate success, John began to negotiate with Pandulf, the legate; he finally submitted to the judgments of the Pope. Langton was admitted to the archbishopric of Canterbury, the exiled bishops were recalled, and the persecuted clergy and religious restored to their benefices. The king, *voluntarily*, as he declared, *and not yielding to any claim made by Innocent*, surrendered the kingdoms of England and Ireland to the Pope, as lord superior, with a promise of a yearly tribute.¹ Thereupon, John was absolved, and the interdict removed, in 1214. After this, the Pope forbade the French king to attack England, taking the kingdom under his special protection.

295. By his oppression and tyranny, John had raised many enemies against his rule, especially among the nobility. The barons of the realm bound themselves to make a combined attempt to recover their liberties, and, at the instance of Archbishop Langton, who was the soul of the whole movement, demanded of the king the restoration of the Charter, or privileges, of Henry I. This being refused, they took up arms and forced the king to make the grant, known as the "Great Charter of Liberties (Magna Charta)," which laid the foundation of the free constitution of England, A. D. 1215.² Notwithstanding the papal prohibition, Prince Louis of France invaded England and entered London. He was excommunicated by the papal legate. King John died shortly after.

296. The young king Henry III. found the papal protection very useful against the pretensions of the French Prince Louis. The Pope, being the acknowledged suzerain of England, secured through his legate, Gualo, and after him, through Pandulf, the succession and rights of his royal ward. During the minority of the young king, the papal legates, and after their departure, Archbishop Langton, strenuously exerted themselves, not only for the temporal peace of the king-

1. This act was then not considered degrading and had many precedents. Cardinal Hergenroether says, that "the feudal superiority given over to the Pope was intended to protect the king against the power and revenge of the rebels, to free the kingdom from foreign invasion, and to maintain the lawful succession. The proposed feudal sovereignty gave the Pope the means of protecting the dioceses and the subjects from any heavy oppression."—"Ch. and St.," Essay x., part ii., § 2 and 4.

2. "Two great men, the pillars of Church and State," says Hallam, "may be considered as entitled beyond the rest to the glory of this monument: Stephen Langton, Archbishop of Canterbury, and William, Earl of Pembroke. To their temperate zeal for a legal government, England was indebted, during that critical period, for the two greatest blessings that patriotic statesmen could confer: the establishment of civil liberty upon an immovable basis, and the preservation of national independence under the ancient line of sovereigns, which rasher men were about to exchange for the dominion of France."—If Innocent III. reproved the English barons for anything in their summary doings at Runnymede, it was on account of their overt contemptuous treatment (as represented to the Roman Court) of their sovereign John, and *not* because of their otherwise justifiable course in seeking to regain and secure their rights.

dom, but for its renovation in ecclesiastical discipline. Langton, in a Synod at Oxford, published a code of discipline, in forty-two canons. He died in 1228.

297. The second successor of Langton, St. Edmund Rich, a prelate of acknowledged piety and learning, manifested great zeal in remedying the many evils that were brooding over the Church in England. He urged the king to reform abuses and compelled him to dismiss his foreign ministers, especially Peter des Roches. But the endeavors of the Saint for reform met with much opposition. Finding his efforts without avail, he retired into France, where he died in 1240. Four years after his death, he was canonized by Innocent IV. Equally zealous, but more energetic, was the intrepid Bishop Robert Grostête of Lincoln. With unremitting zeal Grostête continued his exertions for a general renovation of his vast diocese. He fearlessly condemned every abuse, and manfully resisted every interference of the nobility and the Crown in ecclesiastical affairs. The visitation of the churches and monasteries of his see, though hampered by the opposition of the clergy and the monks, and by the disfavor shown to him at court, he resolutely and canonically performed. The condition of the Church and kingdom continued to be deplorable. The Council of Lambeth, in 1261, under Archbishop Boniface, bewailed the oppression of the Church by the laity, and the frequent interference of the king's tribunal in matters purely spiritual, against which it was forced to enact stringent laws.

298. Edward I. pressed the Church heavily by arbitrary legislation and onerous taxation. In 1279, the "Statute of Mortmain" forbade all alienations of lands to religious bodies. The remonstrances of the bishops, who convened in Synod at Lambeth, in 1281, under Archbishop Peckham, were to no purpose. The many wars, in which Edward was engaged, were carried on principally by money extorted from the clergy. In 1294, he demanded, and by intimidation obtained, half their annual incomes. In 1297, the demand was repeated. When Archbishop Winchelsey of Canterbury, in the name of the whole order, refused the grant, Edward met the refusal by a general outlawry of the clergy, both regular and secular, and by seizing their temporalities. But the firmness of the archbishop compelled the king to modify his demands. The exactions and other abuses of the royal power against the Church, though they were less oppressive, continued during the reigns of Edward II., and his son, Edward III. The former, however, restored some of the greater privileges to the ecclesiastical courts, and Edward III. fully recognized the jurisdiction of the Church over the clergy, in criminal cases.

299. It was in the reign of Richard II. that the enactments of Edward III. against papal reservations, and provisors—that is, persons appointed to English benefices by papal provision—were completed. Untaught by adversity, Richard endeavored, no less than his grandfather, to secure, what was claimed to be “the rights of the Crown,” against the Holy See. To give greater force to the existing statutes against provisors, an Act was passed, in 1393,—from the phrase “*Praemunire facias*” called *Statute of Praemunire*—by which it was provided that, if any person pursue or obtain, in the court of Rome, or elsewhere, excommunications, bulls, instruments, or other things, against the king’s crown and regality, or bring them into the realm, or receive or execute them, “such person or persons shall be out of the king’s protection, their goods and possessions shall be forfeited to the king, and their persons shall be seized wherever they may be found.” The scope of this *Praemunire* Act was still further enlarged under the subsequent reigns. It was by reviving the statute of *Praemunire* that Henry VIII. laid the whole body of the English clergy at his mercy. To defend the Pope’s jurisdiction in England, or to refuse the oath of supremacy was declared a breach of the “*Statute of Praemunire*.”

SECTION LVII. THE CHURCH IN IRELAND.

State of Society and Religion—Lanfranc and St. Anselm, Papal Legates for Ireland—Bishop Gilbert of Limerick—Irish Synods—St. Malachy, Primate of Armagh—His Reforms—Gelasius, Successor of St. Malachy—St. Malachy in Rome—Synod of Holmpatrick—Death of St. Malachy—Christian of Lismore, Legate for Ireland—Synod of Kells—Cardinal Paparo.

300. The condition of religion in Ireland, in the beginning of this Epoch, was unsettled. The Danish invasions had destroyed her churches and monasteries, and the lay administrators of the Church had encroached upon the rights and prerogatives of the hierarchy. Unfortunately for Ireland, her princes and people were divided among themselves. Instead of uniting in efforts, to re establish order and assuage the woes of their much afflicted country, they expended their energy in sundry quarrels and party strifes. The long and ruinous wars between the petty kings were attended with many evils, and weakened the strength of the nation. A state of general insecurity and lawlessness was the natural consequence. Gross abuses and moral disorders were frequent; simony, usurpation of ecclesiastical revenues

by laymen, were rife, with, here and there, neglect of religious practices. Among the Danish population, especially, immorality was prevalent, and sometimes ran to unnatural excesses.

301. The archbishops Lanfranc and Anselm of Canterbury, as papal legates for Ireland, sought to reform the existing abuses, and to procure the abolition of certain usages in the Irish Church, which were prejudicial to the maintenance of ecclesiastical discipline. The endeavors of the English Primates were earnestly supported, especially, by Gilbert, bishop of Limerick, who, at the recommendation of Anselm, was appointed papal legate for Ireland. With the consent of Pope Paschal II., Gilbert, in 1111, convened a national Synod at Aengus Grove, which was attended by Moelmurry, archbishop of Cashel—this see having been lately advanced to archiepiscopal rank—fifty bishops, three hundred priests, and about three thousand persons of the clerical and religious orders. By this council, wise rules were framed regulating the life and manners of the clergy and people, and abolishing certain abuses regarding matrimony. An obstacle to the consolidation of the Irish Church was the great number of dioceses, and the want of union among them. There existed some sixty independent dioceses in Ireland. In 1118, another great synod was held at Rath-Breasail, presided over by the Apostolic Legate, which reduced the number of Irish sees to twenty-four—twelve of these were to be subject to Armagh, and twelve to Cashel—and enacted regulations respecting the spiritual and temporal administration.

302. It was reserved, however, for the zeal and piety of St. Malachy of Armagh and of St. Laurence O'Toole of Dublin, to complete the work of reformation begun by Gilbert. Malachy, born about the year 1095, was a disciple of St. Malchus, bishop of Lismore. After he had rebuilt the great abbey of Bangor, which by his care again became a flourishing seminary of piety and learning, he was named to the bishopric of Down, and afterwards elevated to the primatial chair of Armagh. This latter promotion was due principally to the influence of Celsus, the worthy primate of Armagh, who, to put an end to the scandalous usurpation of the primatial see by his own family, that for more than two hundred years had claimed it as an hereditary possession, procured the election of St. Malachy as his successor. His election being resented as an obtrusion by the assertors of the tribal principle, the Saint, for the sake of peace, waited five years; on the death of Maurice, the rival claimant, in 1132, he was installed without opposition.

303. While in this high station, Malachy introduced many reforms, and, by his zeal and still more by his holy example, wrought a great

change throughout the Island. In 1137, he resigned his primatial dignity, consecrated Gelasius, in his place, another bishop for Connor, and reserved for himself the small see of Down. To procure the papal sanction for his reforms, and also to obtain the pallium for the Metropolitans of Armagh and Cashel, St. Malachy undertook a journey to Rome, in 1139. Pope Innocent II. received him with marks of the highest distinction, and appointed him Apostolic Legate for Ireland, but deferred the concession of the palliums to a future period.

304. After his return, St. Malachy discharged his office of legate with characteristic devotedness, which resulted in much fruit, visiting every part of the Island and holding synods. With the aid of the monks who had taken the Cistercian habit at Clairvaux, he founded the Cistercian abbey of Mellifont, in Louth, which was the first of that order in Ireland. In 1148, he held the great Synod of Holmpatrick, which decreed to make fresh application for the archiepiscopal palliums, and Malachy undertook a second journey to Rome to obtain them. But he came only as far as Clairvaux, where he died the same year in the arms of his illustrious friend, St. Bernard, who also delivered the sermon at his funeral and became his biographer.

305. Christian, bishop of Lismore, succeeded St. Malachy, as papal legate for Ireland. In 1152, the great, or national, Synod of Kells was held, at which Cardinal Paparo, as the legate of Pope Eugenius III., presided. In addition to those already established at Armagh and Cashel, Dublin and Tuam were advanced to the rank of metropolitan sees, while the primacy over "All Ireland" was reserved to Armagh. The other proceedings of the Synod were some enactments against usury, simony, and clerical incontinence.

SECTION LVIII. THE CHURCH IN IRELAND, CONTINUED.

St. Laurence O'Toole—His Earlier Life—Is appointed Archbishop of Dublin and Legate Apostolic for Ireland—His Patriotism—His Death—Invasion of Ireland by the English—Character of the English Clergy—Synods of Cashel and Dublin—Alleged Bull of Hadrian IV.—English Misrule—Irish Sympathy for the Bruces—State of the Irish Church—Monastic Institutions—Election of Bishops.

306. The history of St. Laurence O'Toole is closely interwoven with that of the Invasion of Ireland, by the English. The scion of a princely family, Laurence in his youth had been held in captivity as a hostage, by Dermot M'Murrough, king of Leinster. At the age of twenty-five, he was chosen abbot of Glendaloch, and on the death of archbishop Gregory, in 1162, was promoted to the metropolitan see

of Dublin. He was consecrated by Gelasius, successor of St. Malachy in the primatial see of Armagh. His first care was to reform the manners of his clergy and to furnish his church with worthy ministers. He was so rigid in enforcing ecclesiastical discipline, that, though he had the necessary faculties himself, he frequently obliged grievous sinners to journey to Rome for absolution. His patriotic zeal for the independence of his country was evinced by the efforts he made to unite the Irish princes against the English invaders, and rescue his native land from foreign domination.

307. In 1179, the Saint with some other Irish prelates, attended the Third General Council of Lateran, and was appointed Legate Apostolic for Ireland, by Alexander III. On his return to Ireland, he at once commenced to discharge his legatine power, by making wholesome regulations and introducing much needed reforms. The privileges and exemptions, Laurence had obtained for the Irish Church from the Holy See, and his pronounced activity for preserving the liberties of his native country, so displeased King Henry II. of England, that he forbade our Saint, when visiting Normandy, to return to Ireland. After a glorious and most useful episcopate of eighteen years, St. Laurence O'Toole, who was styled, as St. Bernard tells us, "the Father of his country," died in the year 1180. He was canonized in 1225, by Honorius III.

308. The fruitful soil and proximity of Ireland had long tempted the ambition of Henry II. of England. The treachery of Dermot M'Murrough, the vicious king of Leinster, enabled him, at last, to carry out his ambitious design. By his enormities M'Murrough had made himself personally obnoxious; he was deposed and expelled the country. The dethroned prince repaired to England; paid homage to Henry for the kingdom of Leinster; and begged and obtained the aid of the English. Under the plea of rescuing the Irish from the evils that afflicted their country, and of attaching Ireland more closely to the Holy See, the English monarch, in 1171, entered Ireland, and, skillfully availing himself of the feuds which divided the Irish leaders, succeeded in establishing his dominion over the greater part of the Island. Of the native princes, some acknowledged his supremacy, while others dared not resist his superior force.

309. "Of the English clergy, who then settled in this country," writes Dr. Carew, "there were many, whose lives were a reproach to their sacred calling. These, we are assured, had scarcely taken up their abode in Ireland, when several of them were found to live in the violation of the solemn obligations which are annexed to the Priesthood. That, under the pretence of introducing a more strict

morality into Ireland, the country should have been made tributary to England, was of itself sufficiently mortifying to the Irish Clergy. But, that such spiritual instructors, as had been imported by the invaders, should be employed to enlighten the piety of the Irish people, provoked their utmost indignation." (Eccl. Hist. of Ireland, p. 172).

310. While the English were invading and ransacking the Island, a synod was held at Armagh. By this assembly a decree was passed, which declared every slave throughout Ireland free. Immediately after the Invasion, or in 1172, a Council was held at Cashel, by order of the English king, at which were present the archbishops of Cashel, Dublin, and Tuam. But neither the Primate of Armagh, nor any of his suffragans, were in attendance. The decrees passed by this Council declared church property to be exempt from the exactions of the princes, enjoined the payment of tithes, and regulated all matters of ritual and discipline, according to Roman usage. In the same year, a provincial synod was held at Tuam; and a few years after, another council was convened in Dublin, and a still more liberal concession made to the Irish clergy, in order to reconcile them to the pretensions of the English Sovereign.

311. Very soon after King Henry had left Ireland, it became the scene of reactionary movements; the Irish rose in arms against their common enemy. At this critical moment, the English monarch resolved to employ the papal authority as a means of enlisting the Irish clergy in his service and of reducing the Irish people to submission to his rule. In 1175, he caused an alleged Bull of Pope Hadrian IV.,¹ purporting to grant the kingdom of Ireland to the English king,

1. The statement, that the Bull of Hadrian was published in a synod, held in Waterford, in 1175, is unwarranted. There is no record in the Irish Annals of a synod being held in that place, in 1175. The pretended synod, according to Cardinal Moran, was probably nothing more than a convention of the Anglo-Norman clergy of Waterford under their bishop, who had but recently been appointed to that see by King Henry.—Besides what has been noted elsewhere in relation to this spurious bull, it should now be stated, in the light of exhaustive researches, recently made in the Vatican Library, that the document adduced as a papal bull to Henry II., was only a plausibly drafted transcript, with much adroitly and invidiously *changel* phraseology, of a genuine letter of the Pope to King Louis VII. of France, who was instigated by Henry to have Hadrian IV. approached on the subject of the Invasion of Ireland. This was done by Rotrardus, bishop of Evreux, in 1158, and that prelate's petition was answered by a joint communication from the Pope, addressed to Louis only, but intended for Henry also. Therein permission to invade Ireland was positively withheld in these words: "We counsel your Majesty, to acquaint yourself, first of all, through the princes of the country, with the exigencies of the land; to consider attentively the whole situation of affairs; to inform yourself diligently as to the will of that church (of the bishops), of the princes, and of the people, and to await their counsel and judgment in the matter." Yet, in the face of these wise restrictions, respecting the underhandedly postulated Irish Expedition, the covetous Henry, whose unenviable character is otherwise sufficiently exhibited in his treatment of St. Thomas à Becket and his attitude toward the Holy See, made active preparations for that object. Of him and his royal greed, the annalist D'Anchims, who continued Siebert's Chronicles, writing in 1174, says: "This prince arrogated to himself what was not conceded; but rising in his pride, usurping what was not granted, and aspiring to what he was not entitled, prepares ships, and equips knights to subjugate Ireland."

Furthermore, the pretended bull to Henry, which was doubtless constructed by the notorious John of Salisbury, very *cautiously* bears no date, mentions no name of prince, but, very *incautiously* for a skilful forger, it gives the name of the country *in full*, which was not the custom in such papal documents!—as in the letter to Louis VII., thus tampered with, a simple *H.* designates the country referred to, but which, from the context, plainly means Hibernia, and not Hispania, or another country.—*Vide* "Correspondence de Rome, 1822."

and a confirmatory brief of Pope Alexander III. to the same monarch, to be publicly announced to the Irish people.

312. Their pretended object, the reformation of the Irish people, was not pursued, much less attained, by the invaders. On the contrary, everything possible was done by them to enslave the Irish nation and corrupt the Church in Ireland. The tyranny and continual injustice which the English practiced against the Irish, were, quite naturally, the cause of frequent insurrections. The invasion by the Scots under Edward Bruce, in 1315, only increased the existing confusion. The mutual animosity between the natives and the English colonists, or Anglo-Irish, produced a lamentable estrangement even among the clergy of the two nationalities. The sympathy of the Irish clergy for the Bruces was made a pretext under the color of disloyalty, of excluding Irishmen from the higher dignities and benefices. Such was the practice, especially within the "Pale," or that part of Ireland, which was really subject to English rule.

313. Notwithstanding the evils which the English Invasion had wrought, Ireland produced ecclesiastics of great merit, and prelates distinguished for their many virtues and deep erudition. The religious spirit, which before had called forth countless monastic institutions, was not exhausted. About a hundred and seventy monasteries were founded in the twelfth century; about fifty-five in the thirteenth; and about sixty in the fourteenth. And while almost every country of Europe was painfully agitated by the struggles about investitures and for the freedom of episcopal elections, Ireland was not disturbed by such conflicts. "In the election of a bishop," says Dr. P. J. Carew, "the wishes of the temporal prince were not disregarded, but the choice of the person, who was to fill the vacant See, belonged principally to the metropolitan of the province, to his suffragans, and to the clergy of the diocese for which a chief pastor was to be appointed."

SECTION LIX. THE CHURCH IN SCOTLAND.

State of the Scottish Church—Monastery of Iona—Church Government—Queen Margaret—Reforms—David I.—Ecclesiastical Foundations—Episcopal Sees—Metropolitan Authority of York over Scotland—The Scots appeal to Rome for Protection against the English—Patriotism of the Scottish Clergy—Foundation of Universities.

314. For a long series of years, after the establishment of the Scottish Church, its history is, through want of records, obscure and uninteresting. The system of Church government was monastic, as in Ireland; the bishops resided in cloisters, or in other religious es-

tablishments, and the administration of ecclesiastical affairs lay in the hands of abbots, to whom the bishops were subordinate. The monastery founded by St. Columba on the island of Iona, continued the centre of the national Church, and, during nearly two centuries, Iona, retained an uncontested authority over all the monasteries and churches in the country. Before the union of the Picts and Scots in one kingdom, in 843, there were no fixed bishoprics in Scotland. King Kenneth, the conqueror of the Picts, in 849, founded the bishopric of Dunkeld. The bishop of Dunkeld appears to have enjoyed a kind of jurisdiction over the various Scottish churches, which toward the end of the ninth century passed over to the see of St. Andrews.

315. The Scottish clergy consisted chiefly of monks and of Culdees. The latter (Keledei, in Celtic *Ceile De*, in Latin *Cultores Dei*, that is, "Servants of God," or according to another interpretation, "men living in a community"), are first mentioned in the history of Scotland after the middle of the ninth century. They were evidently secular canons, who served as chapters to cathedrals. The Culdees had the privilege of electing the bishop; those of the metropolitan see of St. Andrews asserted the right that, without their consent, no bishop could be appointed to any see in the country.

316. The chief Culdee communities were at Lochleven, St. Andrews, Abernethy, Dunkeld, Brechin, and Dunblane. By degrees the Culdees gave up community life and lived in separate dwellings; some even took wives. Hence, from the twelfth century, the Scottish bishops and monarchs endeavored to reform them; in several instances, the Culdees were replaced by regular canons coming from England. In Ireland, Culdees are for the first time mentioned at the beginning of the ninth century. They continued in the Church of Armagh down to the seventeenth century.

317. The reign of Malcolm III. (1058–1093) is a turning point in the history of Scotland and the Scottish Church. By the zealous endeavors of his queen, St. Margaret, a general renovation of the kingdom was inaugurated, and the Scottish Church was brought into conformity with the rest of Christendom. From 1076, several synods were held. Simony, usury, incestuous marriages, and other disgraceful abuses were abolished, and the ecclesiastical laws concerning marriage, the observing of fasting days and the Christian Sabbath, the celebration of Mass, the time of beginning Lent and the receiving of Holy Communion at Easter, were enforced.

318. The reforms begun by St. Margaret were fully carried out by her son David I. Most of the ecclesiastical foundations, and some of the finest remains of Gothic architecture date from the reign of this

pious monarch. He founded, or restored, the six bishoprics of Dunblane, Brechin, Aberdeen, Ross, Caithness, and Glasgow; he built several monasteries, providing amply for their support. Among his foundations were the cathedrals of Aberdeen and Dunkeld, and the abbeys of Holy Rood, Kelso, and Melrose. Malcolm IV., and his brother William (surnamed the Lion), were also founders of monasteries. William, in consequence of his refusal to permit John Scot to be consecrated bishop of St. Andrews, was excommunicated by Pope Alexander III., and his kingdom was laid under an interdict, which was, however, removed by Lucius III., in 1182.

319. The Scottish Church was, from early times, subject to the archbishop of York. This led to many disputes, especially in the eleventh and twelfth centuries, when the kings of England made use of the ecclesiastical subordination of Scotland to bring about its political dependence. At the Synod of Roxburgh, in 1125, at which Cardinal John of Crema, the papal legate, presided, the Scottish bishops objected against the claim of the archbishop of York to metropolitical jurisdiction over their churches. But Innocent II., in 1131, confirmed the metropolitan authority of York over Scotland. However, in 1192, Pope Celestine III., at the request of King William, declared the independence of the Scottish Church, which he placed directly under the Roman See.

320. The English monarchs continually sought to extend their feudal supremacy over Scotland. The Scotch, in order to avert the dependence of their country on England, had recourse to the protection of the Holy See, and declared that their kingdom belonged of right to the Church of Rome, of which it was a fief. When, on the death of the Maid of Norway, in 1290, disputes arose about the succession to the Scottish Crown between the families of Bruce and Baliol, Edward I. of England sought to compass the absolute dependence of Scotland. The Scotch appealed to the Pope, as to their acknowledged liege-Lord. Pope Nicholas IV. and, after him, Boniface VIII., admonished the English monarch, not to prosecute the war against Scotland which, they claimed, on the strength of a voluntary surrender by the Scotch rulers, belonged, in full ecclesiastical right, to Rome.¹

321. During the war for Independence, the Scottish hierarchy was strongly opposed to English annexation; and it was in great measure

1. The origin of this claim is obscure, but it had been asserted before this, on more than one occasion. Compare Lingard's note, Vol. III, c. 3, in which the learned author clearly shows that it is certainly more ancient than Boniface VIII., and was first advanced by the Scots themselves, when they appealed to the Roman See for aid against the English.

due to the patriotic support of the clergy, that Bruce was in the end successful. The Scottish bishops, such as William Lamberton of St. Andrews, Robert Wishart of Glasgow, and David Moray of Moray (founder of the Scot's College at Paris), acted a principal part in aiding that patriotic chief to restore the independence, and the violated rights and liberties of his country. During the following period, which was a time of almost continued struggle between the Crown and the baronage, the clergy quite invariably sided with the king.

322. Scotland was without a metropolitan see until 1470, when St. Andrews was raised to the dignity of an archbishopric; Glasgow received the same honor somewhat later. Under Honorius III., there were nine bishoprics; under Hadrian IV., ten. But in consequence of the protracted wars and intestine strifes, the estates of the Church were laid waste, and some episcopal sees remained vacant for a long time. During this period the Church did much to promote the civilization and instruction of the people. Schools were attached to cathedrals and monasteries, in which statesmen, as well as ecclesiastics, of those days had received their education.

CHAPTER III.

CATHOLIC SCIENCE AND LITERATURE.

SECTION LX. FOUNDATION OF UNIVERSITIES.

Intellectual Awakening—Endeavors of the Popes to promote Learning—Origin of Universities—University of Paris—Other French Universities—Foundation of Universities in Italy—In Germany—In Spain—Universities of Oxford and Cambridge—Scottish Universities—Sorbonne—Influence of Universities.

323. At the commencement of the present epoch, a great increase of intellectual activity was noticeable throughout Christendom. This was owing principally to the reformatory efforts of the Popes, who sought, in every possible way, to establish law and order, and to promote every study that could improve and elevate the mind. The clergy, with their benefices and even with their patrimony, continued to foster education in every branch, as well as to advance all profitable industries. In the schools connected with the cathedrals and

religious houses, gratuitous instruction was imparted to all thirsting for knowledge. The cathedral and cloister schools in the larger cities, were the germs from which grew, under the patronage of the Church, the grammar schools and universities of later times.

324. But not only in their germ, but in their incorporation and full status also, are Universities' ecclesiastical in their origin; their foundation was due to the zeal of the Popes, and to the activity and liberality of churchmen. Almost in every instance the founder was either a Pope, or one of the various Church dignitaries. The sovereign Pontiffs, both by word and example, encouraged the founding of institutions of learning. "Of the many blessings," said Pope Pius II., "which mortal men can, by the grace of God, obtain in this life, knowledge is not the least. The pearl of knowledge makes a man like to God, leads him to investigate the secrets of nature, is an aid to the unlearned and raises one of humble birth to the highest distinction. Wherefore, the Holy See has ever encouraged the cultivation of the sciences and of letters, and opened institutions of learning, in order to bring the boon of knowledge within the reach of all." The Popes granted to universities special charters of privileges, and even provided them with chancellors and professors. "From Rome, as from a centre, as the Apostles from Jerusalem," observes Cardinal Newman, "went forth the missionaries of knowledge, passing to and fro all over Europe."

325. Of the universities, that of Paris is perhaps the oldest; it was celebrated for Philosophy and Theology. "The reputation of the school of Paris," says Fleury, "increased considerably at the commencement of the twelfth century under William Champeaux and his disciples at St. Victor's. At the same time, Peter Abelard went thither and lectured with great applause on the Humanities and the Aristotelian Philosophy. Alberic of Rheims, Peter Lombard, Hildebert, Robert Pullus, or Pulleyn, the abbot Rupert, Hugh of St. Victor, Albertus Magnus, and the 'Angelic Doctor,' also taught there." The University of Paris was regarded as the model and rule in learning, for other universities. The other French universities were those at Montpellier, Toulouse, Lyons, Avignon, Bordeaux, Valence, Nantes, and Bourges.

326. In Italy, Salerno was famous for Medicine; while Bologna became, under Irnerius, or Werner, the great Law-school of Christen-

1. The term "*universitas*," which, in Roman Law, is synonymous with *collegium*, was, in the Middle Ages, appropriated to a corporation of either masters (*universitas magistrorum*), or of scholars (*universitas scholarium*). The place of teaching was called "*Schola*" or "*Studium Generale*," while the heads of schools or institutions of learning were known as *Scholastici*.

dom. Besides the Italian youths, at times no fewer than ten thousand foreign students frequented the University of Bologna. In 1262, there were at this university 20,000 students. The other Italian universities at Rome, Padua, Naples, Piacenza, Ferrara, Perugia, Pisa, Pavia, Palermo, Turin, and Florence were all in a flourishing condition. The college in Rome, called the Sapienza, founded by Innocent IV., in 1244, was richly endowed and elevated in rank by Boniface VIII., from whose time it was known as the Roman University.

327. The oldest German university is that of Prague, which was founded by Emperor Charles IV., in 1348. Its fame attracted students even from Norway, Ireland, Spain, Naples, and Cyprus. Besides the Universities of Vienna, Heidelberg, Cologne, and Erfurt, which arose in the fourteenth century, nine more were founded in the course of the fifteenth century. In the Scandinavian Kingdoms, we find the Universities of Copenhagen and Upsala, and in Poland, the University of Cracow, which, in 1496, counted as many as 15,000 students. The oldest and most celebrated Spanish university was Salamanca, founded about the middle of the thirteenth century. There were, besides, in Spain and Portugal, the Universities of Valladolid, Coimbra, Valencia, Saragossa, Avila, Alcalá, and Seville.

328. In England, the Universities of Oxford and Cambridge were modeled on the University of Paris. Oxford began to be largely frequented in the reign of Stephen; in 1231, it is said to have numbered as many as 30,000 students. The first Scottish university was founded at St. Andrews, in 1411, by Cardinal Henry Wardlaw. This was followed by the foundation of the Universities of Glasgow, in 1450, by Bishop Turnbull, and of Aberdeen, in 1494, by Bishop Elphinston. The establishment of the University of Dublin was begun by Archbishop Leach, who, in 1311, obtained of Clement V. a brief for the undertaking.

329. In connection with the universities, colleges, or Halls, and burses, or *Convictoria*, were founded for the maintenance of poor scholars. One of the oldest colleges attached to the University of Paris was the "Sorbonne." It took its name from the founder, Robert de Sorbon, aulic chaplain to St. Louis IX., who, in 1250, founded a college for the maintenance of theological students. Throughout Christendom, the universities were held in the highest regard. The most important questions were submitted to them for arbitration, by even kings and emperors. "The multiplication of literary institutions," observes Archbishop Kenrick, "filled with crowds of eager students, is an incontrovertible proof of a high esteem for learning, which was plainly the result of the reiterated efforts of successive

Pontiffs. The light which long glimmered, and seemed almost extinct, was kindled anew by their breath, until it grew into a flame, illumining the nations that had long sat in darkness."

SECTION LXI. SCHOLASTIC AND MYSTICAL THEOLOGY.

Era of Scholasticism—Scholastic Theology—Its Aim and Chief Business—Relation of Theology to Philosophy—Doctrine of Universals—Nominalists—Realists, extreme and moderate—Mystical Theology—Not Antagonistic to Scholastic Theology.

330. The literary revival, a movement of immense import, awakened the most intense interest, especially in speculative researches. In this age was constructed what is called "Scholastic" theology. Scholastic theology meant speculative theology, or theology scientifically demonstrated and illustrated. In the preceding ages theologians occupied themselves chiefly with investigating the proofs of Catholic doctrine in Scripture and tradition. If we except some of the earlier Fathers, little was done for a systematic and scientific treatment of the great verities of revelation. From this time, however, theologians, pursuing a more methodical process of thinking, endeavored to arrange the doctrines of the Church into a scientific system, mainly according to the rules and methods of the Aristotelian philosophy.

331. Scholastic theology, in its general principle, is an alliance between faith and reason. The aim of the Scholastics in their investigations was to expound, illustrate, and clear from objections the doctrines of natural and revealed religion, in a dialectical method and by dint of philosophical reasoning. Hence, the chief business of Scholastic theology is: 1.—To clearly define the meaning of the revealed truths, point out their essential and logical connection, and illustrate and confirm them by philosophy; 2.—To defend faith against infidels and heretics, and answer the objections drawn from other sciences; and 3.—To exhibit the relations, and demonstrate the harmony existing between faith and reason.

332. To the Scholastics, theology and philosophy were two distinct and independent sciences, each having its own province. Theology, however, they considered superior to philosophy, because divine revelation, as a principle and source of knowledge, surpasses reason, and, also, because the revealed truths are themselves of a higher, that is supernatural, order, many of which, such as the mysteries, are above reason. The Scholastics, therefore, regarded philosophy as the handmaid of theology. "*Philosophia Theologiae ancilla.*" For, philosophy

prepares the way for faith by proving from reason the truths of natural religion, such as the spirituality and immortality of the soul, the existence of God, and the like; and further shows that the revealed truths, though beyond the comprehension of the human mind, yet by no means are contrary to reason. Hence, whenever the philosopher finds his conclusions at variance with theology, he must correct them by the higher and infallible teachings of faith. It is a Scholastic axiom, "that nothing can be true in philosophy which is false in theology," since God, who is the author both of revelation and reason, cannot contradict himself.

333. Great advantages, indeed, accrued to theology from the application of philosophy to religion. Still, philosophical questions necessarily awakened sharp, and often difficult, controversies. The earlier Scholastics were wholly occupied with the intricate question relating to *universals* and their objective value. The dispute, it is true, was of high antiquity, taking its rise in the schools of Plato and Aristotle; but it was now revived with uncommon ardor. The great philosophical question of the day turned upon the "reality of universals". *An universalia sint realia?*

334. There were the *Nominalists*, like Roscelin, who affirmed that universals had no reality whatever; (*Universalia nec ante rem nec in re*); that they were but empty names (*nomina, flatus vocis*), and nothing more than mere conceptions of the mind (which is Conceptualism), and mental abstractions from individual things. There were the *extreme Realists*, who asserted not only the reality of universals in things, but also that they have an existence independently of the intellect, whether considered in the mind of the Creator, or in individual beings (*Universalia post rem*). Lastly, there were the orthodox, or *moderate Realists*, like St. Anselm, and St. Thomas, who held that universals have no subsistence for themselves, but are inherent in things (*Universalia in re*), whence they are derived by the mental process of abstraction.

335. The same age also saw the rise of Mystical theology. While Scholastic theology is speculative, Mystical theology is contemplative and experimental. "The essence of Mysticism," says the illustrious Gerson, "is to know God by the experience of the heart. By means of love, which raises the soul to God, we attain to an immediate union with the Divinity. While the object of speculative theology is truth, Mystical theology aims at goodness and holiness itself. Scholasticism and Mysticism correspond to the faculties by which the soul knows and desires, comprehends and loves; and by all these means may lead

to God. Scholasticism must guide and maintain Mysticism within the boundaries of truth."

336. It is an error to suppose that Mysticism was antagonistic to Scholasticism. The Mystics were often severe logicians, and the Scholastics had all the fervor of Mystics. While Scholasticism consists in speculation and tends to acquire knowledge, Mysticism consists in contemplation and tends to improve divine love. Mysticism employed the same dialectic methods in use among the Scholastics; at the same time, it aimed at holy and intimate union with God, disposing the soul for all the other means of Grace. The great representative expounders of true Mysticism were St. Bernard, St. Anselm, St. Thomas Aquinas, St. Bonaventure, Hugh, and Richard of St. Victor, Gerson, Suso, Tauler, Eckhart, and others.

SECTION LXII.—ST. ANSELM—ABELARD—ST. BERNARD—PETER LOMBARD.

Abbey of Bec—Its Origin—Lanfranc—Distinguished Pupils—St. Anselm, "Father of Scholasticism"—Abelard—Biographical Notice—His Errors—His Death—St. Bernard—Abbey of Clairvaux—His Great Influence—His Writings—Gilbert de la Porée—His Tritheism—Peter Lombard—His Four Books of the Sentences.

337. In 1040, Herluin, a Norman knight, founded the abbey of Bec, in Normandy, which soon grew into a famous seat of learning. The representation of this school was owing chiefly to the learning and efforts of Lanfranc and St. Anselm, its first masters. *Lanfranc*, a native of Pavia, after studying in various schools, in 1042, entered the new monastery of Bec, of which he shortly after became prior. His fame soon attracted pupils from all parts of Europe. Bec may be considered the origin of universities, which soon began to be established in every country, after the model of that renowned institution. Many eminent scholars issued from this school, among whom were Pope Alexander II.; the learned Guitmund, archbishop Averse; Ives, bishop of Chartres, the restorer of Canon Law in France; and the celebrated St. Anselm. In 1062, Lanfranc became abbot of the new monastery which William I. of England had enabled him to found at Caen; whence, in 1070, he was promoted to the archbishopric of Canterbury.

338. *Anselm* succeeded his master, as prior of Bec, of which, on the death of Herluin, in 1078, he was also chosen abbot. His administration imparted a high intellectual tone to the whole monastery, and made Bec inferior to none in learning. He is regarded as the earliest of the Scholastic theologians, and is sometimes called the "Father of Scholasticism." He did not, indeed, construct a complete sum, cr

system, of theology, but his various works are so many formal treatises on the principal parts of theological science.

339. He composed elaborate tracts "On the Freedom of the Will," "On Original Sin," "On the Fall of Satan," "On the Procession of the Holy Ghost," and "On the Agreement of Divine Foreknowledge, Predestination, and Grace with Free Will." His "Monologium" and "Proslogium," respectively, treat of the Existence of God, and of the Holy Trinity and the Divine Attributes, while his work, entitled "Why God was made Man," is a learned exposition of the Incarnation and Redemption. Against the Nominalistic theory of Roscelin, which was condemned by the Council of Soisson, in 1092, Anselm wrote his work "On the Belief in the Trinity, and the Incarnation of the Word." In the works of St. Anselm is found the celebrated Ontological argument (*argumentum ontologicum*) for the Existence of God, deduced from the Idea of an infinitely perfect Being. His extraordinary erudition won for him the surname of "the Augustine of the Middle Ages," and, in 1720, the honor of being numbered among the Doctors of the Church, by Pope Clement XI.

340. Of quite a different stamp from St. Anselm, was the highly-gifted, but proud and haughty, *Peter Abelard*. Born near Nantes, in 1079, Abelard, after studying under Roscelin, betook himself to Paris, and became the pupil of the learned William of Champeaux, founder of the celebrated abbey of St. Victor, and afterwards bishop of Chalons. His progress was so rapid, that he soon outstripped his master. In two public disputations, which he held with William, he came off triumphant. Abelard, though then only twenty-two years old, opened a school of his own, at Melun, and, subsequently, at Paris, Corbeil, and at "the Paraclete," a monastery founded by him near Troyes.

341. Everywhere large numbers of scholars thronged to his lectures, as his eloquence was simply wonderful. He surprised his contemporaries by the brilliancy of his genius, the ready flow of his language, and the subtlety of his reasoning. Among those who sought his instructions, was Eloise, the niece of Canon Fulbert. But the acquaintance with this accomplished lady proved fatal to his honor. To cover his ignominy, the unhappy man retired to the monastery of St. Denis, and became a monk, while Eloise took the veil at Argenteuil. Abelard opened a school at St. Denis, which was soon frequented by crowds of eager students from all parts. But his novel views on the subject of the Holy Trinity, brought him into conflict with the Church. His foremost opponent was St. Bernard.

342. Of the novel doctrines advanced by Abelard, we quote: 1.—The Father alone is All-powerful; the Son is inferior in power to the

Father, and the Holy Ghost is inferior to the Son; 2.—The Holy Ghost proceeds from the Father and the Son; but He is not of their substance; He is the soul of the world; 3.—God cannot accomplish more than he has accomplished and intends yet to accomplish; 4.—Christ assumed flesh, not to redeem man from the bondage of the devil, but to instruct him by word and example; 5.—Not the guilt, but only the punishment, of the sin committed by Adam, is propagated in his posterity; 6.—Man can do good by his own free will, and without the assistance of Divine Grace; and 8.—No sin is committed through concupiscence or ignorance. His errors were condemned by the Council of Sens, in 1140. Abelard appealed to the Pope, but, on his way to Rome, he took sick and sought refuge with Peter the Venerable, abbot of Clugny. Here he spent his last days, and died peacefully and reconciled with St. Bernard and the Church, in 1142.

343. The great *St. Bernard*, the adversary of Abelard, is one of the most remarkable characters in the history of the Church. Born, in 1091, of an old patrician family, he entered, in his twenty-second year, with some thirty of his kinsmen and friends, the order of Cîteaux, of which he is sometimes regarded as the second founder. After two years, the abbot, St. Stephen Harding, an Englishman, sent Bernard to found a new abbey at Clairvaux, which soon rose to great celebrity. He was consecrated abbot by William of Champeaux, the great dialectician and teacher of Abelard. The fame and influence of Bernard spread rapidly. "He united in himself," as the learned Hurter well observes, "the qualities of the most perfect contemplative monk with those of the most profound politician . . . His judgment decides who is the rightful successor of Peter; and he it is who shields the Church from new dangers engendered by rash teaching. Popes follow his counsels like humble monks. He is offered and refuses bishoprics and archbishoprics; but, wherever he appears, greater honors are shown to him than to the bishops and archbishops of the most famous sees." Bernard died in 1153.

344. The works which St. Bernard has left behind him are as various, as they are numerous, and consist of sermons, epistles, and moral treatises. His letters, which are no less than 404, record many historical facts, interspersed with sage reflections and apposite advice. Of his sermons he delivered 86 on the Book of Canticles to his monks. His most famous work is his treatise *De Consideratione*, addressed to Eugenius III., who had been his pupil, in which he states, without disguise, what are the duties of the chief pastor, and urges the necessity of reforms. He acquired the appellation of the *Mellifluous Doctor*

(Doctor mellifluus); and, on account of the value of his writings, he was numbered among the Doctors of the Church, by Pius VIII.

345. *Gilbert de la Porée*, bishop of Poitiers, an extreme Realist, fell into the error of Tritheism, asserting a real distinction between the divine Essence, or Being, and God, and the three Divine Persons, whom he considered as numerically distinct *units*. This error was censured, at the instance of St. Bernard, in a Synod held at Rheims, in 1148, at which Pope Eugenius III. was present in person. Gilbert submitted to the judgment of the Church, and was allowed to return to his diocese.

346. Among the numerous scholars of Abelard, *Peter Lombard* acquired the highest distinction in the theological schools of Europe. He lectured at Paris with much success till 1159, when he was chosen bishop of that city. His famous "Four Books of Sentences," from which he is denominated the *Master of the Sentences* (*Magister Sententiarum*), became the favorite Manual of the theological schools during the Middle Ages, and the text of innumerable commentaries. The first book treats of God and the Trinity; the second of the Creation, and rational creatures; the third of the Redemption, of virtues and vices, and of the gifts of the Holy Ghost; the fourth of the Sacraments and of the last things. Peter died in 1164. He was succeeded, in the professorship at Paris, by Peter of Poitiers, one of his most distinguished pupils, who also edited "Five Books of Sentences."

SECTION LXIII. ALEXANDER OF HALES—ALBERTUS MAGNUS—ST. THOMAS OF AQUIN—ST. BONAVENTURE—DUNS SCOTUS.

Mendicant Orders—Contributed to the Study of Aristotelian Philosophy—Versions of Aristotle—Alexander of Hales—His Sum of Theology—Albertus Magnus—St. Thomas Aquinas—His Authority—Biographical Sketch—His Summa Theologica—St. Bonaventure—His Writings—Distinguished Scholars of Aquinas—Duns Scotus—Thomists and Scotists—Writings of Duns Scotus—Other Distinguished Schoolmen.

347. Besides the establishment of new schools and universities, the foundation of new monastic orders was the principal means by which, in this epoch, a general intellectual improvement was inaugurated, and an increased energy was given to scientific pursuits. The Mendicant Orders, especially, greatly contributed to diffuse knowledge, and promote, in particular, the study of the Aristotelian philosophy. Up to this period, the only works of Aristotle, known in the West, were his treatise "On Categories," and his "Organon," or Logic, which

had been translated into Latin by Boëthius. There existed, indeed, translations of Aristotle's physical and metaphysical writings, from the Arabic, as well as learned commentaries on his general philosophy, by the famous Arabian philosophers, Avicenna and Averroes; but these translations being adulterated with the errors of the Arabs and Jews, met with great opposition, and their use was repeatedly forbidden by the Church.

348. In the beginning of the thirteenth century, however, the works of Aristotle having been translated directly from the original Greek, the philosophy of the Stagyrice came into more general vogue and acquired a high estimation among Catholic schoolmen. Aristotle was regarded as the great representative of human reason. The great Scholastic theologians, Alexander of Hales, Albert the Great, St. Thomas of Aquin, and Duns Scotus, differing as they did on many questions of philosophy, were all Aristotelians.

349. *Alexander of Hales*, born in Gloucestershire, England, was one of the greatest theologians that the Middle Ages produced. He was reared in the monastery of Hales, whence he derived his surname, while he received his higher education at Oxford and Paris. In 1222, he became a Franciscan monk, and was the first of his order that lectured at the University of Paris, where he taught philosophy and theology with great applause. Of the Schoolmen, Alexander was the earliest acquainted with all the works of Aristotle, whose philosophy he was also the first to apply to the treating and solving of theological questions. Besides his commentary on the *Metaphysics* of Aristotle, the first of the kind on that work, he constructed, by order of Pope Innocent IV., a *Sum of Theology*, which, having been examined by a committee of seventy doctors, was recommended by the Pope, as a complete manual to all masters and students of theology. On account of his extensive and deep erudition, his contemporaries called him the "*Irrefragable Doctor*" (*Doctor irrefragabilis*), and the "*Monarch of the Theologians*." He died in 1245.

350. The most remarkable man in his time, for varied acquirements, was *Albertus Magnus*, the celebrated master of St. Thomas of Aquin. He was of a noble Swabian family. He studied at Paris, Padua, and Bologna. Upon entering the Dominican Order, he was employed as teacher in various places, especially at Cologne. In 1260, he was unwillingly promoted to the bishopric of Ratisbon, which he relinquished after two years, when he returned to public teaching. His contemporaries, marvelling at his extensive learning, called him the "*Universal Doctor*" (*Doctor universalis*), and the "*Second Aristotle*."

He died in 1280, leaving numerous works, which fill twenty-one folio volumes.

351. But of all the Scholastics, *St. Thomas of Aquin* has left the greatest name. He is next to *St. Augustine* justly reputed the greatest theologian and doctor of the Church, as well as the greatest Christian philosopher. Thomas was born at Aquino, a town near Naples, in 1225; his family was connected by marriage with the *Hohenstaufens*. His early education was entrusted to the care of the *Benedictines* of *Monte Cassino*. After completing his studies at the University of Naples, he entered the *Dominican Order*, and became the scholar of *Albertus Magnus* at Cologne and Paris; at the latter place he received his academic degrees. He taught with universal admiration at Cologne, Paris, Bologna, Naples, and other places; he was equally famous as a preacher. Ecclesiastical honors, including the archbishopric of Naples, he steadfastly refused. Called by *Gregory X.*, to assist at the *Ecumenical Council* of Lyons, in 1274, he fell sick on the journey and died in the *Cistercian* monastery of *Fossanova*, before he had completed his fiftieth year. He was solemnly canonized by *John XXII.*, in 1323, and ranked among the great Doctors of the Church, by *Pius V.*, in 1567.

352. *St. Thomas of Aquin*, who is styled the "*Angelic Doctor*" (*Doctor Angelicus*), and the "*Prince of the School*," has left numerous works. He wrote commentaries on the works of Aristotle, on the Master of the Sentences, and on many books of Holy Scripture, besides a number of minor works, treatises, hymns, and sermons. The crown of all his work is his celebrated "*Summa Theologica*," which for method, scientific precision and depth, and purity of doctrine, has nothing like it among the productions of Scholastic theologians. This wondrous masterpiece is divided into three parts, of which the first treats of God and Creatures; the second, which is a kind of Moral Theology, in its first subdivision (*Prima Secundae*), considers the moral actions and duties of man, in general, while the second subdivision (*Secunda Secundae*) explains them in detail; the third part treats of the Incarnation, the Sacraments, and the last things. Next in excellence, is his "*Summa Philosophica*," in four books, an apologetical work, written at the request of *St. Raymond of Pennafort*.

353. Contemporary with *St. Thomas of Aquin* was *St. Bonaventure*, also a native of Italy, who studied with him, and taught with great success at the University of Paris. Bonaventure was born in 1221, and was a pupil of *Alexander of Hales*. He entered the Order of *St. Francis*, of which, in 1256, he was chosen General. *Gregory X.*, in whose election he had been instrumental, created him cardinal, and bishop of Albano, in 1273. He was an eminent teacher and writer,

and his soul was as angelic as his intellect was bright and profound. His great learning, and, still more, his angelic love of God, obtained for him the title of the "*Seraphic Doctor*" (Doctor Seraphicus). The prominent feature of his writings is their practical tendency; he combines the mystical with the speculative element. Of his principal works we mention his "*Hexahemeron*," his "*Life of Christ*," his Commentary on the Sentences of Peter Lombard, his "*Reductio Artium Liberalium ad Theologiam*," his "*Centiloquium*" and "*Breviloquium*." The last named was recommended by Gerson to young theologians, as a complete, and at the same time, a rich exposition of Catholic dogma. Bonaventure died at the Council of Lyons, in 1274, a few months after the death of St. Thomas of Aquin. He was canonized, in 1482, by Sixtus IV., and, in 1587, he was declared a Doctor of the Universal Church, by Sixtus V.

354. Among the many scholars of St. Thomas of Aquin, the most distinguished were Peter de Tarentaise, who became Pope Innocent V.; Aegidius Colonna (d. 1316), an Augustinian, and archbishop of Bourges; and Hervaeus Natalis (d. 1323), who became Master-General of the Dominican Order and Rector of the University of Paris. Some of the doctrines advanced by St. Thomas, however, called forth animated, and, at times, violent, controversies among the learned. The doctors of the Sorbonne, and of Oxford, went so far as to censure several propositions of the great Master, as erroneous.

355. The most noted opponent of St. Thomas of Aquin was John *Duns Scotus*, who undertook to controvert the Angelic Doctor, on various questions of philosophy and theology. Of the Scholastic theology, there were thenceforward two great schools, the *Thomist* and *Scotist*; the former had its adherents chiefly in the Dominican, the latter in the Franciscan Order. Little is known of the early life of Duns Scotus. He was probably a native of Ireland, though some affirm he was an Englishman; others, a Scotchman. The date of his birth is variously given as 1265 and 1274. He became a Franciscan, and succeeded his master, William Mare, in the chair of philosophy and theology, at Oxford. He taught afterwards at Paris, and then at Cologne, where he died suddenly, in 1308.

356. Duns Scotus was as profound as he was acute, both as a philosopher and as a theologian. While professor at Oxford, he penned his comments (the Oxonian Commentaries) on the "Four Books of the Sentences" of Peter Lombard; and, while teaching in Paris, he wrote the "*Reportata*," which is a revised and abridged edition of the "*Opus Oxoniense*." Duns Scotus, the great light of the Franciscans, was the glorious defender of the Immaculate Conception of the

Blessed Virgin, a doctrine of which his order was ever the champion. Although dying before his fortieth year, his works comprise twelve folio volumes. For his polemical acuteness, he was called the "*Subtile Doctor*" (Doctor subtilis). The "Scotists" regarded him as their leader, in their disputations with the "Thomists."

357. Of the other men celebrated for their learning and their writings, it will be sufficient to name Roger Bacon, the "*Wonderful Doctor*" (Doctor mirabilis, d. 1294), an English Franciscan, whose fame as mathematician and philosopher was widespread; Raymundus Lullus, the "*Enlightened Doctor*" (Doctor illuminatus), whose writings, though excellent and learned productions, manifest, however, an excessive deference to reason; Vincent de Beauvais (d. 1264), the great compiler and cyclopaedist of his age, and instructor to the sons of St. Louis IX.; John of Salisbury (d. 1180), the confidential adviser and biographer of St. Thomas of Canterbury, and author of the "*Politicus*," in which he attacks the vices of the age, particularly those of the court of Henry II.; William Durandus, the "*Most Resolute Doctor*" (Doctor resolutissimus, d. 1332), professor at the Sorbonne, and subsequently bishop of Meaux; William of Ockham, pupil and opponent of Duns Scotus, and the champion of the Fratricelli, or Spiritualists; Thomas Bradwardine, called the "*Profound Doctor*" (Doctor profundus, d. 1349), who became chancellor of the University of Oxford, and archbishop of Canterbury; John Gerson, who was known as the "*Most Christian Doctor*" (Doctor Christianissimus, d. 1429); and St. Antoninus, an eminent moralist and historian, who died archbishop of Florence, in 1459.

CHAPTER IV.

HERESIES.

SECTION LXIV. MINOR SECTS.

Rise of Sects.—Tanchelin of Antwerp—His Abominations—Eudo de Stella—Peter de Bruys—His Errors—Henricians—Arnoldists—Waldenses—Their Particular Errors, and their Condemnation—Amalricians—William of Paris, and David Dinanto—Their Pantheistical Teachings—Brethren and Sisters of the Free Spirit—Apostolical Brethren.

358. This epoch mourned the rise of a great number of fanatical sects, which spread abroad in the West under the various names of Petrobrusians, Henricians, Bogomiles, Waldenses, Cathari, and Albigenes. The tenets of all these sects were of a most pernicious char-

acter; they infected almost all classes of society and penetrated even amongst ecclesiastics and religious. Under the pretext that the Church had lost her original purity and simplicity, these sectaries declaimed against her power and wealth, and not only repudiated her doctrines, but sought to undermine all authority, both secular and ecclesiastical.

359. Tanchelin of Antwerp, an illiterate and fanatical demagogue, became the founder of a sect in the Netherlands. He proclaimed himself the Son of God and the spouse of the Blessed Virgin. He rejected the priesthood of the Church, and the Sacraments, especially the Holy Eucharist, as unnecessary for salvation; and was guilty of all sorts of blasphemy and the greatest licentiousness, seducing many women, who, in their frenzy, delivered to him their daughters. He surrounded himself with a body-guard of three thousand armed men, and feasted sumptuously on the spoils of plundered churches and monasteries. Tanchelin was slain, in 1124, but his sect survived him. St. Norbert preached against the sectaries, and succeeded in bringing back the deluded citizens of Antwerp to the Church.

360. Another wild teacher was Eon, or Eudo de Stella, an uncouth rustic, who revolutionized Bretagne and Gascony, about the middle of the twelfth century. He also gave himself out as the Son of God, and as "he that should come to judge the quick and the dead." He assumed almost kingly power and was accompanied by great numbers of followers, who perpetrated great outrages, plundering churches and monasteries. He was finally seized and cast into prison, where he died shortly after.

361. About the same time, Peter de Bruys, a deposed priest, and Henry the Deacon, an apostate monk of Clugny, excited, by their fanatical preaching, the populace in the South of France. Peter the Venerable, abbot of Clugny, who wrote against these heresiarchs, arraigns Peter de Bruys as rejecting: 1.—Infant Baptism; 2.—The Real Presence in the Holy Eucharist; 3.—The building and using of churches, since God might be worshipped in any place, even in stables; 4.—The worship of the Holy Cross, which, he said, ought to be rather an object of horror than of veneration; and 5.—Prayers and oblations for the dead. His followers, who were called after him "*Petrobrusians*," committed many enormities, especially against priests and monks. "The people," writes Peter the Venerable, "are rebaptized, altars thrown down, crosses burned, meat publicly eaten on the day of the Lord's Passion, priests ill-treated, monks imprisoned, or compelled to marry by violence or by torture." The Council of Toulouse, in 1119, invited the civil power to restrain the excesses of these fanatics.

Peter de Bruys, while engaged on Good Friday at St. Gilles, near Arles, in burning a pile of crucifixes, was seized by an excited multitude and cast into the flames, which he had lighted.

362. To the errors of Peter Bruys, Henry the Deacon, "the heir of his wickedness," as he was called by Peter the Venerable, added many more. His rude eloquence, and his ostensibly ascetic life gained him many followers, especially among the nobility. The *Henricians*, as his adherents were called, committed many acts of violence against the clergy. At the request of Pope Eugenius III., St. Bernard and Peter the Venerable hastened to the assistance of the oppressed clergy, and succeeded in putting down the heresiarch and in restoring religion among the deluded people. St. Bernard found, so he writes, "the churches without people, the people without priests, the priests without respect, the Christians without Christ, God's holy places profaned, the sacraments no longer held in honor, and the holy days without their solemnities." On the arrival of the Saint, Henry took to flight, but was seized and delivered over to the papal legate, Cardinal Alberic. He is said to have died in prison.

363. The *Arnoldists*, who took their name from the impetuous Arnold of Brescia, are said by some writers to have held the errors of the Petrobrusians regarding Infant Baptism and the Holy Eucharist. Their special doctrine was that secular and religious power ought not to be invested in the same person; that salvation was impossible to a priest holding property, to an ecclesiastic exercising temporal power; and, consequently, that church property might be lawfully seized by laymen. They were branded as heretics by Pope Lucius III., and also in a law of Frederick II.

364. The *Waldenses* derive their name from their founder, Peter Waldo, a rich merchant of Lyons. The sudden death of a near relative caused him to retire from the world and dedicate himself to a life of poverty and to the instruction of the people. He conceived the design of bringing back the Church, which, in his opinion, by its wealth and temporal possessions, had become corrupt, to primitive and apostolical simplicity. He gathered disciples around him and sent them two by two into the neighboring villages to preach the Gospel. They were known as the "Poor Men of Lyons," while they styled themselves the "Humble Ones," from their affected humility.

365. The earlier Waldenses probably contemplated no secession from the universal Church, and were treated at first as Schismatics, for usurping the functions of the priesthood and refusing obedience to the ecclesiastical authorities. Although mere laymen, they presumed to preach, notwithstanding they had been interdicted by their

ordinary, and by Pope Alexander III. Pope Lucius III., in 1184, formally excommunicated them, together with other heretics. But they refused to submit, and persisted in preaching, claiming that they had a divine mission therefor, and that, consequently, they must obey God rather than man!

366. Their rebellion against the Church naturally led the Waldenses into heresy. The Church of Rome, they asserted, ceased to be the true Church, from the time that it possessed temporalities. They repudiated the priesthood and the entire ritual system, except Communion and preaching, rejected prayers for the dead, Purgatory, festivals, and the invocation of the Saints; and claimed the right to preach and administer the sacraments for laymen, and even for women. They devoted much of their time to the reading of the Bible, of which they admitted only a literal interpretation. Peter Waldo is said to have labored last and died in Bohemia. His sect spread through Southern France, Upper Italy, Bohemia, and even Spain. The Waldenses have maintained themselves in the mountains of Dauphiné and the Piedmontese Alps, down to the present day. In the sixteenth century, they united in Bohemia with the Hussites, and in France with the Calvinists.

367. The *Amalricians*, so named from Amalric of Bena, a famous professor at the University of Paris, were a pantheistical sect. Fond of new-fangled opinions, Amalric taught "that no one could be saved, unless he believed himself a personal member of Christ;" for, he said, in Christ all have personally suffered, and borne the death of the Cross. The University of Paris condemned his teaching and deprived him of his professorship; he appealed to Rome, but Pope Innocent III. confirmed the sentence and obliged him to retract. He died shortly after, of grief.

368. The pantheistical views of Amalric were further developed and propagated by his disciples, William of Paris and David Dinanto. The underlying principle of their teaching was that "*all things are one, and one is all; this all is God; ideas and God are identical.*" God the Father assumed flesh in Abraham; God the Son in Mary; and the Holy Ghost daily becomes incarnate in every Christian." They denied the distinction between virtue and vice, and put forward the impious assertion that "whosoever lives in the Holy Spirit, cannot stain his soul with the guilt of sin, even though he should be a fornicator; each of us is Christ; each of us the Holy Spirit."

369. From this sect sprung a party of fanatics known under the name of "Spiritualists," or Brethren and Sisters of the Free Spirit. They spread, in the thirteenth century, chiefly through France, Italy

and Germany. Owing to their professional character as beggars, they were also called *Beghards* and *Beguines*. They denied the difference between good and evil works and maintained that the soul, which is a portion of the divine substance, could not be stained by sensual excesses. On their wanderings, they were accompanied by women called "sisters," and freely indulged in the grossest abominations.

370. The "*Apostolical Brethren*," founded, about the middle of the thirteenth century, by Gerard Segarelli of Parma, were a kindred sect. They denied the meritoriousness of good works, and rejected marriage, but lived in licentious intimacy with females, their so-called "sisters." After the execution of Segarelli, in 1300, Fra Dolcino of Vercelli became their leader, who, together with his female companion, Margaret, suffered death at the stake.

371. To these some add the *Flagellants*, so called from the scourges (*flagella*), with which they lashed their naked shoulders. They first appeared at Perugia, in 1260, and thence spread with rapidity over the rest of Italy, and into France, Germany, and Poland. A company of a hundred and twenty Flagellants landed in London in the time of Edward III., but they found no sympathy among the English people. Large numbers of persons of every age, sex, and rank marched two by two in procession through the streets, and from city to city, publicly scourging themselves, or each other, till their naked backs streamed with blood—to appease, as they pretended, the divine wrath. They were wont to scourge themselves twice a day, for thirty-three days, in honor of the thirty-three years which Christ lived upon earth. The secular magistrates, finding that the Church did not sanction the movement, began to prohibit the Flagellant processions. After the black death, which ravaged all Europe in the middle of the fourteenth century, they again appeared. In 1349 Clement VI., condemned their practices. But they refused submission and gave way to many extravagances. As Gerson says, "contempt of the priesthood, rejection of Sacraments, extortion, robbery, and all manner of vices marked their presence."

SECTION LXV. THE NEW-MANICHEANS—CATHARISTS—ALBIGENSES.

New-Manichean Sects—Paulicians—Bogomiles—Catharists, or Albigenses—Their Tenets—Their Idea of Moral Perfection—Their Hierarchy—Corruption of their Morals—Endeavors of the Popes for their Conversion—Crusade against the Albigenses—Simon of Montfort.

372. The tenets and practices of the ancient Manicheans were revived and propagated in the East, by the Bogomiles, and in the West, by the Catharists, and the Albigenses. They all owed their tenets to

the Paulician sect, organized by a certain Constantine of Samosata, in the seventh century, which gradually increased its numbers and extended its influence westward to Thrace and Bulgaria, and thence passed into Italy and the South of France.

373. The *Bogomiles* had for their founder one Basil, a Bulgarian monk, who lived in the twelfth century. Their tenets resembled very much those of the ancient Manicheans. They believed that God had two sons, Satanael, the seducer and chief of the fallen angels, and creator of the material world; and Christ, whom He sent into this world to destroy the power of Satanael. They rejected the Old Testament and part of the New, abhorred the Holy Eucharist, condemned the Invocation of the Saints and the use of images and churches, repudiated marriage, and would not recognize any liturgy, except the Lord's Prayer. They were detected at their impious work in the Greek Empire, during the reign of Alexius Comnenus, by whom Basil was condemned to the flames, in 1119.

374. From the East, the New-Manicheans flocked into Western Europe, where they appeared under a variety of names, such as Bulgarians, Puritans, Paterines, Good Men, and above all, Catharists. The Catharists were very numerous in Upper Italy and Southern France, especially among the nobility. In the latter country, they became conspicuous under the name of Albigenses, a word derived from the town of Alby, in Languedoc, where a Council was held in 1176, which condemned their teachings. From France, they reached along the banks of the Rhine into Germany, and, about the middle of the twelfth century, they turned up in England.

375. The tenets of the *Catharists*, or *Albigenses*, may be reduced to the following heads: 1. They asserted the co-existence of two eternal principles, or supreme beings; the one good, the other evil; the former, the creator of the invisible spiritual world and author of the New Testament; the latter, the creator of the material world and author of the Old Testament.—2. The source of all evil, consequently, of sin, in this world, is matter, which they called a production of the evil principle.—3. The prince of darkness seduced a number of the heavenly spirits, who, in punishment of their sin, were imprisoned in material bodies and form now the human race.—4. The Catharists denied all the fundamental doctrines of the church, as the Trinity, Incarnation, Redemption, Resurrection, and the Sacraments.—5. They denied also the Humanity of Christ, whom they called a spirit subject to the good God, and who was not born of, but merely passed through, the angel Mary, and appeared in a body which he had brought down from heaven.

376. The members of the sect were divided into two classes: the "Perfect," who professed a higher perfection; and the "Believers," or common Christians, who composed the great majority of the sect. The highest moral perfection they placed in the freedom from matter; hence, in the want of earthly goods, in abstaining from all animal food, and from marriage. But only the Perfect were bound to these laws and practices: the Believers could live in marriage, possess temporalities, and even give themselves to a lawless and licentious life, provided they would receive, before their death, what they called the "Consolamentum" (Consolation.) They laid great stress on the "Consolamentum," which seems to have been their distinctive rite. It was imparted by the imposition of the hands. By means of this rite, the common "Believers" advanced into the higher class of the "Perfect."

377. The hierarchy of the Catharists, or Albigensians, consisted of deacons, two vicars-general—the one was called the elder son; the other, the younger (*filius major et filius minor*)—bishops, and a college composed of seventy-two ministers. The bishops were chosen from the class of the Perfect. They had, besides, a Supreme Bishop, or Pope, who, it is said, dwelt among the Bulgarians, on the confines of Croatia and Dalmatia. In 1167, Niquinta, or Niceta, the Albigensian Pope presided over a synod of his sect, at Toulouse.

378. The Albigensians had attained, in the South of France, a power which threatened the very existence of the Church and State. They seemed waging with the Church a war of life and death. Like highway robbers, they overran and pillaged the country, massacred the Catholic inhabitants, violated their wives and daughters, plundered and burnt the churches and monasteries, and trampled under foot the Holy Eucharist. All endeavors were made to convert them, but without success: the decrees of Councils against them produced little or no effect. They continued to multiply and spread, and found powerful protectors in Count Raymond VI. of Toulouse, and Viscount Roger II. of Beziers.

379. Innocent III. sent legates and missionaries to Languedoc, to oppose the growth of the heresy. In 1206, Bishop Diego of Osma, and his sub-prior, St. Dominic, also engaged in a mission in the Albigensian territory, the result of which was the conversion of vast numbers of heretics. The murder of the papal legate, Peter de Castelnau, in 1208, caused the Pope to proclaim a crusade against the lawless sectaries. The command of the war, which opened in 1209, was given to the gallant English crusader, Simon de Montfort. The campaign lasted six years and ended with the total defeat of the Albi-

gensians.¹ The conquered territories were adjudged to Simon de Montfort, who was styled "the gallant champion of the Cross and invincible defender of the Catholic Faith." But the war broke out afresh and became political; in its progress great atrocities were committed. It was not until 1227, that the turbulent fanatics were at last reduced to submission, to which the preaching of St. Dominic, aided by the "Devotion of the Most Holy Rosary," instituted by him, largely contributed.

SECTION LXVI. THE PUNISHMENT OF HERESY—SPANISH INQUISITION.

Conduct of Constantine and other Emperors—Imperial Inquisitors—Conciliar Enactments against Albigenian and kindred Sects—Laws of Frederick II.—Ecclesiastical Inquisitors—Council of Toulouse—Establishment of Ecclesiastical Inquisition—Spirit of Inquisitors—Spanish Inquisition—Wholly differs from Ecclesiastical Inquisition—Its Object—Treasonable Designs of the Moors and Jews—Opposition of the Popes—Autos-da-Fe—Burning of Witches.

380. In the first ages of the Church, the punishments inflicted on heretics were purely ecclesiastical and spiritual. Obstinate heretics were excommunicated, or banished from the community of the faithful. But ever since the conversion of the Roman Emperors to Christianity, apostasy and heresy were justly reckoned amongst the gravest civic crimes, and were punished as state offences, being really high treason against the Divine Majesty, the source of all authority. Constantine the Great, in 316, issued a severe edict depriving the Donatists of their churches, and banishing the most stubborn of their leaders. In 325, he ordered the banishment of Arius and two bishops of his party. Severe measures, including even capital punishment, were employed by later Christian emperors, both for the extermination of heathenism and the extirpation of heresy. In 385, Emperor Maximus, in order to suppress the Priscillianists, commanded their leaders to be executed, notwithstanding Pope Siricius and the bishops, St. Martin and St. Ambrose, loudly condemned the shedding of the blood of heretics. From 435, death was the penalty decreed for those who led others to adopt the errors of any sect.

381. Long before the establishment of the ecclesiastical Inquisition in the thirteenth century, Christian princes were wont to appoint

1. Hurter, the learned biographer of Innocent III. says: "Although great excesses may have been perpetrated in the South of France against humanity and justice, in the course of these six years, and although the forces sent thither to re-establish the authority and the faith of the Church, carried on instead a war of indiscriminate rapine, still Innocent cannot be held responsible for either. His orders were not carried out, and he was led by false reports to take measures which he would never have taken, had he known the true state of affairs. —Innoc. III, v. ii., p. 692.

“Inquisitors,” or “Inquirers,” of heretics. Thus, Theodosius I. commanded the Praetorian Prefects to appoint Inquisitors, to discover and punish the Manichean heretics. For several centuries, all cases of heresy came before the ordinary civil courts; but in the course of time, the examination of the charge of heresy devolved upon the bishops. The Councils specified the manner of treating heretics, as well as the punishment to be inflicted on those remaining obdurate.

382. The spread of the Albigensian and kindred sects, in the twelfth and thirteenth centuries, justly excited the alarm of the civil as well as the ecclesiastical authorities. Popes and Emperors united in employing stringent measures for the suppression of these disturbers of society. The Third Lateran Council, in 1179, and the Council of Verona, in 1184, at which Emperor Frederick I. was present, forbade the support and defence of heretics and all intercourse with them, and further enacted that those convicted of heresy and remaining obdurate should be delivered over to the secular power for punishment. In 1215, the Twelfth General Council renewed the decrees of former Synods, and particularly enjoined on bishops the searching out of heresy and its suppression in their dioceses.

383. “*Quaesitores fidei*,” or ecclesiastical Inquisitors, were first appointed in the thirteenth century, by Innocent III. In 1206, this energetic Pontiff sent several Cistercian monks, among them Peter of Castelnau, as his legates to the South of France, in order to oppose the Albigenses, and charged them to use all diligence for their discovery and conversion; but, if the obstinacy of the sectaries continued, to call in the aid of the civil power. The laws published, in 1220, by Frederick II. subjected the Albigenses to the penalty of death; and an edict, published in 1224, by the same emperor, gave civil force to the sentence of the Inquisitors.

384. As yet, however, a tribunal of Inquisition did not exist. The Council of Toulouse, held in 1229, may be regarded as having established and organized what is called the *Ecclesiastical Inquisition*. This Council provided against the spread of heresy, chiefly by the institution of special tribunals. It ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and denounce them to the civil and ecclesiastical authorities. In order to guard innocent persons against false and slanderous accusations, it provided, that no one should be punished as a heretic before having been declared such, by the bishop, or some properly authorised ecclesiastic.

385. The means employed by the ecclesiastical Inquisitors were preaching, exercises of piety, and other ordinary appliances of Christian

zeal. Comparatively but few heretics, and such only as had been convicted of acts of violence and open rebellion, were made to experience the extreme rigor of the law. The culprit, when found guilty, was handed over to the civil authority, with the invariable prayer that "he might be spared and not condemned to death." It is quite untrue that all those condemned for heresy and delivered up to the civil tribunal were punished with death. Very many were liberated, with a small fine or short imprisonment, and the amount of punishment was always proportioned to the offence. The Inquisition was gradually transferred from the bishops to the Dominicans, by whom it was introduced into almost all parts of Europe. As a matter of course, the institution became very odious to heretics, which not unfrequently resulted in the murder of the Inquisitor. Conrad of Marburg was assassinated in 1233; and St. Peter the Martyr, in 1252.

386. The Inquisition introduced in Spain, by Ferdinand and Isabella, was wholly different from that established by the Church. While the former was a purely political institution, designed for the punishment of Jewish and Moorish disloyalty, the latter was an ecclesiastical tribunal, and, in fact, a court of equity, protecting the innocent against false accusations, and offering pardon to the guilty ones. By their immense wealth, by their alliances with the most influential families, the Jews had become very powerful in Spain. A great part of the riches of the country had passed into their hands, and almost all Christians found themselves their debtors. They possessed exceptional privileges, such as the Christians did not enjoy; they formed a people within another people. Besides, proselytism, carried on by the Jews, had reached an alarming degree.

387. All this naturally aroused the hatred of the people against the Jewish nation. The well-founded fear of a union between the Jews and the Moors, the enemies of the monarchy, only heightened Spanish animosity. In 1473, the Jews even sought to obtain possession of the fortress of Gibraltar, the key of Spain. Still more odious, than the real Jews, were the Judaizing Christians, or "Maranos"—impure men—as they were contemptuously called by the people. A great many converts from Judaism were hardly sincere; they remained still secretly attached to their old religion. It was these pretended converts that the Inquisition punished, and not the real Jews. Many of them were found among the priesthood: even episcopal sees are said to have been sometimes usurped by these audacious hypocrites.

388. The indignant people, justly apprehensive of the danger which the Jews threatened to bring upon the nation, loudly demanded of the government to proceed with severity against the disguised

enemies of their country and religion. In 1481, Ferdinand and Isabella, after vainly trying milder means to arrest the progress of concealed Judaism, established the Inquisition throughout the Spanish dominions. The first judges of the tribunal were two Dominicans. The persons appointed inquisitors, though ecclesiastics, were employed not as servants of the Church, but as functionaries of the State; they received from their sovereigns their appointment and instructions. The grand inquisitors Thomas Torquemada (1483-98) and Didacus Deza (1498-1506) relied chiefly upon the authority of the State.

389. The expulsion of the Jews, in 1492, and of the Moors, in 1500, furnished the Inquisition with abundant occupation. The Jews had provoked their banishment by their brutalities and acts of violence; they were accused of defacing crucifixes, profaning sacred hosts, and even of infanticide. Many thousands submitted to baptism; but about one hundred thousand, preferring exile to conversion, left the country. On account of their repeated revolts the Moors, also, were offered the alternative either to become Christians, or to emigrate. The greater number remained and were baptized. To guard the "new Christians" against a relapse, both the "Maranos," and "Moriscos," or baptized Moors, were placed under the jurisdiction of the Inquisition.

390. Pope Sixtus IV. had confirmed the establishment of the Inquisition in Spain; but he soon had cause to complain of its practices. The Popes uniformly condemned the abuses and severity of the tribunal; they accepted appeals against the Spanish inquisitors, and in many instances interposed by absolving numbers of persons who fled to their clemency from the national judges. The cruelties of the Spanish Inquisition, however, have been greatly exaggerated, and the horrible excesses imputed to this tribunal by the lying Llorente¹ were not at all committed. The celebrated *Autos-da-Fe*, or Acts of Faith, which hostile writers have represented as monstrous fires, kindled for the burning of heretics, were, on the contrary, regarded in Spain as acts of mercy, rather than cruelty; they were a form of reconciling culprits to the Church, and were, as a rule, bloodless. But few of the inquisitorial processes terminated with the death of the accused.

1. "This writer was, in 1789, and the two following years, secretary of the Spanish Inquisition; but he was subsequently deprived of his office and sent to do penance in a convent, for breach of confidence; it being discovered that he had denounced to some philosophers the secrets which he was sworn to keep. On the invasion of the French, he attached himself to the interests of Joseph Bonaparte, who placed at his service the archives of the Inquisition, many of which he burned—a fact which betrays an apprehension that their examination would expose his misstatements. His history of the tribunal, although professedly composed from authentic documents, is a most malignant misrepresentation of its spirit and proceedings. It betrays a deadly hatred against the Catholic Church, the Pope, the religious orders, and the clergy generally, and a deep sympathy with the deistical clubs." Kenrick, *Primacy*, Ch. IX.

391. If we remember the number of persons burnt as witches in Germany alone, the number of criminals of various kinds condemned by the Inquisition in Spain cannot appear extravagant. These unfortunate persons were persecuted just as much in Germany as in Spain, and more mercilessly yet by Protestants than by Catholics. In the Protestant town of Nördlingen, in Bavaria, the population of which was estimated at the time at about 6000, no less than *thirty-five* witches were burnt within the years 1590-94. The reformer Beza reproaches the French Parliaments with negligence in the persecution of witches; and Walter Scott owns that, the more Calvinism extended in England, the more numerous became the trials for witchcraft. England was the last country in Europe to abolish the barbarous custom of burning at the stake, an instance of which occurred yet in the reign of George II. Catholics were the first to oppose the inhuman practice. Long before the Protestant Thomasius shook the belief in witches amongst his co-religionists, the Jesuits Adam Tanner and Frederick Spee had already done so amongst Catholics. The last witch burnt in Europe was sentenced in the Canton Glarus by a Protestant tribunal, as late as 1783.

SECTION LXVII. JOHN WYCLIFFE—THE LOLLARDS.

Precursors of the Reformation—John Wycliffe—Earlier Events of his Life—Animosity of Secular Clergy against the Mendicants—Wycliffe inveighs against the Clergy—His Poor Priests—Is summoned before the Primate—His Translation of the Bible—His Tenets on the Scripture and the Eucharist—Rising of the Commons—Synod at Lambeth—Death of Wycliffe—His Doctrines—His Condemnation—The Lollards—Their Petition—Measures for their Suppression.

392. The Englishman, John Wycliffe, and the Bohemian, John Huss, are sometimes styled, the Precursors of that great religious revolution, called the Protestant Reformation. For not only were they bitter opponents of the Church, and the champions of pure Presbyterianism, but their tenets regarding the Papacy, hierarchy, predestination, private interpretation of the Scripture, Sacraments, veneration of the Saints, and other Catholic doctrines and practices, were nearly the same as those propagated by the Reformers of the sixteenth century. English Protestants especially trace their origin to Wycliffe, and call him the "Father of the English Reformation."

393. John Wycliffe, a native of Yorkshire, was born about 1324. He made his studies at Oxford under Thomas Bradwardine, became a

Fellow of Merton College, and in 1361, Master of Balliol College, and Warden of Canterbury Hall, founded by Archbishop Islip. Shortly afterwards he was preferred to the Rectory of Fylingham, which, in 1368, he exchanged for that of Lutterworth, where he remained until his death. He soon made himself notorious by the haughty license with which he censured the doctrines of the Church and actions of his superiors. His rancor is said to have arisen from disappointed ambition, Wycliffe having failed to obtain the vacant see of Worcester.

394. Considerable ill-feeling was exhibited at the time by the masters and doctors belonging to the secular clergy against the friars of the different orders. The reputation and prosperity of the new Mendicant orders awakened the jealousy of their rivals. Fitz-Ralph, Archbishop of Armagh, who before his elevation to the Irish Primacy, had been chancellor of Oxford, openly accused the Mendicants of novel practices, maintaining that the poverty of Christ was not like that of the friars *voluntary*. Wycliffe took an active part in the controversy and went so far as to maintain that a life of mendicity was repugnant to the Gospel, and that to enter a Mendicant Order was to forego all hope of heaven. In 1366, he wrote against the payment of the annual tribute, which King John had granted to the Holy See. Some years after this, he went as one of the Royal Commissioners to Bruges to settle with the Papal Envoys the disputed question of "Provisions."

395. In 1372, having been made doctor of Theology, Wycliffe began openly to attack the hierarchy, particularly the Pope, whom he denied to be the Vicar of Christ and the Head of the Church militant. He inveighed against the beneficed clergy, the monastic, and now particularly, the Mendicant orders. He asserted that the laity could lawfully take away from the clergy their possessions if they judged that a bad use was made of them. The fanatical reformer led apparently an austere life, was meanly clad, and went even barefoot. He collected a body of fanatics, whom, under the name of "Poor Priests," he sent out to preach his doctrines throughout the country without the license, and even in opposition, to the authority of the bishops.

396. Meantime eighteen propositions, charging the author with heresy, had been selected from the writings of Wycliffe, and were laid before Pope Gregory XI. Wycliffe had already been summoned to answer for his doctrines before Bishop Courtenay in London. When he appeared, he was accompanied by the Duke of Lancaster, and Percy, the Lord Marshal. The insolent bearing of these two noblemen, caused the assembly to break up, and Wycliffe was allowed to withdraw. In consequence of a papal command, another assembly was held at Lambeth, to which Wycliffe was cited. But nothing was

effected. The weak primate, Sudbury, contented himself with simply forbidding the heretic to lecture or write on the subject in dispute.

397. But Wycliffe persisted in his defiance of the Church. Though ignorant of the Greek and Hebrew languages, he undertook the difficult task of translating the Vulgate Bible into English.¹ He rejected the deutero-canonical books, held that the Holy Scripture was the *only Rule of Faith*, and asserted the right of every Christian to explain and interpret its meaning. In 1381, he lectured on the Eucharist and gave great offence by his denial of Transubstantiation, which he declared to be contrary to Holy Writ, and propounded in its stead the tenet of "Consubstantiation." The chancellor, William Berton, called a council of twelve doctors, who declared the doctrine of Wycliffe new and heretical. Wycliffe was now debarred from teaching in the university.

398. In the same year occurred the terrible rising of the Commons. The itinerant preachers of Wycliffe, by their fanatical denunciations had considerably aided, if not produced, the general insubordination. Sudbury, the archbishop, was murdered. Courtenay, the new primate, lost no time in proceeding against the heresiarch. A provincial synod assembled at Lambeth, in 1382, formally condemned twenty-four propositions extracted from the writings of Wycliffe. The sentence was confirmed by the Pope, and Wycliffe was obliged to retire to his living in Lutterworth, where he died in 1384.

399. The doctrine of Wycliffe, as set forth in his most celebrated work, the *Dialogus*, is a rude compound of Pantheism, Fatalism, and Predestinarianism. He taught:—1. All is God; every creature is God; anything, the idea of which exists in the mind of God, is God himself.—2. Creation was but a necessary emanation of God, and whatever did take place, the evil as well as the good, took place by a law of necessity to which God himself is subject.—3. Some men are predestined to eternal glory, others to eternal damnation. The prayer of the latter availeth nothing.—4. In the ancient Church there were only priests and deacons; the episcopacy and other hierarchical degrees are the device of clerical ambition.—5. The Church of Rome is the synagogue of Satan; the election of the Pope by the Cardinals was introduced by the devil.—6. No bishop or priest in the state of mortal

1. Wycliffe's translation of the Bible was not, as some have maintained, *the first ever attempted*. "If histories be well examined," says Foxe, the Martyrologist, "we shall find both before the Conquest and after, as well before John Wycliffe was born or since, the whole body of the Scriptures by sundry men translated into this our country tongue." And the celebrated Sir Thomas More, an unquestionable authority, writes: "The whole Bible was, long before Wycliffe's days, by virtuous and well learned men translated into the English tongue and by good and godly people with devotion and soberness well and reverently read." BLUNT, "The Reformation of England," vol. I., pp. 504, 505. See also J. STEVENSON, "The Truth about John Wiclif," ch. iv.

sin can validly administer the sacraments. Laymen may confirm as well as baptize. Oral confession of sin is unnecessary.—7. The substance of the bread and wine is not changed in consecration, and the consecrated bread is not Christ's Body.—8. Worship of images is unlawful. To pray to the Saints is superfluous; many of those persons so called are in hell.

400. In 1411, a Council held in London, by Archbishop Arundel, condemned forty-five of Wycliffe's propositions. The Council of Constance, at which the great English Carmelite, Thomas of Walden, was present, in its eighth session confirmed the condemnation of the Wycliffite errors, and ordered the writings of the heresiarch to be burned and his remains to be removed from consecrated ground. The sentence was ratified by Martin V. and strictly carried out, in 1428, by Bishop Flemyng of Lincoln.

401. The "Poor Priests" founded by Wycliffe continued to excite the passions and prejudices of the populace against the Church and the clergy. Among these men Hereford, Patrington, Parker, Swinderby and Purvey, were conspicuous. The Lollards, as the followers of Wycliffe were called, soon became very turbulent and threatening. They circulated libels against the clergy, as gross as they were vague. In 1394, they presented to Parliament a remonstrance against the Papacy, celibacy, transubstantiation, auricular confession, pilgrimages, and capital punishment.

402. The audacity of the Lollards had the effect to unite both Lords and Commons in a petition to the king for legal redress. In 1401, the Act "*De Hæretico Comburendo*" was passed, which made death by fire the penalty for heresy. The first victim of this severe enactment was William Sawtre, the apostate rector of Lynn. John Oldcastle, commonly known as Lord Cobham, and several other Lollard leaders, were tried and executed, in 1417. During the reign of Henry V. (A. D. 1413–22), Lollardy was prosecuted with so much rigor as to become almost entirely extinct. The remaining Lollards in the sixteenth century united with the Anglican Church; in Bohemia their tenets were adopted by the Hussites.

1. See STEVENSON, *The Truth about Wiclif*, ch. v.

The same author (ch. viii., p. 187) says: "We begin at length to understand the cause of that startling rapidity with which Henry VIII. was able to carry into execution his plans for the establishment of the Reformation. England was prepared for it, and had for long expected it. Cranmer offered scarcely any doctrine to his countrymen which was a novelty to them. They had long maligned the Holy See, they had long renounced the doctrine of the Sacraments; the supremacy of the throne had long been familiar to them, and every other innovation as it followed was welcomed as an old, familiar friend. For long, the eyes of the crown and the greater lay lords had been fixed upon the property of the religious houses. We wonder that the Reformation did not happen a century before the time when it really occurred."

SECTION LXVIII. JOHN HUSS—THE HUSSITE WAR.

John Huss—Influence of the Principles of Wycliffe in Bohemia—University of Prague—Feuds between the Germans and Bohemians—Huss Rector of the University—His Excommunication—Former Friends—Banishment of Huss—At Constance—His Trial—His Doctrines—Refuses to retreat—Condemnation of Huss—His Execution no Breach of Faith—Jerome of Prague—Hussite Factions—Compact of Prague—"Utraquists and Sub-unists"—Bohemian and Moravian Brethren—Other Precursors of the Reformation—John Wesel—John Wessel—John van Goch—Herman Ruisswick—Jerome of Savonarola.

403. From England the heresy of Wycliffe was, about the beginning of the fifteenth century, transplanted into Bohemia, where John Huss became its chief propagator. Born about 1369, at Hussinecz, a Bohemian village, he was a man of great eloquence and an accomplished scholar. He became professor in the University of Prague, which was then in a most flourishing condition, confessor to Queen Sophia, and preacher in the chapel of Bethlehem, which had been founded, especially for the preaching of the Gospel to the poorer classes. Just at this time the writings of Wycliffe were brought from Oxford to Prague; they were perused with delight and avidity by Huss and his disciples. Among the most ardent advocates of the Wycliffite teachings were Nicholas Faulfisch and Jerome of Prague. Huss himself translated Wycliffe's *Trilogus* into Bohemian.

404. The University of Prague was at this time rent with feuds between the Germans and Bohemians: but hitherto the Germans, consisting of three nations—the Saxon, Bavarian, and Polish—had maintained the ascendancy. At their instance forty-five articles of Wycliffe were, in 1408, condemned by the University, and the reading of his works was prohibited by Archbishop Sbinko of Prague. This so irritated the Bohemian party that every means was employed to oust the Germans from the university. At length, Huss obtained from King Wenceslaus an ordinance giving special privileges to the Bohemian over the foreign nations. The Germans, to the number of thirty-thousand, left the city; a great part wandered to Leipsic and founded a rival university. Huss became Rector of the University of Prague; he now preached boldly and without reserve the doctrines of Wycliffe—doctrines subversive of all order, ecclesiastical and civil.

405. To forestall excommunication from the rightful Pope Gregory XII., Huss induced the king to recognize the authority of Alexander V.; Sbinko, the archbishop, also had to submit to the Pisan Pontiff. Having obtained a bull from Alexander V. for the suppression of the

Wycliffite doctrines, Sbinko ordered two hundred volumes of the English heresiarch to be burnt, then suspended and, finally, excommunicated Huss. The sentence was confirmed by John XXIII., and the city of Prague was placed under interdict so long as Huss should be allowed to remain there. But to this Huss paid no regard; he appealed from the Pope to a General Council, and continued to preach and pour forth his coarse and loose invectives against the Papacy, the hierarchy, and the clergy.

406. The excesses committed by the partisans and at the instigation of Huss, caused many of his former friends to withdraw from him. Chief among them were Stanislaus and Peter Znaim, Stephen of Palecz, Andrew of Broda, and Michael de Causis, who now turned against him and became his accusers. At the instance of King Wenceslaus, Huss for a time left Prague; he withdrew to the protection of some Bohemian nobles who were friendly to him, and employed himself chiefly in writing various works, some in Latin, some in his native tongue which spread with rapidity. His retirement served only to inflame the anger of his partisans; the infection of his errors soon spread throughout Bohemia, and was propagated by Jerome of Prague throughout Poland and Moravia.

407. The Council of Constance having meanwhile assembled, Huss, who had appealed to a General Council, was prevailed upon to appear before that assembly by the emperor Sigismund. Provided with a safe-conduct, which secured to him protection while on his journey and liberty in pleading his cause, Huss entered Constance. He was welcomed by John XXIII., who even absolved him from excommunication, restraining him only from preaching and saying Mass. For some time Huss was allowed to converse freely with all. But as he continued to say Mass and to preach to the people, he was finally placed under custody.

408. Huss had three public hearings before the Council. Thirty articles, extracted chiefly from his "Treatise on the Church," were condemned. In this work the heresiarch asserts:—1. The one holy and universal Church consists wholly of the predestined. None but the elect can belong to the Church of Christ.—2. Peter never was the Head of the holy Catholic Church. The Papacy owes its origin to imperial favor and authority.—3. A priest though excommunicated, provided he believes the sentence unjust, ought to continue to preach and exercise his functions, in spite of the ecclesiastical prohibition.—4. The claim of the Church to the obedience of her members is a pure invention of priests and contrary to Holy Scripture.—5. No ruler, spiritual or temporal, has any power and jurisdiction, if he be

in mortal sin. Huss admitted to the day of his death many Catholic doctrines which Wycliffe had rejected, such as the Real Presence, the Sacrifice of the Mass, and some others.

409. Huss was called on to retract his doctrines. His former friends, Stephan Palecz and Michael de Causis, cardinals and bishops, and even Emperor Sigismund earnestly besought him to make at least a modified disavowal of his errors. But his indomitable obstinacy frustrated every well-meant endeavor. At length the Council solemnly declared him an obstinate heretic, degraded him from the priesthood, and transferred him to the civil authorities. In accordance with the penalty of civil law which made heresy punishable with death, Huss was burnt at the stake, July 6, 1415. His friend, Jerome of Prague, met with a similar fate the following year.¹

410. The news of the death of Huss incited his followers in Bohemia and Moravia to a furious religious war. They raised an insurrection in Prague and stormed the houses of Catholics who were opposed to Huss; they ill-treated, and even murdered priests, who refused to administer the chalice to the laity. *Utraquism*, or Communion under both kinds, became their distinctive characteristic, and the chalice was adopted by them as the symbol of their cause. In 1419, they rose in arms against the imperial government. Nicholas Hussinecz and John Ziska placed themselves at the head of the insurrection. Terrible excesses were committed by the Hussites; during a war which lasted thirteen years, they indiscriminately murdered priests and monks, and laid a great number of churches and convents in ashes and many cities waste. All Bohemia was soon in the hands of the rebels. Several crusades were sent to the aid of the emperor Sigismund, but with no result; the imperial troops fled in dismay before the fury of the fanatical Hussites, who carried their ravages even into Austria, Hungary, and Germany. The name of Ziska became a terror to the neighboring nations.

411. After the death of Ziska, in 1424, the Hussites became divided into four conflicting parties—the *Taborites* under Procopius the Elder; the *Orphans* under Procopius the Younger; the *Horebites*

1. The execution of Huss cannot rightly be looked upon as a breach of the safe-conduct granted to him by the emperor. This safe-conduct, as the tenor of the document shows, guaranteed protection and assistance in coming to Constance and a fair trial before the Council; but it did not, nor could exempt him from punishment if found guilty. It was never understood either by the emperor or by Huss himself, to bar the sentence of the Council, to which the latter had appealed, and to whose decision he had expressed his willingness to submit even though it should decree the punishment of heretics. Even the Hussite nobles, in their bitter and violent address to the Council of Constance, make no mention whatever of any violation of the safe-conduct. It was only at a later period that this charge was brought forward by the Hussites.—It is historically untrue that the Council of Constance enacted a decree declaring that *no faith was to be kept with a heretic*. The decree referred to, only declares that the Church has an inherent and wholly independent jurisdiction in the exercise of which she cannot be restrained by even the emperor's special enactment, adding, however, that a prince is bound to strictly keep his promise unless by so doing he would violate the right of another.

and *Calixtines*. After much negotiation the Synod of Basle succeeded in reconciling the more moderate Calixtines. By the *Compact of Prague*, in 1433, the Synod conceded to them Communion under both kinds, besides several reforms on certain points of discipline. The Taborites and Orphans, however, rejected the Compact and continued their incendiary course till 1434, when they suffered a crushing defeat near Prague and the two Procopiuses were killed. By the treaty of Iglau, in 1436, the greater number of them returned to the unity of the Church. The united Hussites went under the name of *Utraquists*, while the Catholics who adhered to the old discipline of the Church, were called *Subunists*, or communicants under one kind. Nevertheless, a great number of the Hussites continued in their separation from the Church until the preaching of the eloquent St. John Capistran—between 1451 and 1453—effected a general reconciliation. Only a small remnant of extreme Hussites persisted secretly in their schism, and formed the sect known under the name of *Bohemian* and *Moravian Brethren*.

412. There were other heresiarchs and zealots of less note who are sometimes, though some of them unjustly, reckoned among the forerunners of the Reformation, namely John Wesel, John Wessel, John van Goch, Herman Ruiswick, and Jerome of Savonarola. *John We el*, a professor at Erfurt, inveighed against the hierarchy, rejected transubstantiation and indulgences, and denied the right of the Church to expound the Scriptures, which, he asserted, belonged to Christ. He was sentenced to confinement in the Augustinian monastery at Mentz, in 1479, where he died two years later. His contemporary, *John Wessel*, a native of the Netherlands, although imbued with principles of a false mysticism and often inaccurate and ambiguous in his expressions, was by no means an avowed heretic. The errors imputed to him must be ascribed to the stubborn persistence of the Protestants in claiming him as a forerunner of Luther.

413. Another Netherlander, *John van Goch*, asserted that Christianity had been adulterated by error, a defect which it was his mission to correct. He rejected tradition and religious vows, and was the first to advance the erroneous doctrine of justification by faith alone. He died, in 1475. *Herman Ruiswick*, likewise a native of the Netherlands, asserted the eternity of matter, and denied the creation of the angels by God, the existence of hell, and the immortality of the human soul. Christ was to him an impostor, the Christian religion a fraud, and the Bible a book of fables. He was burned at the stake, in 1512.

414. The well-meaning, but overzealous and eccentric Jerome of Savonarola, a Dominican, does not at all deserve to be numbered

among the precursors of the Reformers. A severe censor of morals, Savonarola appears to have been actuated by the best of intention in denouncing the corruptions of the age; but his eccentric and violent temper carried him beyond the bounds of moderation. He never deviated, in the least, from the Catholic faith, and always maintained that, whosoever separates himself from the Roman Church, separates himself from Christ. His greatest fault was disobedience to the Church and disregard of her censures. Savonarola, with two other Dominicans, was sentenced to death and executed by order of the Florentine Council, in 1498.

CHAPTER V.

CONSTITUTION AND DISCIPLINE.

SECTION LXIX. RELIGIOUS LIFE.

Preachers of Penance—St. Anthony of Padua—St. Vincent of Ferrer—St. John Capistran—St. Bernardin of Siena—Scandals and Abuses—Morality of Monasteries—The Episcopacy—Monuments of the Faith—Saints of this Epoch.

415. Whenever the Church found herself in embarrassing straits, she always received the promised help from God. Thus, when, in this Epoch, schism and numberless heresies seemed to threaten her very existence, and a wide-spread relaxation of morals had crept in amongst all classes, Divine Providence raised up powerful preachers of penance, who, travelling from place to place, and from country to country, aroused thousands out of their fatal lethargy. Among the most eminent preachers of those times may be reckoned St. Peter Damian, St. Yves of Chartres, Hildebert of Mans, Godfrey of Bordeaux, Nicholas de Clemangis, John Gerson, John Tauler, Henry Suso, Gabriel Biel, but above all St. Bernard of Clairvaux, and the great founders of Religious Orders, St. Norbert, St. Francis of Assisi, and St. Dominic.

416. The members of the Mendicant Orders, especially, devoted themselves to preaching and to the instruction of the people. St. Anthony of Padua preached with wonderful success in Italy, France, and Spain. "His Sermons," says his biographer, "were flames of fire, impossible to withstand, which aroused numbers of sinners and crimin-

als to penance." He died at the age of only thirty-six, in 1231. St. Vincent Ferrer, a Dominican, was the most conspicuous preacher of his age. He travelled not only through Spain, France, Italy, and a part of Germany, but, at the invitation of the English king, Henry IV., he preached also in the chief towns of England, Scotland, and Ireland. Everywhere enormous crowds, sometimes as many as 80,000, gathered around him. He converted a prodigious number of Jews and Mohammedans, heretics and schismatics. He knew only Spanish and Latin, but, when preaching in his native language, he was understood by men of all nations. He died in 1419.

417. A like zeal and power in preaching characterized St. John Capistran, a Franciscan. He traversed Italy, Austria, Moravia, Bohemia, Hungary, Poland, and part of Germany, everywhere preaching with wonderful fruit. He received the abjuration of 11,000 Hussites. To his zeal and eloquence principally, is ascribed the great victory, which, in 1456, the Christians, under the gallant Hunniades, gained at Belgrade, over Mohammed II. St. Capistran died the same year. His contemporary, St. Bernardin, of Siena, deserves also special mention, as a preacher of penance. He preached in nearly all the cities of Italy, and the effect which his sermons everywhere produced, is said to have been indescribable. He died, in 1444.

418. Abuses and scandals have at all times occurred in the Church. They existed in the time of the Apostles, and continued to exist in every subsequent age. Such disorders, however, should be put to the charge of human frailty and perversity; they can furnish no argument against the Church, whose Founder plainly forewarned His followers that "Scandals must needs come, though woe to those by whom they come." Scandals and abuses can never justify revolt against the Authority of the Church which rests, not on the personal merits of those who exercise it, but on the commission of Christ, who imparted it. St. Augustin says: "When, either through the neglect of prelates, or by some necessity, or through unknown causes, we find that wicked persons are in the Church, whom we cannot correct or restrain by ecclesiastical discipline, let not the impious and destructive presumption enter our heart that we should imagine ourselves obliged to separate from them."

419. Notable as the disorders may have been in many places, during this Epoch, they were far from being as general and as enormous as they have been represented. There were many illustrious examples of purity and perfection, among the clergy and laity. In the cloister, especially, there were many who were zealous and faithful to their vocation. To this, even Luther bears witness, when he says: "I

have seen many Popish monks who with much zeal did great and hard works, in order that they might become just and obtain salvation."

420. We meet, it is true, in contemporary ascetical writers, with many severe censures of the lives of the monks in those times. "But it is to be observed," says Blunt, a learned Protestant historian, in his "Reformation of the Church of England" (Vol. I. p. 354) "that such censures were generally aimed at something very different from what we understand by immorality or irreligion. When ascetical censors complained that the monks were wanting in religion, it was the *religio* of the monastery and the rule of the Founder that they had in view: when that they were wanting in devotion, it was in that exalted devotion of Saints, to which few persons in ordinary life ever attain: when that they were self-indulgent, it was in such self-indulgence as failing to wake for the choir service of the night-hours, or taking a morsel of meat during long bread-and-water fasts: when that luxury was overwhelming the monastic system, it was because the guest-house was too sumptuous in its hospitality, or the straw mattresses of the monk's cells made somewhat less hard than formerly. The censures of ascetical writers must, therefore, be understood according to their original intention, and laxity in respect to ascetic discipline must not be confounded with what is understood by the Christian world at large, as luxury or laxity of morals. 'Bloated monks' are a common Protestant ideal, but they to whom the term was applied were probably no more commonly degenerated as monks than the 'bloated aristocracy' of a republican ideal are commonly degenerated as gentlemen."

421. Wars, civil dissensions, and the intrusion by secular rulers of unworthy men into episcopal sees, had concurred to produce an alarming decay of ecclesiastical discipline and a lamentable relaxation of morals; many ecclesiastics were found wanting in those virtues, which their sacred calling required. But in spite of all passions, faith was still living: there still existed a deep reverence for religion and its ministers. Notwithstanding the frequent obtrusions of unworthy prelates by the secular rulers, the Church possessed within her pale a great number of excellent bishops who were faithful shepherds of their flocks, and who, by their many virtues, shed great lustre upon the episcopate. This was particularly the case in the fifteenth century.

422. We meet at this period with such eminent men as St. Laurentius Justinian, first Patriarch of Venice, (d. 1455); St. Antoninus, archbishop of Florence (d. 1459); Cardinal Nicholas de Cusa, bishop of Brixen (d. 1464); John von Dalberg, bishop of Worms; John Rhode,

archbishop of Bremen; Cardinal Matthew Lang, archbishop of Salzburg; Cardinals John Kempe and Thomas Bouchier, successively archbishops of Canterbury; Cardinal George d'Amboise, archbishop of Rouen; the illustrious Cardinal Francis Ximenes, archbishop of Toledo, and a host of others who were models of faithful pastors, distinguishing themselves by their piety and learning, as well as by their great zeal for the furtherance of faith, morality, and education.

423. To see in what manner faith influenced men's hearts, and moved them to great deeds, we have but to recall the numberless religious, educational, and charitable institutions which were founded during this Epoch. The great number of monasteries, schools, and universities founded everywhere during those times are imperishable monuments of a living faith. And the stately basilicas and cathedrals of Italy, France, Spain, Belgium, Germany, and England, most of which were built or commenced in this Epoch; the interior richness of the churches, and the splendor with which the divine offices were celebrated—all this must excite our admiration, as bearing witness to the deep piety and living faith of those ages, as well as to the salutary and fruitful power which the Church then possessed over the minds of men. "If we consider," says Hurter in his *Life of Pope Innocent III.*, "the number of such buildings that were begun and completed during the course of one single century, principally by bishops and their chapters, the question at once occurs to us: How was it possible? Where could the money have come from? History gives us the answer. Through cheerful co-operation, and an heroic devotion, of which faith was the moving power. He that could give nothing else, could at least give himself, that is, could give his labor freely."

424. But the most glorious proof of the true spiritual life in this age were the many great Saints then flourishing in the Church. In the fourteenth and fifteenth centuries, we find, besides those mentioned elsewhere, St. Andrew Corsini, bishop of Fiesoli; St. John Nepomucen, who, because he would not violate the seal of confession, was drowned by order of the Emperor Wenceslaus, in 1383; St. John Columbini, founder of the Jesuati; St. Agnes of Monte Pulciano; St. Juliana Falconieri; St. John Cantius, a secular priest; St. John of Sahagun; St. Didacus; St. Casimir and St. Ferdinand, the former a prince of Poland, the other of Spain; St. Elisabeth, queen of Portugal; St. Joanna of Valois, queen of France and foundress of the order of the Annunciation; with a bright array of others, in every state of life, whose memories adorn the sanctuary of the Church.

425. The power of divine Grace was manifested, in a special manner, in St. Elisabeth of Thüringen, the mother of the poor (d. 1231);

in the holy abbesses, Hildegardis, Mechtildes, and Gertrude; in St. Angela of Foligni; in the Seraphic Catharine of Siena (d. 1380); St. Bridgit of Sweden, foundress of the Bridgittines, or Order of our Saviour (d. 1373), and her sainted daughter Catharine of Sweden; in Joanna d'Arc, the heroic Maid of Orleans (d. 1431); in St. Colette, who founded a stricter branch of the Poor Clares (d. 1435); in St. Frances of Rome, foundress of the Collatines, or Oblates (d. 1440); in St. Catharine of Bologna (d. 1463), and in St. Catharine of Genoa (d. 1510). In Switzerland, the Blessed Nicholas of Flüe (d. 1487) led a life so holy and so nearly emancipated from all human needs, that man's science entirely fails to explain even its possibility.

SECTION LXX. ECCLESIASTICAL LEGISLATION—PENITENTIAL DISCIPLINE—STUDY
AND VERSIONS OF THE BIBLE.

Decretum Gratiani—Other Collections of Decretals—Cessation of Public Penance—Indulgences—Jubilee—Annual Confession and Communion enforced—Communion under one Kind—Festival of Corpus Christi—The Bible—Its Reading recommended—Perverted Use of Vernacular Bibles—Restrictions with regard to Vernacular Versions—Early and Mediaeval Translations.

426. As the jurisdiction of the ecclesiastical tribunals extended to a variety of persons and causes, it became necessary to establish a uniform system for the regulation of their decisions. Hence, Gratian a Benedictine monk and professor of Canon Law at Bologna, published, in 1151, his celebrated Manual, entitled "*Concordantia discordantium Canonum*," but which is now commonly known as the *Decretum Gratiani*. The work is divided into three parts, treating respectively of ecclesiastical persons, ecclesiastical judicature, and the Liturgy of the Church. Gratian's collection, though never receiving the formal approbation of the Holy See, acquired great authority in the Schools, and superseded all other collections in the West. It fell short, however, of what was required, in the progress of ecclesiastical judicature.

427. Hence, Pope Gregory IX. caused the "Five Books of Decretals," which bear his name, to be published by St. Raymond of Pennafort, in 1233. These consist almost entirely of decretals, issued by the Popes from the time of Gregory I. to that of Gregory IX. himself. Boniface VIII., in 1298, added a "Sixth Book of Decretals," containing Papal Constitutions, promulgated since the pontificate of Gregory IX. New collections of Papal Constitutions were published by subsequent Pontiffs under the name of "*Clementinae*," containing

the decretals of Clement V., and of "Extravagantes" of John XXII., which contain the constitutions of that Pontiff.

428. During this Epoch, the rigor of penance was greatly relaxed; the imposition of public penance, though still in use, became less frequent, till at length it wholly disappeared. The ancient penitentiary discipline was no longer enforced. If a penitent gave tokens of sincere sorrow, he was granted absolution before the performance of penance. Remission of the canonical penalties was freely granted, or such penalties were commuted into works of piety, *e. g.* prayers, fastings, and almsdeeds. As a rule, however, those remissions, or *Indulgences*, were partial.

429. *Plenary Indulgences* were first granted to the Crusaders. Thus, Pope Urban II., in the famous Council at Clermont, offered a general remission of penance, or plenary indulgence, to those who joined the Crusade. Later on, Plenary Indulgences were given also to those who, in making pilgrimages to holy places, complied with the prescribed conditions. The Great Indulgence of the *Jubilee* was accorded first by Boniface VIII., in 1300. On this occasion, two hundred thousand pilgrims are said to have visited the holy shrines at Rome, while at the next great Jubilee, granted by Clement VI., in 1350, the number of pilgrims is reported to have reached a million. Urban VI. in 1389, reduced the cycle of the Jubilee to thirty-three years, and Paul II., in 1470, to twenty-five.

430. To bring out more clearly the Catholic doctrine of the Real Presence in the Eucharist, the Fourth Lateran Council adopted the word *Transubstantiation*, defining that at the Consecration of the Mass the substance of bread and wine is entirely changed into the substance of the Body and Blood of Christ. The same Council made annual confession obligatory on all Christians having attained the use of reason, and established the rule of communicating at least once a year, and that about Easter time. To guard the Blessed Sacrament from irreverence, and to counteract the error of certain heretics who held that Christ is not received whole and entire under either species, the custom was introduced, in the Latin Church, of administering Holy Communion under the species of bread alone. The Council of Constance, to meet the errors of the Hussites, made this custom of universal obligation in the West.

431. The revelation made to B. Juliana, a holy religious of Liege, caused Robert, bishop of that city, to institute the Festival of *Corpus Christi*, which he ordered to be kept throughout his diocese. Moved by the miracle of Bolseno, and by the desire to promote the devotion to the Blessed Eucharist, Urban IV., in 1264, commanded the celebra-

tion of the Festival throughout the Church; and Clement V., in 1311, assigned its observance to Thursday following Trinity Sunday. At the bidding of the Pope Urban IV., St. Thomas of Aquin composed the beautiful Office of the Blessed Sacrament, which is still used in the Church.

432. Believing the Sacred Scriptures to be divinely inspired writings, the Church, at all times, recommended their perusal and study to the people. In no instance did the Church ever prohibit the reading of the Bible in the *original text*, or in *authentic versions*; neither did she ever forbid translations to be made into the language of any country. But when the heresies of the Waldenses and Albigenses arose, there was danger from corrupt translations. These heretics appealed to the Bible, in justification of their assaults upon civil and ecclesiastical authority, and insisted that the people should judge the Church by their own interpretation of the Scripture. These evils elicited restrictions from the Councils of Toulouse (1229) and Tarragona (1234) with regard to vernacular versions. "The lawless political principles of Wyckliffe," says Blunt, "and the still more lawless ones of his followers, created a strong prejudice against vernacular translations of the Scriptures, on the part of the rulers of England, both in Church and State. The Bible was quoted in support of rebellion and of the wildest heresy." (Reform. of Church of England I. 504).

433. That the Bible was scarce, or its reading neglected, is historically untrue. "There has been much wild and foolish writing," the same author observes, "about the scarcity of the Bible in the age, preceding the Reformation. It has been taken for granted that Holy Scripture was almost a sealed book to clergy and laity, until it was printed in English by Tyndale and Coverdale, and that the only real source of knowledge respecting it, before them, was the translation made by Wyckliffe. The facts are that the clergy and monks were daily reading large portions of the Bible, and had them stored up in their memory, by constant recitation: that they made very free use of Holy Scripture in preaching, so that even a modern Bible-reader is astonished at the number of quotations and references contained in mediæval sermons: that countless copies of the Bible were written out by the surprising industry of cloistered scribes: that many glosses or commentaries were written which are still seen to be full of pious and wise thoughts: and that all laymen who could read were, as a rule, provided with their gospels, their psalters, or other devotional portions of the Bible. . . . The clergy studied the word of God, and made it known to the laity: and those few among the laity who could

read had abundant opportunity of reading the Bible either in Latin or in English, up to the Reformation period." (Ibid. p. 501).

434. It has been asserted by Protestants that Wycliffe's and Luther's translations of the Scriptures first made them accessible to the laity. This is not true. Long before these publications, there existed translations of the Bible in almost every language spoken in Christendom. The celebrated Sir Thomas More assures us that there were English versions of the Bible, long prior to Wycliffe and Tyndale. Between the invention of printing by John Guttenberg, about the middle of the fifteenth century, and Luther's outbreak, no less than fifteen editions of the whole Bible, to say nothing of portions, were issued in High German, and five in Low German. In Italian, eleven complete editions of the Bible appeared before the year 1500; and more than forty editions are reckoned before the appearance of the first Protestant Italian version. An equally large number of translations in the French language appeared during the same period.

SECTION LXXI. NEW RELIGIOUS ORDERS.

New Orders—Decree of Fourth Lateran Council—Congregation of Cluny—Peter, the Venerable—Order of Grammont—Carthusians—St. Bruno—Cistercians—St. Robert—St. Bernard—Premonstratensians—St. Norbert—Order of Fontevrault.

435. No period in ecclesiastical history witnessed the rise of so many new religious orders as the present one. These in part adopted the Rule of St. Benedict, or that of St. Augustine, adding to it particular constitutions; or chose for themselves another rule suited to the needs of their age and the special end for which they were founded. The large number of orders already existing caused the Fourth Lateran Council, in 1215, to forbid the founding of any new orders. Yet the same period gave birth to a new class of orders, the Mendicants—Franciscans, Dominicans, Carmelites, and Augustinian Hermits—who were destined to sustain by example, preaching, and education the cause of the Church, which then was menaced by numerous heresies.

436. The *Congregation of Cluny*, this celebrated branch of the Benedictine Order, began rapidly to decline under the lax rule of Abbot Pontius; but his successor, Peter, the Venerable, the contemporary and friend of St. Bernard, restored it to its primitive rigor and reputation. Two thousand monasteries recognized him as their superior. Popes Gregory VII., Urban II., and Paschal II. had been

monks of Cluny. The schismatic attitude of Abbot Hugh III., who was a partisan of the antipope Octavian, led to much confusion and relaxation of discipline. The famous monastery of Monte Cassino, whence proceeded so many distinguished men and eminent ecclesiastics, also had lost much of its former reputation.

437. *Order of Grammont.* The Order of Grammont, so called from "Grand Mont," near Limoge, in France, whence it took its origin, was founded by St. Stephen of Tigerno, in Auvergne. It received the approbation of Pope Gregory VII. Stephen, who died in 1124, adopted for his order the Benedictine Rule; he enjoined moreover the observance of absolute poverty, forbidding the community to receive or hold any estates or possessions whatever. Stephen of Lisiac, the fourth prior, framed for the order a new rule, which was approved by Clement III., in 1188. In 1317, Pope John XXII. reformed the rule and raised Grammont to the rank of an abbey, which then had under it thirty-nine priories.

438. *Carthusians.* The founder of the Carthusian Order was St. Bruno of Cologne. With six companions, Bruno retired into the desert of Chartreuse, near Grenoble, and there laid the foundation of his new order. This was in 1086. Following the Benedictine Rule, the Carthusians were known for the severity of their discipline. They lead a contemplative life and devote a portion of their time to manual labor. Bruno was summoned to Rome by Urban II., who had been his pupil. After founding two new convents in Calabria, he died in 1101. Guigo, the fifth prior of the Chartreuse, made a collection of the customs and statutes, observed by the Carthusians.

439. *Cistercians.* Of the illustrious Order of Cistercium (Citeaux) St. Robert of Molesme is regarded the founder. Robert left the monastery which he had founded at Molesme, and with twenty zealous monks retired into the thick forest of Citeaux, where he formed a new order. This was in 1098. Being recalled after a time to Molesme, he left Citeaux under the direction of Alberic. After Alberic's death in 1109, Stephen Harding, an Englishman, became abbot. It was he who drew up the first code of Cistercian statutes which received the approbation of Calixtus II., in 1119. The austerities practised at Citeaux seemed at first to threaten the community with extinction. The accession of St. Bernard with thirty young men, mostly of noble birth, gave it new life. The order now began to flourish. Within the next three years, the four famous monasteries of La Ferté, Pontigny, Clairvaux, and Morimond were founded. By the middle of the twelfth century, the number of abbeys had increased to five hundred;

a century later to eighteen hundred. A monastery of Cistercian nuns was founded by Abbot Stephen, in 1125. St. Robert died, in 1110.

440. *Premonstratensians*. About the same time, 1119, St. Norbert founded his order of regular canons in the valley of Premontre, near Laon. Norbert gave to his followers the white habit and the Rule of St. Augustine, with certain constitutions framed by himself, and enjoined on them study, the office of preaching, and the care of souls. The order, which was approved by Pope Honorius II., in 1126, extended itself throughout Europe, and its labors were especially blessed in Germany and the Northern kingdoms. There were at one time a thousand Premonstratensian abbeys. St. Norbert died archbishop of Magdeburg, in 1134.

441. *Order of Fontevrault*. This order was founded by Robert of Abrissel, in 1094. Robert was professor of theology at Paris, and coadjutor to the bishop of Rennes; but divesting himself of these employments, he retired into the forest of Craon and built a monastery at La Roe. Urban II. confirmed his institution and, appointing him apostolic missionary, ordered him to preach the First Crusade. In 1100, Robert founded at Fontevrault, on the Vienne, two monasteries—one for men, the other for women—and gave their inmates the Rule of St. Augustine for their guidance. He dedicated his order to the glory and honor of the Blessed Virgin; and following the example of our Lord, who, when dying, committed St. John to the care of His Mother, he placed all his convents, including those of men, under the jurisdiction of the abbess of Fontevrault. The order was approved by Pope Paschal II., in 1113, and soon spread over the continent of Europe. It numbered several thousand monks and nuns at the death of the founder, in 1117.

SECTION LXXII.—THE MENDICANT ORDERS.

Mendicants—St. Dominic—His Mission to the Albigenses—His Order of Preachers—Tertiary Order of St. Dominic—St. Francis of Assisi—His Order—Poor Clares—Third Order of St. Francis—Carmelites—Augustinian Hermits—Servites—St. Juliana Falconieri—Minims—St. Francis of Paola.

442. To crush the dangerous errors of the Albigenses and other sectaries, who contemned the authority of the Church, declaring her sinful and corrupt, apostolic men were needed, who should by word and example win back the erring, and who, to outward poverty and austerity of life, should unite the most perfect faith and loyalty to the Church. Such men God now sent by means of the Mendicant Orders.

These are distinguished from the earlier orders by their object as well as by their rule. To a life of contemplation they unite an active course of teaching and preaching; and not the individual members only, but the communities also live on alms, whence they are called *Mendicant*, or begging, orders.

443. *Dominicans.* The founder of this celebrated order, St. Dominic, was born, in 1170, in Spain. After completing his studies, he was ordained a priest by Diego, bishop of Osma. Soon after being appointed canon, he preached with great power and success in many places. In 1204, he accompanied his bishop, who was a man of great earnestness and piety, on a mission to France. The southern provinces of that country were then infected with the heresies of the Albigenses. With the sanction of Pope Innocent III., Diego and Dominic devoted themselves to the conversion of these heretics. The former being obliged to return to his diocese, Dominic continued the mission alone with much zeal and fruit. It was then that our saint propagated the use of the Holy Rosary, which was revealed to him in a vision by the Blessed Virgin.

444. After spending ten years in this toilsome mission, St. Dominic, in 1215, founded a new order, the chief object of which should be to furnish to the Church zealous preachers and missionaries for the instruction of the faithful, and the conversion of the heretics. He selected the Rule of St. Augustine for the use of his order, adding certain statutes, which were borrowed chiefly from those of the Premonstratensians. The habit which he gave to his religious was a white tunic and scapular, with a long black mantle from which they were called "Black Friars." Pope Honorius III., in 1216, approved the new society under the title of "Preaching Friars" (*Fratres Praedicatorum*). The same Pontiff appointed Dominic "Master of the sacred Palace" (*Magister sacri Palatii*), which office to this day is held by a member of the order.

445. About this time also St. Dominic founded an order for women, to whom he gave the rule of the Friars, and a Tertiary Order (*Ordo militiæ Christi*) for people living in the world. St. Catharine of Siena, and St. Rosa of Lima both belonged to this Third Order. The order of the Preaching Friars spread everywhere; in 1221, it numbered already sixty convents, which were divided into eight provinces. Whilst missionaries of this order were preaching the Gospel with much zeal and fruit to both Christians and heathen, many of their brethren were laboring as professors and teachers in the universities and public schools. St. Dominic died, in 1221, leaving his order firmly planted in Europe. This order has contributed to the Church,

besides countless Saints, three Popes, sixty cardinals, about a hundred and fifty archbishops, and upwards of eight hundred bishops.

446. *Franciscans.* This order is named after its founder, St. Francis of Assisi, who was born in 1182. When twenty-five years old, Francis left his father's house to embrace a life of strict poverty. Many disciples soon gathered around him, and their numbers induced him to draw up for them a common rule of life, of which absolute poverty is the essential principle. Not only were the individual members forbidden to hold any property whatever, but neither could they hold any as a community, and were wholly dependent for their subsistence on the charity of the Christian people. The habit which Francis gave his followers was a gray gown of coarse cloth, with a cowl attached to it, whence they were also called "Gray Friars." Honorius III. solemnly confirmed the order, in 1223.

447. The new order founded by St. Francis made wonderful progress. The little chapel of our Lady of the Angels, called *Portiuncula*, near Assisi, became its central house. From this humble beginning thousands of monasteries were planted in all parts of Christendom. At the first general chapter, held at Assisi in 1219, upwards of five thousand friars were present. Besides his order for men, St. Francis founded one also for women, commonly called *Poor Clares*, after St. Clara of Assisi, who was the first of her sex to embrace this manner of life. In 1224, St. Francis gave a written rule to St. Clara and her community, which was approved by Innocent IV, in 1246. Within a few years the order had spread in Italy, France, and Spain. In addition to these two orders, St. Francis founded the Third Order, for persons living in the world and desirous of sharing the privileges and graces of the religious state. St. Louis IX. of France, and St. Elisabeth of Hungary both belonged to this order. St. Francis, after receiving the sacred stigmata, or marks of our Lord's Passion, died in 1227.

448. *Carmelites.* A crusader, Berthold of Calabria, is regarded as the founder of the Carmelite Order. With a few companions, he retired, in 1156, to the Mount of Carmel, in Palestine, where they lived as hermits in separate cells. The increasing number of his followers made it necessary to build a monastery. The rule composed for the use of the order by Albert, patriarch of Jerusalem, was approved by Pope Honorius III., in 1226. The conquest of Palestine by the Saracens, made it impossible for the Carmelites to live there in peace; they passed into Europe and established themselves in various countries. In 1247, Innocent IV. confirmed them as a Mendicant Order under the title of "Order of Friars of our Lady of Mount Carmel." From their

white cloak and scapular, they became popularly known as "White Friars." Under St. Simon Stock, an Englishman, its sixth General, the order was rapidly extended. To this saint is ascribed the introduction of the Scapular.

449. *Augustinian Hermits.* These Hermits regard the great St. Augustine of Hippo as their patron and the composer of their rule, if not as their founder. In 1256, Pope Alexander IV. united several existing religious communities under the title of "Hermits of St. Augustine," giving to them the rule ascribed to that Father. Lanfranco Sestola of Milan became their first General. They were regarded as friars, and Pius V. aggregated them to the other Mendicant Orders, in 1567.

450. *Servites.* The "Order of the Servants of the Blessed Virgin," commonly called Servites, owes its origin to the zeal and piety of seven Florentine merchants. After distributing their goods to the poor, they retired to Monte Senario, near Florence, where they dwelt in cells as hermits. This was in 1233, which is regarded as the date of the foundation of the order. They subsequently became a monastic community under the special patronage of the Blessed Virgin. They adopted the Augustinian Rule, and for their habit a black tunic with a scapular and cape of the same color. Under St. Philip Beniti, the fifth general, the order spread rapidly, chiefly in Italy and Germany. St. Juliana Falconieri is regarded as the foundress of the Servite Third Order. The Servites were approved by Alexander IV., in 1255. Innocent VIII. declared the Servites a Mendicant Order, bestowing on them the privileges enjoyed by the other Mendicants.

451. *Minims.* This name is commonly given to the religious of the order of Minim-Hermits, founded by St. Francis of Paola, about the year 1436. The rule of this order surpasses even that of the Minorites, or Franciscans, in austerity; to the usual three monastic vows, St. Francis added as a fourth, perpetual Lent and abstinence, not only from meat, but also from eggs and milk. In 1473, Pope Sixtus IV. gave his sanction to the new congregation, and named Francis its first superior-general. In 1495, Pope Alexander VI. formally confirmed the community as a Mendicant Order under the title of "Minim-Hermits," giving it all the privileges possessed by the Mendicant Friars. Notwithstanding its extreme severity, the order spread rapidly through Italy, France, and Spain; within a few years it numbered four hundred and fifty convents for men, and fourteen for women. St. Francis, who died in 1507, was canonized in 1519 by Leo X.

SECTION LXXIII. MILITARY ORDERS—OTHER RELIGIOUS CONGREGATIONS.

Knights of St. John—Templars—Teutonic Knights—Brothers of the Sword—Order of Calatrava—Order of San Jago—Trinitarians—Order of Mercy—Antonines—Hospitallers—Cellites—Gilbertines—Humiliati—Celestinians—Bridgittines—Olivetans—Oblates—Beguiues—Jeronymites—Clerks and Brothers of the Common Life.

452. *Knights of St. John.* The crusades gave rise to the establishment of the religious military orders, which were formed in Palestine, and became one of the chief bulwarks of the Christian power in the East. The *Knights of St. John*, otherwise called *Hospitallers*, received their name from a convent and hospital which had been founded, in 1048, by some Italian merchants in honor of St. John the Baptist, for the benefit of Christian pilgrims visiting the Holy Places. Their vocation was at first confined to the care of the sick and poor pilgrims. But after the taking of Jerusalem by the Christians, knights began to join the brotherhood; and Raymond du Puy, its second Master, in the rule which he drew up for the brothers, added to their other religious obligations that of wielding the sword in support of the Christian cause against the Moslems.

453. By this rule, which was confirmed by Calixtus II., in 1120, the members of the brotherhood were divided into three classes—knights, who were all nobles, priests, or chaplains, and serving brothers, who attended the knights in their expeditions. They were governed by a Grand-Master, Commanders, and Chapters of Knights. Soon nobles from all parts of Europe thronged into the order, to devote their lives to the holy war. After the taking of Jerusalem by Saladin, in 1187, the Knights of St. John removed to Acre; on the fall of that city, in 1291, they withdrew to Cyprus; later to Rhodes, and, in 1530, to Malta, whence their name of “Knights of Rhodes,” and “Knights of Malta.” They remained at Malta, a powerful bulwark of Christendom against the Turks, till 1798, when the island was taken by Napoleon Bonaparte. The dress of the order was a black mantle with a white cross (Maltese cross) on it.

454. *Templars.* The famous “Order of the Temple of Jerusalem,” commonly called “The Templars,” was founded about the year 1118 by some pious French knights for the protection of Christian pilgrims. It was a half-military, half-monastic order: its members took the three vows of religion, to which they added as a fourth that of defending the Holy Sepulchre and protecting the pilgrims to the Holy Land. St. Bernard drew up a rule for the order which was confirmed by the Council of Troyes, in 1127. Their habit was

a white mantle with a red cross on the shoulder. For a time the order was very poor, and in danger of becoming extinct; but eventually it attained to great wealth and power. A century after its establishment, it controlled a well-trained army of 15,000 warriors. After the loss of Palestine by the Christians, the Templars established themselves in Cyprus. The Council of Vienne, in 1311, decreed the entire dissolution of the order; but whether on account of real or supposed crimes, remains to this day a question difficult to decide.

455. *Teutonic Knights*. This order was instituted in Palestine about the year 1190. Its members at first confined themselves to the care of the sick, for whom a hospital had been founded by some German merchants. The order was confirmed by Celestine III. Henry of Walpot became its first Grand-Master. In the course of the thirteenth century the Teutonic Knights, also styled "Knights of our Lady," conquered Prussia, Livonia, Courland, and other adjoining territories, and succeeded, though by the force of arms, in establishing Christianity in these countries. When, in 1525, Albert of Brandenburg, Grand-Master of the Teutonic Knights, embraced Protestantism, the order established itself at Mergentheim, in Swabia. The Peace of Vienna, in 1809, deprived the Teutonic Order of its last possessions.

456. Other military orders, distinctly religious and Catholic, were: 1. *The Brothers of the Sword*, in Livonia, who were affiliated to the Teutonic Order, in 1237; 2.—*The Order of Calatrava*, founded in Castile, in 1158, for the protection and extension of the Christian cause in that kingdom; 3.—*The Order of Alcantara*, founded in Castile, in 1177, for the subjugation and conversion of the Moors; 4.—*The Order of San Jago*, instituted in 1170, for the protection of Christian pilgrims to Compostella. All these military orders, especially the three first named, accomplished in their time real good work, and rendered great services to Christendom, thus bearing witness to the power which religion has of enkindling and fostering a spirit of true heroism.

457. *Trinitarians*. In the wars with the Moslems many Christians had been taken prisoners by the infidels. In their captivity, which was equivalent to slavery, these unfortunates not only suffered great hardships but were also in peril of losing their faith. The dangers which beset the Christian captives were what occasioned the founding of special orders for their relief. In 1198, St. John of Matha and Felix of Valois founded the *Order of the Trinitarians*, for the redemption of the Christian captives out of the hands of the Mohammedans. The order, which followed the Rule of St. Augustine, was confirmed by Innocent III. It spread rapidly through France, Spain, Italy, Eng-

land, Germany, and Hungary; at one time it numbered as many as two-hundred and fifty houses. It is said to have rescued over 30,000 Christian captives.

458. For the same object St. Peter Nolasco, in 1218, founded the "Order of our Lady of Mercy, for the redemption of Captives," commonly called the *Order of Mercy*. It was instituted with the co-operation of the king of Arragon and of St. Raymond of Pennafort, and was approved by Gregory IX., in 1230. These religious, who adhered to the Rule of St. Augustine, were often called "Maturins" from their house at Paris which was near the chapel of St. Maturin. Between the years 1492 and 1691, this order alone rescued about 17,000 Christian captives.

459. *Antonines*. This order was founded, in 1095, by Gaston, a wealthy French nobleman, to serve the sick, especially those ill of St. Anthony's fire, which was then causing great mortality in some parts of France. These religious were confirmed as canons-regular under the Rule of St. Augustine by Boniface VIII., in 1297. To the same class belonged the *Hospitallers*, founded by Guido of Montpellier and confirmed by Innocent III., in 1198; the *Cellites*, from their patron, St. Alexius, popularly known as *Alexian Brothers*, who were confirmed in 1460 by Pius II. under the Rule of St. Augustine; and the *Jesuats*, founded by St. John Columbini of Siena, and approved by Urban V. in 1367.

460. *Gilbertines*. So called from their founder St. Gilbert, parish-priest of Springham, in England. They embraced canons-regular and nuns, the former following the Rule of St. Augustine, the latter that of St. Benedict. The order, which spread rapidly through England, was approved by Eugenius III. The *Humiliati* were at first an association of laymen, established for purposes of religion in the twelfth century. Innocent III. in 1200, approved them as a religious order under the Rule of St. Benedict. A plot formed by some of its members against the life of St. Charles Borromeo, caused Pope Pius V. to suppress them, in 1571.

461. *Celestinians*. This austere order, which adhered to the Rule of St. Benedict, was instituted, about 1254, by the holy hermit, Peter of Morone, who afterwards became Pope Celestine V. The *Bridgittines* were so named from St. Bridgit of Sweden, by whom they were founded about the year 1344. They followed the Rule of St. Augustine and the particular constitutions which their holy foundress is said to have received by divine revelation. The order was confirmed, under the title of "Order of the Saviour," by Urban V., in 1370. The founder of the *Olivetans* was John Tolomei, a wealthy nobleman of Siena, in the

beginning of the thirteenth century. They observed the Rule of St. Benedict, and were approved by Pope John XXII. in 1324, under the title of "Congregation of our Lady of Mount Olivet." Similar to these were the *Oblates*, a community of religious women, established in 1433 by St. Frances of Rome, which was approved by Eugenius IV.

462. Of the other religious congregations established during this Epoch we mention yet:—1. The *Beguines*, an association founded about 1180 for pious widows and single women desirous of consecrating their lives to God. They did not take vows and had no convents proper, but abode in small houses, within the same enclosure, with the church or chapel in the centre—to which the name of "Beguinage" was given—and devoted themselves to works of piety and mercy. The institution was approved by Urban III. Beguine communities still exist in Belgium, France, and the Netherlands. Similar associations existed for laymen who were called "Beghards."—2. The *Jeronymites*. In the course of the fourteenth and fifteenth centuries four religious congregations were established in Italy and Spain, under the patronage of St. Jerome. These religious lived at first as hermits, but afterwards embraced a cenobitic life, following either the Rule of St. Augustine, or a rule which was collected from the writings of St. Jerome.—3. *Clerks and Brothers of the Common Life*. This remarkable institute was established by Gerhard Groot, who died in 1384. It spread widely in the Netherlands and Germany, and produced a number of distinguished men, among them Thomas A. Kempis, the famous author of the "Imitation of Christ."

THIRD PERIOD.

MODERN CHURCH HISTORY.

FROM THE BEGINNING OF THE SIXTEENTH CENTURY TO THE ECUMENICAL COUNCIL OF THE VATICAN,

OR,

FROM A. D. 1500 TO A. D. 1870.

FIRST EPOCH.

FROM THE BEGINNING OF THE SIXTEENTH CENTURY TO THE MIDDLE OF THE SEVENTEENTH,

OR,

FROM A. D. 1500 TO A. D. 1650.

INTRODUCTORY REMARKS.

Review of the Preceding Period—Achievements of the Church—Her influence on Social and Political Life—A United Christendom—Third Period—The Reformation—Evil Effects and Consequences—Imputations against the Church—The Reformation not justified—St. Augustine—Destiny of the Church.

1. We have now reached the third and last Period of Church History. With untiring zeal and perseverance the Church, ever since her foundation, had labored in reforming and elevating man, and astonishing were the results she had achieved for civilization. During the preceding Period, which narrow-minded and bigoted men are wont to call the "Dark Ages," she successfully laid the foundations of all the institutions that society now enjoys. Idolatry had disappeared, with its cruelties and abominations, and everywhere men knelt before the altars of the One True God. The wild barbarian had been tamed, his savage heart brought to yield to the humanizing influences of the Christian Religion. Slavery was almost everywhere abolished; the marriage tie, that strong bond of home and of society, was hallowed by a sacrament; and woman, who under Paganism was the slave or the toy of man, found herself raised to all the honor with which Christianity invests human nature.

2. By her superior intelligence and virtue, the Church ruled the State, modified its action, and compelled rulers to respect the rights of man; she protected the poor and friendless against the encroachments of the rich and noble; the feeble and defenceless against the tyranny of the powerful. All Europe was converted to the doctrine of Christ; an entire unity of faith closely bound together all the nations of the West, who, although in all else retaining their national independence, looked upon each other as brethren and formed one great family which possessed in the successor of St. Peter, the Vicar of Christ, a common Head and Father. Surely, no more glorious monument could be devised than that which the Church had thus raised to herself.

3. The new Era, however, which now began, had in store many severe afflictions and great losses for the Church. The most important event which occurred during the present Period is that great religious revolution which in irony may be called the "Reformation," though it is more properly termed the "Apostasy of the Nations." The revolt excited by the "Reformers" in the Sixteenth Century was a calamity, the consequences of which were disastrous to both Church and State. It destroyed the unity, just referred to, sowing the seeds of civil discord and religious dissension among the peoples of Europe; it tended to sever the close alliance which formerly existed between the spiritual and temporal orders; it largely changed the political and religious conditions of nearly every State in Europe, and effected the separation of entire nations and countries from the time-honored Catholic Church. In some countries the introduction of Protestantism was attended by a change of dynasty; in Ireland and Poland, even by the loss of national independence.

4. In justification of their revolt from the Catholic Church, the leaders of the Reformation alleged, what they called, the exorbitant claims of the Papacy; the abuses which the Church, owing to the perversity of men and the interference of secular rulers, had thus far labored in vain to reform; the scandals which unfortunately existed among some of the clergy; the corruption which, they charged, was prevailing to a frightful extent in monastic institutions; and, lastly, the numerous errors and superstitious practices, falsely attributed to the Catholic Church.

5. But even allowing the disorders¹ to have been as general and

1. Enlightened and impartial Historical Criticism,—the faithful censor of genuine history—is yearly rejecting as calumnies many of the abuses heretofore alleged to have existed in Church circles in the past, as well as correcting the exaggerations with which acknowledged scandals have so often been presented. If, at the epochs referred to, holy churchmen inveighed so strongly and promiscuously against scandals, the following

enormous as they are represented by the friends of the Reformation, they were never authorized and consequently afforded no sufficient cause for separation from the Church. Moreover, it is to be observed, that, if at the period of the Reformation there were priests and monks whose conduct was a cause of regret to Christians, their number was not larger than it had been in previous times; that the scandals which then afflicted the Church, were owing chiefly to the royal or princely obtrusion of worldly and licentious men, generally of high birth, into ecclesiastical offices, which were coveted only for the wealth and power which they bestowed; and that the religion which is said to have been corrupted by the teachings of the Roman Church, was the *Only Christian* religion in the world for fifteen hundred years after the death of Christ.

6. In regard to any disorders and crimes which history attests to have occurred in the Church, we have to say with St. Augustine: "The Church is not defiled by the sins of men, since being spread throughout the whole world, according to the most faithful prophecies, she awaits the end of the world, as the shore, on reaching which, she is at length rid of the bad fish, which being contained within the nets of the Lord, she bore their annoyance without fault, as long as she could not rid herself of them without impatience."¹

7. Amid the ever changing scenes of this earth, the Church steadfastly looks on Christ, her Divine Model. His life is the type of her own. In His mortal course we see sorrow, humiliations, and sufferings, alternating with honor, glory, and triumph. Such also is the destiny of His Church. She has her ages of tribulation; she has her years of honor and glory; these again to be succeeded, perchance, by even darker ages of sorrow than any she has yet endured, until she is summoned to the last struggle and the last triumph that shall close her earthly career.

remark of the judicious Balmes may serve to account for the force of their denunciations. "The just man when he raises his voice against vice, the minister of the sanctuary when he is burning with zeal for the House of the Lord, express themselves in accents so loud and vehement that they must not always be taken literally. Their whole hearts are opened, and, inflamed as they are with a zealous love of justice, they make use of burning words. Men without faith interpret their expressions maliciously, exaggerating and misrepresenting them." *Civilization*, Ch. II.

1. Too often the Church and the clergy are confounded together. It is possible, individual ministers, or even a number of them, may be vicious and exposed to censure, or even to contempt, which, however, does not derogate from the sanctity of religion, and the respect due to the Church.

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

SECTION I. MISSIONS TO THE HEATHEN IN ASIA.—ST. FRANCIS XAVIER.

Christian Zeal of the Spanish and Portuguese Explorers—St. Francis Xavier—His Labors in India—In Japan—Results of his Labors—His Death—His Successors in Japan—Father Valignano—Persecution in Japan—The Twenty-six Japanese Martyrs—Emperor Taicosama and his Successors—Bigotry of Dutch Calvinists.

8. While some of the nations of Europe were being misled by the self-styled Reformers, to secede from the Church, other peoples, both in the East and the West, were preparing to enter her fold. The Discovery of America by Christopher Columbus, in 1492, and the finding of another route to India by Vasco de Gama, six years later, opened new and promising fields for apostolic zeal. The gallant and fervent men, whom Catholic Spain and Portugal sent forth in search of unknown lands, were as desirous of enlarging the dominions of Christ's Kingdom, as of extending the domain of their own nations. On their numerous voyages they were invariably accompanied by zealous missionaries, whose supreme ambition was the conversion of the many pagan nations they should visit, by imparting to them the light of the Gospel.

9. *In India.* This Epoch witnessed the planting of the Christian faith in the East Indies and Japan, by the preaching of St. *Francis Xavier*. Since the days of St. Paul, no greater missionary, perhaps, has arisen in the Church. The work which this extraordinary man accomplished during the ten years from 1542 to 1552, almost surpasses belief. St. Francis, born in 1506, of a noble family in Navarre, was one of the first associates of St. Ignatius when founding his order. At the instance of King John III., of Portugal, Pope Paul III. appointed him apostolic missionary and nuncio for India. Francis landed at Goa, the capital of the Portuguese Indies, and, since 1534, an episcopal see. After working some time in that city, where his preaching wrought a great change, and where he established a college for the education of native youths as catechists, he

visited the tribe of the *Parawians* on the Fishery Coast. This people had been, indeed, baptized, but were Christians merely in name. His preaching, supported by miracles, produced wonderful effects. He founded forty-five churches along the coast.

10. After a year's residence among the *Parawians*, Francis passed into the Kingdom of Travancore. He had found this country entirely idolatrous, but when he left it, after a few months' stay, it was entirely Christian. His zeal next led him to visit successively, Malacca, Amboina, the Moluccas, and Ternate. In all these parts he effected prodigious numbers of conversions and established a flourishing church. In the Island of Moro, he converted the whole city of Tolo, containing 25,000 souls. From Travancore he sent a priest to the Isle of Manas, near Ceylon, where Christianity made rapid progress. This island was fertilized with the blood of more than 5,000 Christians, amongst whom was the king's own son. By the year 1548, St. Francis had converted more than 200,000 Pagans along the Eastern Coast, starting from Cape Comorin.

11. Xavier's next mission was to Japan. Accompanied by a Japanese of high rank, whom he had baptized at Goa, he landed at Kangoxima, in 1549. His preaching was attended with marvelous results. Notwithstanding the opposition of the Bonzes, vast numbers of the natives, including several princes, were converted to Christianity. St. Francis founded many Christian communities in this great kingdom and left the Church of Japan established on a firm footing, as its subsequent history will show. In 1552, St. Francis set out for China, eager to preach the Gospel also in that extensive empire which foreigners were forbidden to enter under pain of death. But his apostolic course was run; he expired on the Island of Sancian, in the forty-sixth year of his age. He was canonized by Urban VIII. in 1623, with the glorious title of "The Apostle of India and Japan."

12. The evangelization of Japan, begun by St. Francis Xavier, was continued by the Jesuits, whose labors were crowned with wonderful success. Christian communities arose in all parts of the island, even in the imperial city of Miako. In 1579, there were reckoned over 200,000 Christians. By the efforts of Father *Valignano*, who died in 1606, about three hundred churches were erected, besides a number of colleges, and a novitiate of his order. The kings of Bongo, Arima, and Omura embraced Christianity, and, in 1585, sent an embassy to Rome, to assure Pope Gregory XIII. of their submission to the Holy See. Hopes were entertained of the conversion of all Japan.

13. But, in 1587, the Emperor Taicosama commenced a violent persecution of the Christians. The missionaries were ordered to leave the country, a number of churches were burned, and a great many Christians suffered martyrdom. In 1597, the twenty-six martyrs (three Jesuits and twenty-three Franciscans) suffered, whom Pius IX. canonized, in 1862. In spite of the persecution, however, Christianity continued to make great progress. The Christians who numbered but 200,000 when the persecution broke out, twenty-five years later, counted 750,000.

14. Under the successors of Taicosama, who died in 1598, the persecution was carried on with increased violence. Scores of thousands of Japanese converts were put to death, and the horrors of the early times of the Church were renewed and even surpassed. In 1638 alone, 4,000 Christians were drowned in the sea, and many others were subjected to the most horrible torments. But the faith implanted in the breasts of these converts was not to be eradicated by torments or the fear of death. Like the primitive Christians, they suffered martyrdom with the most heroic patience and constancy. In 1639, all Europeans, except the Dutch, were forbidden to enter Japan, even for trade, and then, on condition of their trampling upon the Cross, to which the heretical Hollanders had readily acquiesced. From that time all public profession of Christianity was stopped.¹

15. The guilt of this long and frightful persecution in Japan rests chiefly with the Dutch Calvinists, who, out of commercial jealousy and hatred of the Catholic religion, accused the Catholic missionaries of a conspiracy with the Portuguese and Spaniards against the Japanese government. The Japanese rulers were made to believe that the real designs of the Jesuits, in preaching the Gospel, was to prepare the conquest of Japan by Portugal and Spain. It was the Dutch also who in 1638, at the request of the Japanese government, bombarded 37,000 Christians who, to save themselves had taken refuge within the walls of Simabarra. Thus the intrigues and crimes of the Dutch Protestants assisted in ruining a once flourishing church, and in securing the triumph of Paganism.

1. When Japan was opened to Europeans some years ago, the astounding fact was announced that, after more than two centuries of utter abandonment, Catholic Christians were still to be found in the interior of the empire, who, instructed by catechists only, had preserved their faith under the most trying circumstances.

SECTION II. THE SUCCESSORS OF ST. FRANCIS—CHRISTIANITY IN CHINA
AND THE ADJACENT COUNTRIES.

Labors of the Jesuits—Reunion of Nestorians—Father de Nobili—His success with the Brahmins—Controversy on “the Malabar Customs”—Mission in Central India—In Ceylon—In Tong-King—In Cochin-China—In the Phillippine Islands—In China—Fathers Matteo Ricci, Adam Schall, and Ferdinand Verbiest.

16. A long succession of zealous and heroic missionaries, who had inherited the spirit of St. Francis Xavier, continued the great task which he had commenced. By their labors, many new churches were formed on both Coasts and in the interior of India. The ever increasing number of conversions made it necessary to divide the ecclesiastical province of Goa, thus constituting the province of Malabar. The Church of East India received a large increase by the reunion of the Nestorians, or “Thomas Christians,” on the Malabar Coast, which was brought about by the Synod of Diamper, in 1599.

17. A great obstacle to conversion was the institution of *castes*, into which the Indian population is divided, and which prohibits all intercourse between the higher and lower classes. The Brahmins, or sacerdotal caste, affecting a greater purity and higher wisdom, held communication with none except members of their own order. They appeared, on that account, beyond the reach of the Christian missionaries, whom, for associating with all classes, they identified with men belonging to an impure caste.

18. It was to the conversion of the Brahmins that *Robert de Nobili*, a nephew of Cardinal Bellarmine, and a near kinsman of Pope Marcellus II., resolved to devote his life. In 1606, Father de Nobili came to Madura, and imitating the example of St. Paul, who became “all things to all men to win all to Christ,” he separated from his brethren and assumed the habit and customs of a Brahmin. His austerities and manner of life attracting universal attention, many of the chief and most learned of the Brahmins soon asked to become his disciples. During the forty-five years of his apostolate in Madura, de Nobili is said to have converted more than one hundred thousand idolaters, nearly all of whom belonged to the caste of Brahmins. He died in 1656.

19. The method adopted by de Nobili of extending the Gospel, and his conformity to certain Brahminical customs, gave rise to a protracted controversy, known as the consroversy “*On the Malabar Customs.*” De Nobili was accused even by his co-religionists of conniving, out of condescension to the heathen Brahmins, at certain idolatrous rites, and thus jeopardizing the purity of faith. Though the

archbishops of Goa and Cranganore had approved the conduct of de Nobili, the matter was referred to Rome. In 1623, Gregory XV. gave his supreme sanction to the method pursued by de Nobili, and in 1707, Clement XI. repeated the same judgment.¹ This lamentable discussion served only to impede the conversion of the Brahmins, to which the zealous missionary had devoted himself with such immense success.

20. At the close of the sixteenth century, the faith was brought into *Central India* by Jesuits, whom the emperor Akbar had invited to acquaint him with the Christian religion. The most prominent among them was Father *Geronimo Xavier*, the nephew of St. Francis Xavier. Christmas was celebrated in a most solemn manner at Lahore, in 1599, when numerous converts received baptism. In 1610, three royal princes were baptized. In 1621, a college was established in Agra, and a station in Patna; and hopes were entertained that all Central India would embrace the faith, which was prevented only by political events.

21. *Ceylon*, where the faith had been planted by Franciscans and Oratorians, was fertilized by the blood of martyrs, as early as 1546. In 1548, one of the kings was converted, and the number of native Christians was already twelve thousand. This flourishing mission was greatly injured by the Dutch Calvinists, who were the implacable enemies of the Catholic missionaries, several of whom fell victims to their fury. The most distinguished missionary laboring in Ceylon, was the Oratorian *Father Vaz*, who in a short space of time added to the Church upwards of thirty thousand converts from the heathen. Notwithstanding the savage repression of the Dutch, Catholicity made great progress. In 1717, the Catholics possessed upwards of four hundred churches in all parts of the island.

22. The mission of *Tong-King* in Annam, was founded in 1627, by the two Jesuits, Alexander de Rhodes and Anthony Marqués. In less than three years they baptized upwards of six thousand Pagans, including two hundred bonzes, a sister of the king, and seventeen of his near relations. In 1639, there were already over 82,000 Christians, and before a half century had elapsed, they numbered 200,000. *Cochin-China* was evangelized about the same time.

1. "Clement XII., indeed, ordered them to abolish the distinction of castes; but as this decision, founded upon an extreme view of the theory of caste, was found to be absolutely fatal to conversions, Benedict XIV., by his Bull of the 12th of September, 1744, not only applauded the conduct of the Jesuits, but authorized them to have two classes of missionaries, one for the nobles, and another for the pariahs. The decision was received with joy in India, and the Fathers contended with one another who should have the lower calling." Marshall, *Christian Missions*, Vol. I. p. 229.

23. In the *Phillipine Islands*, Christianity achieved a complete triumph over Paganism. Even at the close of the Sixteenth Century, the number of native Christians is said to have been no less than 400,000. In the persecution which broke out at this time, more than 6,000 Christians suffered martyrdom in the single province of Ternate. Manila, the capital, since 1579 an episcopal see, was made metropolitan in 1621, having under its jurisdiction three suffragan sees.

24. *China*. St. Francis Xavier died, like another Moses, in sight of China, which he had desired to enter and christianize. His religious brethren, after many vain attempts, at last succeeded in obtaining an entrance into the empire. In 1582, several Jesuits, headed by the celebrated *Mattaio Ricci*, landed in China, and slowly worked their way from Canton to Nanking, and thence to Peking into the imperial palace. By teaching mathematics and introducing the inventions of the West, they sought to win the studious and ambitious people to the religion of Christ. The present which Ricci made to the emperor of a striking clock, and the construction of a map which far surpassed similar attempts by native artists, won from the imperial house respect for his person, and some degree of toleration for the religion he taught.

25. Many of the more learned of the Chinese embraced the faith; in 1606, a sodality of the Blessed Virgin was formed at Peking and three imperial princes were baptized. Among the most eminent of the converts was the mandarin Paul Seu, one of the highest officers of the empire, and his grand-daughter Candida. Assisting the missionaries by their influence and wealth, these pious neophytes founded about fifty churches in different parts of the empire. When Father Ricci died, in 1610, there were more than three hundred Christian churches in the different provinces.

26. After the death of this great missionary, a fierce persecution broke out; the Fathers at Peking were banished to Macao. But after a short interval they were permitted to return, and their literary attainments greatly contributed to promote Christianity among all classes. No year passed in which thousands were not converted. In 1611, the first church was dedicated at Nanking. In 1624, *Adam Schall* was installed as successor of Father Ricci, with the title of "President of the Mathematical Tribunal." The establishment of the Tartar dynasty, in 1644, threatened to injure the Christian mission; but the two first Tartar emperors were favorable to the Jesuit fathers. In 1631, the Dominicans and Franciscans began to arrive, and Christianity made rapid progress in China. In 1663, the Catholics are said

to have been three hundred thousand. The mother of the emperor his principal wife, and eldest son, embraced the faith.

27. But a formidable persecution arose during the minority of the emperor Cang-hi. Father Schall was cast into prison, together with a number of Christian mandarins, of whom five were martyred. Schall recovered his liberty, but died from the effects of his sufferings, in 1666. In 1671, Father *Ferdinand Verbiest*, the successor of Father Schall, obtained from the new emperor, over whom he possessed an almost unbounded influence, adequate toleration for the Christians, and in that year alone more than twenty thousand Chinese were baptized. The next year an uncle of the emperor, one of his chief generals, besides many other persons of distinction, embraced the faith. But hard trials awaited the Chinese Church in the ensuing era.

SECTION III. MISSIONS IN THE WEST INDIES.

Discovery of America owing to Catholic Zeal—Christopher Columbus—His First Discoveries—Pope Alexander VI.—First Missionary Efforts—First Christian Church—Inhuman Treatment of the Natives—System of Reparatimientos—The Missionaries oppose the enslaving of the Natives—Bull of Paul III.—Testimony of Dr. Robertson—Las Casas, Champion of the Indians—Cardinal Ximenes—Mission in Cuba—Among the Caribbees.

28. Religious zeal, more than any other motive, led to the Discovery of America. The prime motive which actuated the great Christopher Columbus to venture on the perilous voyage across the broad Atlantic, was the salvation of souls, which that truly pious man deemed more glorious than the conquest of an empire. The Franciscan, Fra Juan Perez de Marchena, the Jeronymite, Ferdinand of Talavera, and the Dominican, Don Diego Deza, afterwards archbishop of Seville, advocated the noble cause of the illustrious Genoese, at the Spanish Court. The same laudable desire, of communicating the light of the Gospel to heathen nations, moved Ferdinand the Catholic, and his pious consort, Isabella, to grant to Columbus the vessels which he had solicited for so many years. Thus, in all justice, it can be said, that to Catholic missionary zeal is owing the Discovery of America.

29. Setting sail from Palos, in Andalusia, Columbus, in 1492, gave a New World to the Church, "the like of which was never done by any man in ancient or later times." The first land discovered was an island of the Bahama group, which the Christian admiral, in honor of the Saviour, called San Salvador; the next, in memory of the Blessed Virgin, was named Santa Maria de la Concepcion. The Church immediately set to work to extend the Kingdom of Christ over the

newly discovered lands. In this, however, she found great drawbacks in the character and conduct of the earlier European colonists, many of whom, unfortunately, had belonged to the reckless classes at home, it having been very difficult to recruit the first expeditions from the better walks of life.

30. As early as 1493, Pope Alexander VI., in his memorable "Bull of Partition," charged the Spanish sovereigns to send zealous and skillful missionaries to the New World, by whom the aborigines might be instructed in the Christian faith. The Spanish monarchs at once organized a mission for the new "Indies;" Bernard Boyle, as vicar apostolic, with twelve priests, accompanied Columbus on his second voyage, and commenced the work of religion in the New World, by consecrating the first Christian chapel on Hispaniola, on the feast of the Epiphany, 1494.

31. But owing to the inhuman treatment of the native inhabitants by the Spaniards, the mission of Boyle and his companions produced but little fruit. The Spanish colonists, instead of treating the natives with Christian love, subjected them to the most grievous oppression. The introduction of the *Repartimientos*, or distribution of the Indians as slaves among the conquerors, brought great misery to that unhappy people, and reduced them to an unbearable servitude. The unfortunate savages were divided off to the colonists like so many cattle, and compelled by their new masters to take up a fixed residence, and to work in mines and on sugar plantations. Under the pressure of those hardships, the native inhabitants, hitherto accustomed to a life of ease and indolence, either escaped from their taskmasters, or pined away with unparalleled rapidity.

32. It was discouraging, under these circumstances, to build Christian churches and erect episcopal sees in America. The hard oppression under which the natives smarted, filled their hearts with intense hatred for the religion of their conquerors, and was an insurmountable obstacle to their conversion. In vain did the missionaries remonstrate against the, not less impolitic, than barbarous, practice of enslaving the aborigines. Their entreaties and warnings remaining unheeded, they appealed for protection of the oppressed natives to the Spanish Court and the Holy See. Paul III., in a bull, issued 1537, raised his voice in behalf of the ill-treated Indians, declaring them to be "true men, who were to remain unmolested in their liberty and property, and whom it was unlawful to reduce to slavery."

33. "With great injustice," says the Protestant Dr. Robertson in his History of the Discovery of America, "have many authors represented the intolerant spirit of the Roman Catholic religion, as the

cause of exterminating the Americans, and have accused the Spanish ecclesiastics of animating their countrymen to the slaughter of that innocent people, as idolaters and enemies of God. The first missionaries who visited America were pious men. They early espoused the defence of the natives, and vindicated their character from the aspersions of their conquerors, who, describing them as incapable of being formed to the offices of civil life, or of comprehending the doctrines of religion, contended that they were a subordinate race of men, on whom the hand of nature had set the mark of servitude. From the accounts which I have given of the humane and persevering zeal of the Spanish missionaries, in protecting the helpless flock committed to their charge, they appear in a light which reflects lustre upon their function. They were ministers of peace, who endeavored to wrest the rod from the hands of oppressors. To their powerful interposition the Americans were indebted for every regulation tending to mitigate the rigor of their fate.”¹ (Book VIII.)

34. But it was the great *Bartholomew Las Casas*, a member of the Dominican Order, who proved himself the warmest friend of the oppressed Indian and the champion of his liberty. Born at Seville, in 1474, Las Casas accompanied Columbus on his third voyage in 1498; he is said to have been the first priest ordained in the New World. “The whole of his future life,” says Irving, “a space exceeding sixty years, was devoted to vindicating the cause and endeavoring to meliorate the sufferings of the natives. As a missionary he traversed the wilderness of the New World in various directions, seeking to convert and civilize them; as a protector and champion he made several voyages to Spain, vindicated their wrongs before courts and monarchs, wrote volumes in their behalf, and exhibited a zeal and constancy, and integrity worthy of an apostle.”

35. Upon one of Las Casas’ complaints of injustice done to the

1. Equally emphatic is the language of the same distinguished author in defence of the Spanish Court against a similar charge. “The Spanish monarchs,” he writes, “far from acting upon any such system of destruction, were uniformly solicitous for the preservation of their new subjects. Isabella manifested the most tender concern, to secure not only religious instruction, but mild treatment, to that inoffensive race of men subjected to her crown. Her successors adopted the same ideas; and on many occasions their authority was interposed, in the most vigorous exertions, to protect the people of America from the oppression of their Spanish subjects. Their regulations for this purpose were numerous, and often repeated. They were framed with wisdom and dictated by humanity. . . . The desolation of the New World should not then be charged on the Court of Spain, or be considered as the effect of any system of policy adopted there. It ought to be imputed wholly to the indigent and often unprincipled adventurers whose fortune it was to be the conquerors and first planters of America, who, by measures no less inconsiderate than unjust, counteracted the edicts of their sovereign, and have brought disgrace upon their country.” *History of the Discovery of America.* Book VIII.

Indians, Cardinal Ximenes (A. D. 1516), then regent of Spain, sent a commission of three Jeronymite friars to Hispaniola, with full powers to reform abuses, and appointed Las Casas "Protector General of the Indians." At the same time, the illustrious Cardinal peremptorily forbade all and every importation of Negro slaves into America.¹ Las Casas, who afterwards was made bishop of Chiapa, in Mexico, seeing all his efforts in behalf of the distressed Indians thwarted by the avarice and malice of men, retired to his monastery at Madrid, where he died, in 1566, at the great age of ninety-two.

36. The conquest of *Cuba*, by Don Diego Velasquez, was soon followed by the establishment of an episcopal see at San Jago, in 1518. As in Hispaniola, so in Cuba, the chief obstacle to the conversion of the natives, was their cruel treatment by the Spaniards. The native inhabitants having nearly all fled or perished under the cruel administration of Fera Soto, the second governor of the island, the missionaries devoted themselves to the instruction of the Negroes, who were quickly converted to Christianity. The fierce *Caribbees* of St. Vincent Island were converted by the Jesuit Andrew Dejan, about the middle of the seventeenth century.

SECTION IV. MISSIONS IN MEXICO AND SOUTH AMERICA.

Conquest of Mexico—Institutions and Arts of the Aztecs, or Mexicans—Their Religion—Human Sacrifices—Sanguinary War-God—Zeal of Cortes—Arrival of Missionaries—Their Success among the Natives—See of Mexico—Missions in Central America—In Guyana—In Venezuela—In New Granada—St. Louis Bertrand—Peter Claver—In Ecuador—In Peru—Government, Arts, and Manners of the Peruvians—Their Religious Institutions and Observances—First Missionaries—St. Turibius—The Work of Conversion.

37. *Mexico* Of all the conquests of the Spaniards in America, that of Mexico, by the gallant *Hernando Cortes*, in 1519, was the most important. The vice-royalty of "New-Spain," as Mexico was called by the Spaniards, comprehended, besides the extensive territories of

1. It was not Las Casas, as has been asserted, who first suggested the importing of Negro slaves into the New World. The importation of the Blacks dates there from the beginning of the sixteenth century. "The benevolent Las Casas," says Bancroft, "who felt for the native inhabitants of the New World all that an ardent charity and the purest missionary zeal could inspire, and who had seen them vanish away, like dew, before the cruelties of the Spaniards, while the African thrived in robust health under the sun of Hispaniola, suggested that negroes might still further be employed to perform the severe toils which they alone could endure." "It was a suggestion of humanity," Prescott adds, "however mistaken, and considering the circumstances, under which it occurred, and the age, it may well be forgiven in Las Casas, especially taking in view, that as he became more enlightened himself, he was so ready to testify his regret at having unadvisedly countenanced the measure." "Hist. of the United States," I., ch. v.

Central America, California and part of Texas. On entering Mexico, the Spaniards were astonished to find an extensive country, subjected to one sovereign, and a people far surpassing in intelligence and refinement the other American races. There were cities filled with large populations living under an organized government and employed in many of the useful and even elegant arts of a civilized community. The Aztecs, or Mexicans, exercised the arts of casting, chasing, and carving in metal, with great skill; they used a species of picture writing which bore some resemblance to the Egyptian hieroglyphics.

38. But in other respects, the Mexicans were a most ferocious race, and the barbarity of some of their customs exceeded even the savage state. They believed in a supreme Creator, invisible yet omnipresent; still, they practised, besides, the most atrocious idolatry. Their religious tenets and rites are described as wild and cruel in the extreme. They had thirteen principal, and more than two hundred inferior, deities, which they sought to appease by human sacrifices offered in numberless temples (*teocallis*), some of which were of colossal dimensions. At the head of all Mexican divinities stood the terrible Huitzilopotchli, the war-god, a sanguinary monster. "His temples," says Prescott, "were the most stately and august of the public edifices, and his altars reeked with the blood of human hecatombs, in every city of the empire. The unhappy persons destined for sacrifice were dragged to the temple; the heart and head were offered to the god, while his votaries devoured the body of the victim."

39. The first object of Cortes, after conquering Mexico, was to reclaim the natives from their atrocious idolatry and cannibalism, and make them embrace the Christian religion. At his invitation, twelve Franciscans, led by Father Martin of Valencia, arrived in New Spain, early in 1524. "The missionaries," says Prescott, "lost no time in the good work of conversion. They began their preaching through interpreters, until they had acquired a competent knowledge of the language themselves. They opened schools and founded colleges, in which the native youth were instructed in profane as well as Christian learning. The ardor of the Indian neophyte emulated that of his teacher. In a few years every vestige of the primitive *teocallis* was effaced from the land."

40. In 1526, Dominicans and Fathers of our Lady of Mercy arrived in Mexico, to share in the work of conversion. In 1542, the Franciscan de Testera entered the field, bringing with him two hundred friars of his order. Later on, the Jesuits followed and founded the university of Mexico. The progress of Christianity among the

natives was extremely rapid. Zumarraga, first archbishop of Mexico, wrote, in 1551, that, already, more than a million Indians had been baptized by the Franciscans alone. This magnificent conquest was chiefly due to the zeal of such distinguished apostles as Betanzos, Motilino, Martín of Valencia, Peter of Ghent, Las Casas, and Zumarraga. Of Father Motilino it is said that he baptized no fewer than four hundred thousand native Mexicans. To Peter of Ghent, a Franciscan lay-brother, more than a hundred churches owed their building. In 1547, the see of Mexico was raised to metropolitan rank; and the provincial Council, held in 1555, was attended by six suffragan bishops.

41. *Central America.* From Mexico and the West Indies the faith was brought into Central and South America. It was by Vasco Núñez de Balboa, the discoverer of the Pacific Ocean, that Central America had been added to the Crown of Spain, in 1513. The first missionaries in this part of the New Continent were Franciscans and Dominicans. Father Alfonso de Betanzos preached both to the Spanish colonists and the Indians in *Costa Rica* with great zeal and fruit, about the middle of the sixteenth century. In 1518, an Episcopal see was founded in Tlascala, at Los Angeles, and, in 1534, one at Nicaragua. In *Guatemala*, the faith was planted by Dominicans, among whom was the celebrated Las Casas, the "great Protector of the Indians." Vera Paz became an episcopal see, in 1556.

42. *Guyana.* Two Spanish Dominicans first entered the inhospitable territory of Guyana, in 1560, but were immediately martyred. In 1643, French Capuchins repeated the attempt, with the same result. About the same time, some Jesuits, under Fathers Meland and Pelleprat, labored successfully among the fierce and warlike *Galibis*. This promising mission was, for a time, interrupted by the fanatical Dutch, who, in 1667, took Cayenne and harassed the missionaries in every possible manner. In 1674, Jesuits penetrated into the interior of Guyana. After many years of prodigious toil, the celebrated Father Lombard succeeded in establishing a very promising mission on the river Kuru.

43. *Venezuela*, which was visited by the Spaniards as early as 1499, was first evangelized by Dominicans. In 1520, the celebrated Las Casas established a colony at Cumana, which is one of the oldest cities of the New World. Charles V., in 1526, bestowed the province of Venezuela upon the Velsers, a wealthy Lutheran family of Augsburg, to be held by them as an hereditary fief from the Crown of Castile; but owing to the exactions and cruelties of the Germans against the native inhabitants, which exceeded those of the Spaniards, the grant was revoked, and Venezuela reverted to Spain. In 1571, a band

of Franciscan and Augustinian friars arrived to aid the Dominicans in the conversion of the heathen. Later on, they were joined by Jesuits coming from the Island of Trinidad. At the beginning of the present century, of the 220,000 Indians living in Venezuela, upwards of 170,000 were Catholics.

44. *New Granada* (now United States of Colombia) was added to the dominions of Spain, about the year 1536. The propagation of the Gospel in this province was at first very slow, owing to the cruelties of the Spaniards, which filled the natives with an intense hatred against the Christian religion. An episcopal see—the first on the American continent—had been founded at Santa Maria, by Leo X., as early as 1514. In 1529, the Spaniards founded Santa Marta, at the mouth of the river Magdalena, which became the seat of a bishop in 1577. St. Louis Bertrand labored here and at Santa Marta, with wondrous results, from 1562 to 1569; he is said to have converted 15,000 Indians. In 1566, the Dominicans counted as many as seventeen monasteries, from which they ministered in one hundred and seventy congregations all composed of Indians. Cartagena was the scene of the missionary labors of the Venerable Peter Claver, who is sometimes called the “Apostle of the Negroes.” He baptized more than three hundred thousand Blacks. He died in 1654. Before the close of the century, by far the greater part of the population, both Indian and Negro, had embraced the faith.

45. *Ecuador*. Quito, the capital of Ecuador, was taken by the Spaniards under Benalcazar, in 1533. The first missionaries were Dominicans and Franciscans, followed afterwards by the Jesuits. The progress made in converting the natives was very satisfactory. In 1609, the Jesuits opened a university at Quito. In 1632, there were over two hundred villages, and thirty cities, inhabited almost exclusively by converted Indians. Father Fritz, a German Jesuit, alone converted as many as twenty-nine Indian tribes. At the end of the seventeenth century, there were in Ecuador more than 550,000 baptized Indians living in two hundred and sixty villages.

46. *Peru*. When the Spaniards under Francisco Pizarro conquered Peru, in 1532, the dominions of its rulers, the *Incas*, comprised, besides Peru proper, the present states of Ecuador, Bolivia, and Chili. Its inhabitants, composed of nations of different language and origin, were found to enjoy a high degree of social and physical improvement, if not civilization. They clad decently, cultivated the soil, practiced certain useful arts, and lived under a regular government. Their cities and magnificent temples, their method of writing by means of *Quipos*, or knotted cords, the construction of their houses

and public buildings, and the formation of their public roads, excited the admiration of the Spanish invaders.

47. Even their religious institutions were advanced far beyond those of any other American nation or tribe. They adored the "Great Spirit," as the Creator and Governor of the universe, calling him "Pachamac," that is, the "Life-giving;" yet they worshipped the stars, principally the Sun, and their Incas were to them not only rulers and legislators, but messengers of Heaven and the descendants of the Sun. Their religious rites and observances were innocent and humane, and they never stained, as the Mexicans, their altars with human blood. Adjoining their temple at Cusco, the capital of the empire, was a kind of convent, inhabited by virginal priestesses, the "brides of the Sun."

48. The first missionaries in Peru were Dominicans and Franciscans. Championing the cause of the oppressed natives, these zealous apostles fought strenuously against the cruel avarice of the Spanish adventurers, and did everything to assuage the woes which the conquest of that country had brought upon its vanquished inhabitants. In 1529, Bishop Hernando de Lueque was named protector of the Indians; he was succeeded by Father Vincent Valverde, who, in 1538, became first bishop of Cusco, and, later on, was slain by the savages on the Isle of Puna.

49. In 1546, Lima was raised to the metropolitan dignity. At the second provincial Council, held in 1586, there appeared seven suffragan bishops. St. Turibius, third archbishop of Lima, who died in 1606, is regarded as the Apostle of Peru.¹ With unwearied zeal he traversed his extensive diocese, to revive or propagate religion. The glorious St. Rose of Lima, a Dominican tertiary, the only canonized saint of American birth, flourished under his episcopate. She died, in 1617, at the age of thirty-one. Toward the close of the sixteenth century, some Jesuits entered Peru and founded two colleges, one at Cusco, the other at Paz. A university had been founded at Lima as early as 1557. In 1614, forty-six new members of the Society of Jesus arrived, to replace those who had fallen victims to their zeal. About the middle of the seventeenth century, the natives under Spanish rule had all embraced Christianity; and a century later there were upwards of four hundred thousand Catholic Indians in Peru.

1. St. Francis de Solano is sometimes called the "Apostle of Peru," in which country he labored with great success. But the chief field of his missionary labors was the Argentine Republic, where he converted many thousands of Indians. He died in 1610.

SECTION V. MISSIONS IN SOUTH AMERICA—CONTINUED.

Discovery of Brazil—First Missionaries—Jesuit Mission under Father Nobrega—Father Anchieta, the Apostle of Brazil—His Labors and Success—Massacre of Missionaries by French Huguenots—Invasion of the Mission by Dutch Calvinists—Rapid Progress of Christianity in Brazil—Foundation of Bishoprics—Mission in Bolivia—Father Baraza—Mission in Chili—Franciscan Missions in La Plata and Patagonia—St. Francis Solano—The Reductions in Paraguay—Labors of the Jesuits—Success of this Mission—Retrospect—Glorious Achievement of the Catholic Church in South America.

50. *Brazil.* The vast and fertile territory which forms the present Empire of Brazil, was first discovered by the Portuguese Alvarez Cabral, in 1500. The first missionaries were Franciscans and secular priests. But their efforts, owing principally to the cruel avarice of the Portuguese colonists, met with little success. John III. of Portugal, entrusted the difficult mission to the Jesuits. At his request, St. Ignatius in 1549, sent Father Nobrega and five others to Brazil. Under the auspices of these missionaries arose the new city and see of St. Salvador, or Bahia. In 1553, a re-enforcement of seven fathers arrived; the celebrated *Joseph Anchieta*, who is often called the "Apostle of Brazil," was one of the number. The coast races were quickly won to Christianity. Penetrating into the interior, the Fathers, after prodigious toils and dangers, succeeded in reclaiming a great number of cannibals, whom they gathered into "Reductions," or *Aldeas*, as they were called.

51. In Brazil, also, the missionaries experienced the most obstinate and formidable opposition from the reckless adventurers who had left their homes in the Old World, to try their fortunes in the New. As the Jesuits strenuously opposed their attempts to enslave the natives, the Portuguese settlers resorted to every means of annoying the mission fathers. In the face of this opposition, however, the Jesuits prosecuted their work with most consoling results. With no protection but that of Divine Providence, Father Anchieta traversed the vast country in search of the savages, braving fearlessly every obstacle and danger. His heroic virtue, which was demonstrated by numerous miracles, and his zeal in preaching converted great numbers of the natives. He labored thus for forty-four years, till his death, in 1597.

52. The inhuman slaughter of sixty-eight missionaries by French Huguenots, in 1570, was a severe blow to the mission in Brazil. Thirty-nine Jesuits, headed by Father Ignatius Azeveda, had sailed from Madeira for Brazil; thirty more had started from Lisbon. A

French fleet, under the command of the Huguenot Jacques Saurie, bore down upon the vessels carrying the missionaries who, with the exception of one novice, were either at once put to death or thrown overboard. Besides, the invasion of the Dutch in the following century very much troubled this field. Catholic settlements were plundered and ravaged, and Catholic missionaries were driven away and even murdered.¹

53. But in spite of every menace, Christianity made astonishing progress in Brazil. In 1630, more than 70,000 natives had embraced the faith. By the end of the sixteenth century, the Jesuits had increased to one hundred and twenty; a hundred more soon arrived to continue the work which Nobrega and Anchieta had begun. Among the worthy successors of these apostolic laborers, were Fathers Antonio Vieyra and Raymond de Santa Cruz, by whose heroic zeal many thousand natives were won to the Church. As early as 1580, there were already thirty-two Christian settlements in Brazil; many more were added in the course of the following century. From 1640 to 1682, no fewer than thirty-three new settlements were established. In 1676, Bahia was made an archbishopric, with Rio de Janeiro, Pernambuco, and Maranhao, as suffragan sees.

54. *Bolivia.* In Bolivia, the efforts of the missioners, especially the Jesuits, were attended with equal success. Father Baraza, who labored in this mission over twenty-seven years, baptized 40,000 natives; he was rewarded with the crown of martyrdom, in 1702. Another successful missionary, Father de Arce, was also martyred, in 1718. An episcopal see had been established at Chiquisaca, in 1551. In 1651, about 100,000 of the Indians were Christians; and, a hundred years later, their number is estimated to have reached nearly 250,000.

55. *Chili.* From Peru, the faith was introduced into Chili by Dominicans, who appeared there in 1541. They were followed by Franciscans in 1572, and by Jesuits in 1593. But the wars between the Spaniards and the fierce Araucanians long thwarted all efforts of the missionaries. At last, through the efficient services of Father Valdiva, peace was secured, and the savage Auracanians were won to the faith. Those of the native tribes which were subject to Spanish rule were converted soon after. The see of Santiago was founded, in 1551; that of Concepcion, in 1603.

56. *La Plata and Patagonia* (now the Argentine Republic). In La Plata, Franciscans appeared as early as 1539, and founded the city

1. Consult Marshall, *Christian Missions*, Vol. II. pp. 149-151, where the cruel oppression of the Catholic inhabitants and the inhuman treatment of their missionaries by Dutch Calvinists is narrated by Protestant writers.

of Assuncion, which, in 1547, became an episcopal see. Some years later, a party of Jesuits, sent by Father Anchieta, from Brazil, entered the field, and flourishing "Reductions" were formed in various parts of the country. In 1595, they founded a magnificent college at Assuncion. St. Francis Solano, after preaching with great fruit in Peru, labored with a like success in the province of Tucuman. He reaped a great harvest, and Tucuman became an entirely Catholic province. About the year 1690, the Jesuit Father Mascardi preached to the natives of the inhospitable district of Patagonia, and converted many of them. He was followed by other Fathers of the Society of Jesus; but owing to the wars of the Spaniards with the natives, they were compelled to abandon the mission.

57. *Paraguay.* Of all the missions in the New World, the one established in Paraguay, by the Jesuits, was the most celebrated. "It was the noblest mission," as Dr. Marshall observes, "which the Christian religion ever formed since the days of the Apostles. Here was accomplished, amidst races so barbarous and cruel, that even the fearless warriors of Spain considered them 'irreclaimable,' one of those rare triumphs of grace which constitute an epoch in the history of religion. Here one tribe after another, each more brutal than its neighbor, was gathered into the fold of Christ, and fashioned to the habits of civilized life." The glorious results achieved by the Jesuits in Paraguay, was pronounced by Voltaire to be "the triumph of humanity."

58. Paraguay was discovered by the Spaniards in 1516, and formally taken possession of in 1536. The first attempts made by the Franciscans to convert its ferocious inhabitants had met with little success. At the invitation of Bishop Francis Victoria of Tucuman, Jesuits took charge of the mission in 1586,—some, like Fathers Barsena and Angulo, coming from Peru; others, under the heroic Ortega,¹ from Brazil. Many more arrived in the course of time from Spain. In 1617, as many as a hundred and nineteen Jesuits were found laboring in the "Reductions of Paraguay," which numbered about five thousand when their Order was suppressed.

59. With unwearied zeal these truly apostolic men devoted themselves to the difficult task of reclaiming the savage children of the

1. "The ship which carried Ortega and his companions was attacked in the Bay of Rio by the English—at that time rivals of the Dutch in the war against Catholic missionaries—and the Fathers, after having been treated with the usual indignities, were carried out to sea, and finally flung into a boat, without either oars or provisions, and abandoned to the mercy of the waves. The boat drifted to Buenos Ayres, a distance of more than seven hundred miles, and when her passengers had returned thanks to Him who had saved them by so wonderful a providence, they crossed the Pampas to Tucuman, where they met the Fathers from Peru." Marshall, *Christian Missions*, II., p. 194.

forest, forming them to arts of peace and industry, and gradually leading them to the perfection of Christian discipline. King Philip III. of Spain had authorized the Jesuits not only to preserve their converted Indians from being enslaved by the Spanish colonists, but also to withdraw them entirely into congregations, so as to separate them effectually from all contact with the settlers. Thus arose, under the direction of the Fathers, those celebrated "*Reductions*," or settlements of Christian Indians, which no Spaniard could enter without permission.

60. The labors of the Jesuits were exceedingly fruitful, converting, in the course of a century and a half, more than a million Indians. From 1610 to 1768, over seven hundred and two thousand Guaranis were baptized by the Jesuits, while many were converted by the Franciscans. Father Mendoza is said to have baptized ninety-five thousand Indians. The number of the "*Reductions*" was increased to thirty. Each of these communities had two Fathers, one attending to the spiritual affairs, the other to the civilization of the Indians, teaching them agriculture and the various arts of life. Collectively, they formed a great Christian commonwealth, under the protection of the king of Spain, the like of which the world has never seen.

61. The work performed by the Catholic missionaries in South America was, indeed, a vast as well as holy one. "In the beginning of the seventeenth century," as Ranke observes, "we find the stately edifice of the Catholic Church fully reared in South America. There were five archbishoprics, twenty-seven bishoprics, four hundred monasteries, and innumerable parishes. Magnificent cathedrals had risen, the most gorgeous of which was, perhaps, that of Los Angeles. The Jesuits taught grammar and the liberal arts, and a theological seminary was connected with their college of San Ildefonso. All branches of theological study were taught in the Universities of Mexico and Lima. . . . Meanwhile the mendicant orders had begun steadily to propagate Christianity over the whole continent of South America. Conquests gave place to missions, and missions gave birth to civilization. The monks taught the natives the arts of reading and singing, sowing and reaping, planting trees and building houses, and they in return were regarded with profound veneration and affection by the natives." The contemplation of these astonishing results caused Lord Macaulay to observe: "The acquisitions of the Catholic Church in the New World have more than compensated her for what she has lost in the Old."

SECTION VI. MISSIONS IN NORTH AMERICA—THE UNITED STATES.¹

Discovery of Florida—First Missionary Efforts—Founding of St. Augustine—Success of the Mission—Its Destruction by the English—Mission in Texas—In New Mexico—In California—First Missionary Efforts in Maryland—Father White—Ruin of the Mission—First Mission in Maine—Its Destruction by the English—New Mission under Father Druliettes—Cruel Murder of Father Rale.

62. The first attempt to preach the Gospel in the territory, now included in the United States, was made in Florida by Spanish missionaries. Florida, the land named by the Spaniards for Palm Sunday, was discovered on that day, in 1512, by Juan Ponce de Leon, a companion of Columbus. In 1526, an expedition to prosecute the exploration and conquest of the newly discovered country was fitted out under the command of Pamphilo de Narvaez. The expedition was attended by a body of Franciscans under the guidance of Father John Juarez, who is reputed to have been the first bishop of Florida. The expedition failed, and with it the religious enterprise of the accompanying missionaries.¹

63. In 1549, Father Louis Cancer, a Dominican, visited Florida to attempt the conversion of its natives; but he and his associates fell martyrs to their zeal, being slain immediately on their landing. The Dominicans repeated the attempt in 1553 and 1559; but with no result. A few years later, the Spanish admiral, Pedro Melendez, undertook the conquest and colonization of Florida. He had brought with him a considerable number of Franciscans, Jesuits, and Fathers of other religious orders. The city of St. Augustine,² which was founded, in 1565, became the centre whence the missionaries proceeded to preach to the surrounding tribes. The mission was continued for some years with great zeal; but proving ineffectual, it was finally abandoned.

64. Notwithstanding these repeated failures, the missions of Florida were again resumed, in 1601, this time with promising results. The natives in great numbers were soon converted and collected into congregations, or "Reductions," under the direction of the Franciscans. The missions continued to flourish till the beginning of the eighteenth century, when they were repeatedly ravaged, and finally,

1. A full and detailed account of the North-American missions is found in the valuable "*History of the Catholic Missions among the Indian Tribes of the United States*, by J. Gilmary Shea," which has chiefly been followed in this work. See also "*History of the Devotion to the Blessed Virgin Mary, in North-America* by Rev. Donald Macleod."

2. "It is, by more than forty years, the oldest town in the United States."—Bancroft, i., p. 59. Santa Fe, New Mexico, the foundations of which were laid by Franciscans, in 1582, is considered the second oldest city.

after the cession of Florida to England, by the treaty of Paris, in 1763, they were completely broken up by the English. The missionaries were compelled to leave the country, and the Indians dispersed. On the breaking out of the War of Independence, not a single mission was to be found in the whole extent of that territory once inhabited by numerous converted tribes. The old Franciscan convent at St. Augustine, where Father Pareja compiled for the converts his works, the oldest written in any of our Indian languages, has been converted into a government barrack.¹

65. In 1544, Father Andrew de Olmos, a Spanish Franciscan, visited the fierce Texan tribes and converted many. No permanent mission, however, was established until 1688, when a body of zealous Franciscans, including fourteen priests and seven lay brothers, arrived. "Reductions" were founded in various parts of the country, which, though for a time interrupted, were continued with great fruit for more than a century.

66. The first missionary in New Mexico was the Franciscan, Mark, of Nice, who penetrated that territory, in 1539; but he achieved no religious results. The following year, five other Franciscans accompanied the expedition under Coronado. When this explorer, disappointed in his expectations, resolved to return, two of the friars, Father John de Padilla and Brother John of the Cross, remained in the country, and began a mission among the natives, but perished in their work of zeal. Fathers Lopez and Santa Maria, and Brother Rodriguez of the same order, who followed in 1581, met with the same fate. Finally, in 1597, eight more Franciscans, having Father Escobar as superior, entered New Mexico, this time to commence a successful mission. By 1608, they had baptized eight thousand Indians. "So rapid had been the progress of Christianity and civilization on the Rio Grande," says Shea, "that the Indians, or Pueblos, as they began to be called, could read and write there, before the Puritans were established on the shores of New England."

67. California was discovered by Cortes, the conqueror of Mexico, in 1536. For a long period, however, the country was little frequented. Towards the close of the seventeenth century, the Jesuits, who have deserved well of history, for exploring this neglected prov-

1. "The tomahawk and arrows of the savages slew over thirty Jesuits, Dominicans, and Franciscans. The English conquest did the rest. The Catholic Indians, who thronged around the Spanish St. Augustine, grew few and feeble in the destructive and licentious presence of the Saxon successors of the Spaniard. They wandered back to hide themselves in their thick, green everglades, and were called Seminoles—the Wanderers. By 1783, they were all gone from the neighborhood of the city where they had been peacefully colonized and instructed in the faith of Christ and the virtues of civilization." —X. DONALD MACLEOD. "Hist. of the Devotion to the B. V. Mary in North America," p. 148.

ince, and for civilizing its rude inhabitants, had achieved results as glorious as those which they attained in their missions in Paraguay. Flourishing "Reductions" were established in various parts by Fathers Kühn, Salvietera, and other missionaries of the Society. These missions were all in Lower California; no permanent mission was founded in Upper California, till the celebrated father Juniper Serra and his companions began their work in that part.

68. The first attempt to carry the faith among the tribes roaming in what is now the State of Maryland, dates from the year 1570. Eight Jesuits, headed by Father Segura, set out from St. Augustine for St. Mary's, or Chesapeake, Bay; but they landed only to die beneath the tomahawk of an apostate Indian chief, who had invited the missionaries to his tribe. The mission of Fathers White and Altham, two English Jesuits, proved more successful. These zealous Fathers had come to Maryland, in 1634, at the invitation of Lord Baltimore, to attend to the Catholic colony and convert the native Indians. Their apostolic zeal was rewarded with numerous conversions. Among their earliest converts were the Tayac, or Emperor of the Piscataway nation, his wife, and daughter; following their example, whole tribes soon embraced the faith.

69. But the Indian war of 1642, instigated by the perfidious Clayborne, the evil genius of the Catholic colony of Maryland, put a sudden stop to the labors of the missionaries. In 1645, Clayborne invaded the colony, expelled Calvert, the governor, and sent Father White and the other missionaries in chains to England. Peace having been with some difficulty restored, the missions were resumed. But a new storm was excited by the Puritans under Clayborne, who again took possession of the government. The Fathers were obliged to flee, and the Indian mission in Maryland was again broken up, never to revive.

70. In 1612, the Jesuit Fathers, Biard and Massé, entering what now forms the State of Maine, explored the country between the Penobscot and the Kennebec, and secured the friendship of the Abnaki Indians inhabiting that region. Having planted a cross, they founded a mission settlement under the name of the Holy Saviour, on the north bank of the Penobscot. Here the Gospel was preached to the natives by Catholic missionaries in New England, several years before the arrival of the "Pilgrim Fathers" in the May Flower, A. D. 1620. But work was scarcely begun, when an English squadron, under the command of the notorious Argal, attacked and destroyed the mission. One of the Jesuits was killed, the rest, including Fathers Riard and Massé, were carried off as prisoners to Virginia.

71. St. Saviour was left a ruin till 1646, when, at the petition of the Abnaki chiefs, Father Gabriel Druilletes was sent to Maine and a new mission was formed on the upper Kennebec. By his labors and those of the missionaries that followed him, the whole tribe was converted to Christianity. The Abnaki mission continued to flourish, but was constantly harassed by the English. In 1724, the venerable Father Rasle, one of the most noted missionaries of North America, who had been thirty-seven years in the service of the Indians, was, after several fruitless attempts to capture him, barbarously murdered by New England Puritans.

SECTION VII. MISSIONS IN CANADA AND NORTHWESTERN UNITED STATES.

Discovery of Canada—Jesuits in Nova Scotia—Recollects and Jesuits in New France—The Huron Mission—Destruction and Restoration of the Mission—Its rapid Progress—Distinguished Missionaries—College and other Establishments at Quebec—The Iroquois Wars—Extermination of the Hurons—Sufferings and Martyrdom of the Missionaries—The Iroquois Mission—Intrigues of the English—Missions in Michigan and Wisconsin—Fathers Allouez, Dablon, and Marquette—Discovery of the Mississippi—Father Hennepin—Retrospect.

72. Canada, which is said to have been discovered by Sebastian Cabot, in 1497, was first colonized by the French. In 1534, James Cartier discovered the great St. Lawrence, and took possession of the country for the king of France. But it was not till the beginning of the following century, that projects for the colonization of the country and the conversion of the native inhabitants were conceived. The oldest European settlement in the North was Port Royal, now called Annapolis, in Nova Scotia, founded by De Monts in 1604, "sixteen years before the Pilgrims reached the shores of New England." In 1608, the Jesuits, Biard and Massé, arrived there to begin a mission among the various tribes of Acadia, which then embraced, besides Nova Scotia, also New Brunswick and Maine. After laboring for a time among the natives of Nova Scotia, the two missionaries proceeded to Maine to open a mission in that part.

73. The noble Champlain, the "Father of New France," as Canada then was called, and the founder of Quebec, who declared "that kings should seek to extend their dominions in countries where idolatry reigns, only to cause their submission to Jesus Christ," earnestly entreated the Recollects, or Reformed Franciscans, to undertake the North American mission. The first missionaries of that order arrived in 1615, the zealous Le Caron being one of them. Seeing their number insufficient for so extensive a field, they invited the

Jesuits to aid them in their apostolic work. The sons of St. Ignatius willingly accepting the offer, entered the mission of New France in 1625, the celebrated Lalemant and Brebeuf being among the number. Both orders labored in concert and with great fruit, chiefly among the Hurons, till 1629, when the English, led by the traitor Kirk, captured Quebec and carried Champlain and the missionaries off to England. The Huron mission, commenced under auspices so favorable, was thus suddenly interrupted.

74. France having regained possession of Canada, in 1632, the Jesuits returned to their former post. They traversed the country in all directions, enduring incredible hardships, to secure the conversion of the natives. By 1633, no fewer than fifteen Jesuit Fathers labored in the missions of Canada, "and every tradition," says Bancroft, "bears testimony to their worth. The history of their labors is connected with the origin of every celebrated town in the annals of French America; not a cape was turned, nor a river entered, but a Jesuit led the way." Of the heroic apostles who labored in this field those deserving special mention are Le Caron, Brebeuf, Daniel, Davost, Druilletes, Lalemant, Jockues, Bressani, and others who will be named hereafter. Christianity made rapid advances among the natives of Canada. In many a mission, Christian Indians were gathered who would have done honor to the first ages of Christianity. The whole Huron nation was converted. To confirm the missions, a college, the first in North America, was established at Quebec, in 1635; there also, four years later, an Ursuline convent for the education of Indian children, and a hospital, dedicated to the Son of God (Hôtel Dieu) were founded. In 1674, Quebec was made an episcopal see, with the illustrious de Laval as its first bishop.

75. But the continual wars of the Five Nations, or Iroquois, with the Christian Hurons and kindred tribes, proved the greatest hindrance to success in christianizing the Indian tribes of the North. Instigated by the Dutch and English, the ferocious Iroquois frequently attacked the mission stations, destroying them, and after a struggle of twenty-five years, they succeeded in nearly exterminating the Catholic Hurons. Many of the missionaries met with a violent death. Father Bressani suffered the tortures of martyrdom, though his life was spared, in 1644; the sainted Father *Isaac Jockues* was a second time cruelly tortured and finally obtained the crown of martyrdom, in 1646. In the same year, Father *Daniel* fell at the Iroquois sacking of St. Joseph's mission, and in 1649, Fathers *Brebeuf* and *Lalemant*, after enduring the most appalling trials, passed to their eternal reward.

76. But the cross was to be planted even among the sanguinary Iroquois in Western New York. In 1653, Fathers Le Moyne, Chaumonot, Bressani, and others were among the Onondagas and Mohawks, and built St. Mary's chapel on the site where now stands the city of Syracuse. The mission, which was extended also to other nations, prospered, and several hundred were brought to the faith. But war with the French was renewed; the missionaries were driven away or fled; and by the year 1658, not a priest was left in the Iroquois territory. Two years afterwards, Father Le Moyne again visited Onondaga, and after baptizing two hundred children, returned to Quebec, where he died, in 1666.

77. But the converted Indians, notably the noble warrior, Garacantié, had been at work; and peace having been made with the French, all the Five Nations, in 1667, solicited missionaries to instruct them in the Christian faith. Fathers Fremin, Bruyas, and Pierron, were sent and their labors were crowned with wonderful success. The village of Gandawagué, now Caughnawaga, on the Mohawk, where Father Jockes had been martyred, became the centre of the Iroquois mission. Over two thousand and two hundred Iroquois were baptized, the sainted Indian maiden, Catherine Tegahkwita, being among the number. But the English who were by this time in New York, commenced their usual intrigues with the Indians; the missionaries were expelled and, by 1687, not one remained. The Catholic Iroquois left New York State for Canada and founded a new settlement near Montréal.

78. Yet the efforts of the Jesuits were not limited to the Huron country; from their central house in Quebec, they went forth to discovery and spiritual conquest, or to martyrdom, in the far West. By 1647, forty-two Jesuits, besides a number of other religious, had visited and labored in the vast regions from the St. Lawrence to Lake Superior. As early as 1638, the plan was formed of establishing missions in what are now the States of Michigan and Wisconsin. In 1641, the first envoys from Christendom, Fathers Jockes and Raymbault, arrived at the Falls of St. Mary, and there addressed two thousand Indians who had assembled to receive them. In 1661, Father Menard was charged to visit Lake Superior and Green Bay, and to establish a mission for the surrounding tribes. He was lost in the Western forest, and no tidings have ever been received of his fate.

79. Undismayed by this sad event, Father *Claude Allouez*, in 1665, started on a mission to the same parts. This intrepid missionary, who deserves to be called the "Apostle of the West," labored for thirty years in extending the faith among the Indians of Michigan, Wisconsin, and Illinois. At Lapointe, on Magdalene Island, he

founded the mission of the Holy Ghost, the first in the whole Northwest of the United States. During his sojourn in that part, he preached to more than twenty different tribes. Returning to Quebec for aid, he secured Fathers Dablon and the celebrated *Marquette*, for the Western missions. For years, "this illustrious triumvirate" evangelized the vast regions from Green Bay to the head of the Superior.

80. In 1668, Dablon and Marquette were at the Sault and established the mission of St. Mary's, which is the oldest European settlement within the limits of Michigan. The following year, Father Allouez reached Green Bay, where he began the mission of St. Francis Xavier. From this station he carried the faith through eastern Wisconsin and northern Illinois, having Father André to assist him in his missionary labors. Meanwhile, in 1671, Marquette established his new mission of St. Ignace, on the Isle of Mackinaw.

81. Thence, in 1673, that illustrious missionary at last set out on the memorable voyage which has immortalized his name. Accompanied by Joliet, he explored the Fox and Wisconsin rivers and discovered the great *Mississippi*, to which he gave the name of Conception River. He descended the river as far as Arkansas, when he returned to Green Bay, by way of Lake Michigan. In 1675, he returned to Illinois and preached at Kaskaskia, which is the oldest permanent European settlement in the Mississippi valley. He died in May the same year, on his way to Mackinaw and was buried in the chapel at St. Ignace.¹ Seven years after the discovery of the great American river, by Marquette, the Franciscan Hennepin explored the upper Mississippi, and discovered and named the Falls of St. Anthony.

82. Such is the short history of the missions among the North American Indians. What were the toils and sufferings of the missionaries in their journeyings through the vast wilderness and among savages, God alone knows. Their success was but small, if compared with the astonishing results of the missionaries in South America. But this was owing to the brutal interference of English and Dutch Protestants. "The missionaries," says the learned author of "Christian Missions," would have done in the Northern what they did in the Southern continent, if they had not been hindered in the former by a fatal impediment, from which they were delivered in the latter. If Canada and the United States had belonged to France or Spain, in-

1. In 1877, the tomb of the heroic missionary, the immortal James Marquette, was discovered at the village of St. Ignace, on the site of the little Jesuit church, where his remains had been interred, June 9, 1677, just two hundred years before. What was left of them is now preserved in Marquette College, Milwaukee, Wis.

stead of to England or Holland, no one can doubt, with the history of Brazil and Paraguay in his hands, that the inhabitants of both would have remained to this day; and that the triumphs of Anchieta and Vieyra, of Solano and Baraza, would have been renewed on the banks of the St. Lawrence and Ohio, in the forests of Michigan, the prairies of Illinois, and the savannahs of Florida and Alabama."

CHAPTER II. RISE AND PROGRESS OF PROTESTANTISM.

I. THE REFORMATION IN GERMANY.

SECTION VIII. MARTIN LUTHER—HIS THESES AGAINST INDULGENCES.

Martin Luther—Earlier Events of his Life—Becomes a Monk—His Visit to Rome—His Character—The Indulgence of Leo X.—Luther's Theses—Nature and Doctrine of Indulgences—Tetzel's Reply—His Anti-Theses—Effect of the Controversy—Luther's Arrogance—His Violence and Coarseness—His Letter to the Pope—Efforts of Rome—Cardinal Cajetan—Charles Miltitz—Appeal of Luther—Death of Tetzel—Papal Bull on Indulgences.

83. The first effective impulse was given to the so-called "Reformation" by Martin Luther, assisted by Melancthon and several German princes, prominent among whom were Elector Frederick of Saxony and Landgrave Philip of Hesse. Luther, the son of a poor miner, was born at Eisleben, Saxony, in 1483. He was brought up under pious, but harsh and rough discipline. The elementary schools, as well as the higher educational institutions, at that time, were very numerous in Germany. At the age of fourteen, Martin was sent to the school of the Franciscans at Magdeburg, and, after a year, to Eisenach, to attend the Latin school. His gifts were remarkable from the beginning, but his parents were very poor. Following the custom of the time, he sang before the houses of the rich, to make a living. In 1501, he entered the University of Erfurt, where he was graduated, in 1505, Master of Arts, and opened a course of lectures on Aristotle.

84. The sudden death, by lightning, of a friend, led Luther to enter the Augustinian convent at Erfurt, against the express will of his father, who had destined him for the profession of law. After going through the customary discipline, he made his solemn

vows and received priestly ordination, in 1507. In compliance with the wish of his superiors, he specially applied himself to biblical studies. On the recommendation of Dr. John Staupitz, the Augustinian provincial, Frederick the Wise, elector of Saxony, appointed Luther, in 1508, professor of Dialectics and Ethics in the new University of Wittenberg.

85. In 1510, Luther visited Rome in the interest of his Order. Coming in view of the Eternal City, he fell on his knees and exclaimed: "Hail, Rome, holy city, thrice sanctified by the blood of the martyrs!" With great devotion he knelt at its holy shrines; yet with a silly pietism, he "almost regretted that his parents were not already dead, so that he might release their souls from purgatory, by saying masses!" His fond attachment and adhesion, which he then had to the Vicar of Christ, he afterwards described in these fierce words: "I was ready to slay every one who should in the least refuse obedience to the Pope." Even these two instances of ignorant zeal betrayed in the monk an abnormally unbalanced brain, which plainly foreboded the after development of his phenomenally morbid character. In 1512, he took the degree of Doctor of Theology, and began his lectures on the Psalms and the Pauline Epistles.

86. Luther was of an ardent and impulsive temperament; naturally stubborn, he held tenaciously to preconceived opinions, and would brook no contradiction. His mind seems never to have enjoyed perfect rest, but was given to great scrupulosity; nor were his convictions wholly clear on certain doctrinal questions. But the means he used to obtain peace only aggravated the evil. He was presumptuous, neglectful of the duties of his state, and lacking obedience to the rules of his Order. Though morally bound to recite the divine office daily, he would, at times, not touch his Breviary for weeks. Then he would atone for his neglect by cruelly chastising his body, the mortifications prescribed in his community not satisfying his ardor. To him might well apply the old monastic saying: "Everything beyond obedience is suspicious in a monk." Even at this early age, Luther had departed from the doctrine of the Church, on justification; he regarded good works as wholly worthless and faith alone as sufficient for salvation! This doctrine ruled the University of Wittenberg and soon began to spread throughout Germany.

87. About this time, Pope Leo X. proclaimed an Indulgence for those who, besides performing the prescribed works of penance and piety, would contribute to the completion of St. Peter's Basilica, in Rome. Albert, cardinal, and archbishop of Mentz and Magdeburg, was charged with the promulgation of the papal grant in Germany,

and John Tetzel, a pious and learned Dominican, was one of the preachers appointed by Albert, to publish the Indulgence among the people. The preaching of the Indulgence by the Dominicans, it is said, at once excited the jealousy and opposition of the Augustinians, and certainly that of Luther in particular, for he raised a bold protest in the famous *ninety-five theses* which he affixed to the door of the castle church at Wittenberg, on the eve of All Saints (October 31), A. D. 1517.

88. The publication of indulgences was not new in Germany; nor was, as has been asserted, the one proclaimed by Leo X. an unconditional pardon for past sins or an unqualified remission of their temporal punishment, much less a license for future sins. The instructions of Archbishop Albert to the preachers, and those of Tetzel to pastors and confessors, made the gaining of the Indulgence expressly dependent on the usual conditions, namely, true repentance with the humble confession of sins, and the performance of certain works of piety, besides almsgiving. True it is, that the personal appearance of some preachers and their manner of offering the indulgence was the cause of much complaint. But it was not the abuses which Luther attacked in his theses, but the doctrine of indulgences itself, which was directly opposed to his views on justification. The fundamental principle expressed in his proposition on that point was that "*God alone, independently of human exertion, is all in all in the affair of man's salvation!*"

89. There were various replies to Luther, one of the ablest being the one hundred and six counter-theses by Tetzel.¹ Explaining the Church's doctrine on indulgences, Tetzel said: "Indulgences do not remit the guilt of sin, but only the temporal punishment due to sin, and this only when sin has been sincerely repented of and confessed; indulgences do not derogate from the merits of Christ, but for satisfactory punishment they substitute the satisfactory Passion of Christ." In his refutation of Luther's treatise "On Indulgences and Grace," Tetzel remarked "that the novel doctrine would lead to contempt for Pope and Church." The emperor Maximilian also, in a letter to the Pope, pointed out the danger which threatened the unity of faith, if Luther's innovations were not speedily suppressed.

1. "Anyone reading the '*Antitheses*' of Tetzel," says Dr. Hefele, "must admit that he thoroughly understood the difficult doctrine on indulgences, and his propositions are undoubtedly more to the point than the '*Obelisks*' of the celebrated Dr. Eck."—The students of Wittenberg, in a fit of fanaticism, publicly burned eight hundred copies of Tetzel's Antitheses. The story of the burning of Luther's theses by Tetzel is a fabrication.

90. This impious initiative of Luther was applauded by men of various suspected parties, especially by the Humanists, in their itching for the most dangerous novelties and in their sad decadence of the spirit of faith. Within two months, his theses were spread through the Press, now, for the first time, employed in a popular agitation throughout Europe. Many even well-disposed men approved of the course Luther had taken, believing that he attacked only certain disorders. The bishop of Würzburg wrote to Elector Frederick the Wise, to take Luther under his protection. Imagining his cause to be the cause of God, Luther would hear of no submission to the Church; on the contrary, he insisted that the Church should embrace his new Gospel, "on justification by faith alone," which he pretended to have received directly from God! In his proud arrogance he even went so far as to declare: "I will have my doctrine judged by nobody—not even by angels; he who does not receive my doctrine, cannot be saved!"

91. Instead of calmly answering the arguments of his adversaries, he spewed out, both in speaking and in writing, the vilest epithets and basest calumnies against all that disagreed with him. His opponents were "knaves, dolts, dogs, pigs, asses, infernal blasphemers," and worse. Yet during all this time, Luther affected to believe himself in perfect accord and concert with the Holy See! In a most humble letter to Pope Leo X., he averred entire submission to the Head of the Church, and that it were the abuses only which he had been assailing. "Most Holy Father," he writes, "I cast myself at your feet with all that I have and am; give life, or take it; call, recall, approve, reprove; your voice is that of Christ, who presides and speaks in you."

92. The efforts of the Pope to compromise the difficulty in Germany, through Cardinal Cajetan, his legate, and afterwards, through a special envoy, Charles Miltitz, unhappily failed. Luther would listen to no remonstrance, and *appealed from the Pope ill informed to the Pope to be better instructed (a papa male informato ad papam melius informandum)*. Miltitz, who seemed to side with Luther, threw the whole blame on Tetzel, who, taking the reprimand so much to heart, died shortly after (A. D. 1519), as it is said, of grief. In November, 1518, Leo X. issued a bull explaining the doctrine of the Church on indulgences, and threatening such as should gainsay it, with excommunication. To forestall such a measure, Luther had previously appealed from the Pope to a General Council.

SECTION IX. DISPUTATION AT LEIPZIG—LUTHER'S CONDEMNATION.

Dr. John Eck—His "Obelisks"—His Disputation with Luther and Carlstadt—Its Effect—Luther's coarse Language—Jerome Emser—Philip Melancthon—The Humanists side with Luther—Luther's Writings against the Holy See—His Condemnation—Leo X.—His Pontificate.

93. The ablest adversary of the German "Reformer," was **Dr. John Eck**, vice-chancellor of the University of Ingolstadt. By his work, entitled "*Obelisks*," in which he showed the identity of Luther's teachings with the heresy of Huss, Eck had especially provoked the anger of the boisterous innovator. When appearing before Cardinal Cajetan, at Augsburg, Luther insisted upon having a public discussion on the questions which were then disturbing the public. The challenge was accepted, and, notwithstanding the prohibition of the diocesan bishop, the disputation took place at Leipzig between Luther and Carlstadt on the one hand, and Eck on the other. The Universities of Paris, Cologne, and Louvain were chosen umpires between the contestants. The disputation, at which Duke George of Saxony presided, lasted from June 27th to July 15th, 1519. The learned of Germany had come in great numbers to witness the exciting debate. The chief points of discussion were the condition of man after the Fall; free will and grace; penance and indulgences; and the Primacy of the Roman See. Luther suffered an ignominious defeat. Much displeased with the honors shown to his adversary, he left Leipzig suddenly without awaiting the end of the controversy, which had been resumed by Carlstadt.

94. The disputation served to widen the existing breach; but it had also the good effect of making more clear the positions of the contending parties and of strengthening in the Catholic faith Duke George and the University and inhabitants of Leipzig. The defeat which he sustained at Leipzig, had driven Luther to uncontrollable fury. As usual with him, the names of his opponents were henceforth mentioned by him only in terms of keenest acerbity. The decisions of the arbitrating universities, censuring his teachings as heretical, he retaliated with wildest abuse, calling the members of these faculties "mules, asses, and Epicurean swine."

95. The questions which had been dragged into dispute were now in every mouth, and the controversy was taken up and continued by Jerome Emser and Philip Melancthon, the former siding with Eck,

the latter with Luther. Emser, aulic chaplain and secretary to Duke George of Saxony, was an eminent scholar, well versed in the ancient and oriental languages. He was present at the Leipzig discussion, and from that time opposed, in union with Dr. Eck, the increasing influence of Luther, who on that account vilified him in his wonted vulgar style. In reply to Luther's abusive charges he published a series of pamphlets; he also translated the work of Henry VIII. of England, against the Wittenberg "Reformer." Emser died in 1527.

96. Luther found a strong and zealous co-laborer in Philip Melancthon, who, still a youth, had already attained great eminence as a scholar. Melancthon (Schwarzerd, *i. e.* Blackearth), born 1497, was the grand-nephew of the famous scholar Reuchlin, on whose recommendation he was appointed professor of Greek in the University of Wittenberg, and thus became the colleague, and soon an ardent admirer, of Luther. More moderate and prudent than Luther, he was of invaluable aid to the latter, who was not unfrequently guided by his counsels. Melancthon thus played a prominent part in the Lutheran movement, aiding by his talents and his writings. He attended the Leipzig disputation, and, disregarding the promise made to Dr. Eck, published a partial and untruthful account of the discussion. In 1521, he wrote in defence of his master the "Oration for Luther," and a "Protest against the decision of the Paris University."

97. Everything contributed to embolden the Saxon monk and render him more recklessly daring. Encouraged by the applause of the Hussites and Humanists, who greeted him as the "greatest theologian of the age," and as "a second Paul and Augustine," and backed by the German nobles, such as the licentious Ulrich of Hutten and the revolutionary Francis of Sickingen, who offered him their protection, Luther cast off all disguise, to complete his separation from the Church. His constant endeavor now was to destroy all authority in order to establish his own on its ruins.

98. Between the years 1520 and 1522 he launched forth pamphlet after pamphlet, such as the "*Address to the Christian Nobles of Germany*," "*On the Improvement of Christian Morality*," "*On the Babylonish Captivity of the Church*," addressed to the Clergy, and "*On Christian Liberty*," in which he poured out his deadly hatred against Rome and the Holy See, now rabidly blaspheming the most sacred things and the holiest doctrines, which previously he had but sparingly denounced. He called upon the Emperor to overthrow the power of the Pope, to confiscate the possessions of the Church, and to abolish ecclesiastical feasts and holidays, and masses for the dead. "It would be no wonder," the raving monk exclaimed, "if God should

rain down from heaven sulphur and hellish fire upon Rome and plunge it into the abyss, as he did with Sodom and Gomorrah.”¹

99. Dr. Eck appealed to the Saxon Elector, endeavoring to convince him of the gravity and the dangerous character of Luther's errors, but without effect. At last Pope Leo X. on June 15, 1520, issued a bull condemning forty-one propositions extracted from the writings of Luther, and excommunicating him, unless he should retract within sixty days. But the sentence, the execution of which had been entrusted to the papal legates, Carracioli and Aleandro, and to Dr. Eck, produced no great impression in Germany; in many places its publication was resisted, and the majority of the German bishops gave little heed to the whole affair.

100. Luther replied to the papal sentence by his pamphlet, “*Against the Execrable Bull of Antichrist*,” and renewed his appeal from the Pope, as from “an unjust judge, an obdurate, erring schismatic and heretic, condemned as such by the Bible,” to a General Council; and he impetuously urged the Emperor and the princes to resist, what he called, the unchristian conduct of the Pope. “Who-soever shall follow the Pope,” he said, “him do I, Martin Luther, deliver to divine judgment!” On December 10, 1520, he publicly burned the Pope's bull, together with the Canon Law, at Wittenberg, exclaiming: “As thou hast disturbed the Lord's Holy One, may the eternal fire disturb and consume thee.” On the following day, addressing the students, he said: “It is now full time that the Pope himself were burned. My meaning is that the Papal chair, its false teachings, and its abominations, should be given to the flames.”

101. Leo X. died December 1, 1521. An ardent admirer of classic literature and a magnanimous patron of the arts and sciences, he was at the same time a great Pontiff, who was sincerely devoted to the interests and well-being of the Church. His pontificate, one of the most brilliant in the History of the Church, was greatly embarrassed by the treachery of the Italian princes, the religious revolution in Germany, and by the rivalries between Charles V., Francis I., of France, and Henry VIII. of England. This explains why the character of this Pope has been judged with so much prejudice and inconsistency. His reign was long and gratefully remembered by the Romans, as an era of happiness and prosperity.

1. Elsewhere he writes: “If this rage of the Romanists continue, no other remedy appears to me to be left than that emperor, kings, and princes arm themselves and attack this pest of the earth and decide the question no longer with words but with the sword. If we punish thieves by the rope, murderers by the sword, and heretics by fire, why do we not attack with every weapon these teachers of perdition, these cardinals, these popes, and the whole swarm of the Roman Sodom, that unceasingly corrupt the Church of God, and wash our hands in their blood.”

SECTION X. THE DIET OF WORMS—LUTHER'S RELIGIOUS SYSTEM.

Emperor Charles V.—Diet of Worms—Luther summoned before the Diet—Under the Ban of the Empire—At Wartburg—Luther's Translation of the Bible—His Forgeries—His Opinion regarding certain Parts of the Bible—Other German Versions—Luther's Religious Principles—Justification by Faith alone.

102. Upon the death of Maximilian I., his grandson, Charles, the young king of Spain, succeeded him in the Empire as Charles V. (A. D. 1519—1556). The new emperor, yielding to the wishes of the States that favored Luther, summoned him before the German Diet, which was to meet at Worms, in 1521. The heresiarch having already been judged by the Church, the papal legate, Aleandro, protested against this proceeding; but to no purpose. Provided with a safe-conduct, Luther appeared before the Diet to answer the charges against him. When asked the double question: Whether he acknowledged himself the author of the twenty-five books published under his name; and whether he was willing to retract the errors contained therein, he answered to the first question affirmatively; for the other, he requested time to consider, which was granted. On the following day, appearing again before the assembly, he boldly refused to retract, unless "convicted of error by the Scripture and plain reason," rejecting the authority of the Popes and General Councils and absolutely relying on his own interpretation of the Scripture.

103. All efforts to reclaim him proving unavailing, Luther was ordered to leave Worms and put under the ban of the Empire. The measures enacted by the emperor, however, failed to restore peace to Germany; beyond his own states and those of his brother Ferdinand and a few other princes, the edict was but feebly enforced, in some places even opposed. Luther left Worms under a safe-conduct. On his way to Wittenberg, he was, according to a previous arrangement, seized and taken to Wartburg, near Eisenach, where he remained nearly a year, living as a knight under the name of "Master George." During this time, he wrote his pamphlets "On the Abuse of Masses," "On Monastic Vows," and "Against the Idol of Halle" (the archbishop of Mentz).¹

1. While at Wartburg, anxiety, doubts, and remorse, in regard to his daring undertaking, began to torment the mind of Luther. "To change all spiritual and human order against all common sense," he confesses, "appeared to him a very dangerous thing." "With how much pain and labor," he writes to the Augustinians at Wittenberg, "have I endeavored to quiet my conscience, that I alone should proceed against the Pope, holding him for Antichrist and the bishops for his apostles. How often did my heart faint punish, and reproach me, with the following pungent argument: 'Art thou alone wise? Could all the others err, and have continued to err for so long a time? How, if thou errest and leadest into error so many people, who would all be damned forever?' " But such warnings of a troubled conscience he strove to silence by representing to himself that they were diabolical illusions and temptations which he was bound to resist.

104. It was at Wartburg, which he called his "Patmos," that Luther commenced his translation of the Bible into German. The translation of the New Testament, which was mostly from the original text, appeared in 1522, while that of the Old Testament was not completed till 1533. Luther's translation is more renowned for the purity of the German idiom than for its adherence to the original text. His aim being to make the Bible fit to his system of teaching, he added and rejected words and even whole sentences without the least scruple. For instance, Math. vi. 13, he introduced the doxology: "And thine is the kingdom and the power and the glory forever. Amen"—words which were not spoken by Christ, but are derived from the liturgical books (lectionaries) of the Greeks, from which they passed into several Greek manuscripts of later date. In Rom. iii. 20, and Rom. v. 15, Luther inserted the word "*only*", and in Rom. iii. 28, after the words "we account a man to be justified by faith," he added the word *alone*, "by faith alone."² In the sentence of St. Peter (I. Ep. i. 10), "labor that by good works you make sure your vocation," he omitted the words "by good works." Again, the words of St. James (ii. 18), "Show me thy faith without works," he translated: "Show me the faith without thy works." In the First Epistle of St. John (v. 7.), he omitted the seventh verse: "For there are three that give testimony," etc.

105. Nor would Luther accept all the recognized books of Holy Bible as divinely inspired; some he rejected altogether. Of the Pentateuch he remarks: "We have no wish either to see or hear Moses. . . . Moses is the prince and exemplar of all executioners; in striking terror into the hearts of men, in inflicting torture, and in tyrannizing, he is without a rival." Of Ecclesiastes: "This book should be more complete; it is mutilated; it is like a cavalier riding without boots or spurs; just as I used to do while I was still a monk." Of Judith and Tobias: "As it seems to me, Judith is a tragedy, in which the end of all tyrants may be learned. As to Tobias, it is a comedy, in which there is a great deal of talk about women. It contains many amusing and silly stories." Of the Second Machabees: "I have so great an aversion to this book and to that of Esther, that I almost wish they did not exist; they are full of Jewish observances and Pagan abominations." Of the four Gospels: "The three speak of the works of our Lord rather than of his oral teaching; that of St. John is the only sympathetic, the only true Gospel." Of the

2. When charged with having falsified verse Rom. iii. 28, by adding the word "*alone*," he replied: "Should your Pope give himself any useless annoyance about the word *sola* (alone), you may promptly reply: 'It is the will of Dr. Martin Luther that it should be *sol*!'"

Epistle to the Hebrews : "It need not surprise one to find here bits of wood, hay, and straw." Of the Epistle of St. James : "This is, indeed, an epistle of straw ; it contains absolutely nothing to remind one of the style of the Gospel." Of the Apocalypse : "There are many things objectionable in this book. Every one may form his own judgment of this book ; as for myself, I feel an aversion to it, and to me this is sufficient reason for rejecting it."

106. To counteract Luther's translation, new German versions of the Scriptures were published by Canon Dietenberger, in 1534, and by Drs. Eck and Emser. Emser also exposed the systematic corruption of the Scripture text by Luther, whose translation of the New Testament he proved to contain no less than fourteen hundred errors and forgeries. Luther retaliated with his usual coarse epithets, saying that "popish asses were not able to appreciate his labors," and calling Emser "a wild ass, a blockhead, a basilisk, and pupil of Satan." Nevertheless, availing himself of Emser's translation, he afterwards revised his version and corrected many of the errors pointed out by his adversary.

107. Luther's religious system, if such it can be called, is a sort of pantheistic mysticism. He taught :—1. An all-ruling and absolute divine necessity. God is the author of man's actions, whether good or bad.¹ Man is born without a trace of freedom, which is incompatible with divine fore-knowledge.²—2. In consequence of original sin, human nature is radically corrupt. Man is wholly unable to do any good by himself, and only fit to sin. All the sins of man are manifestations and consequences of original sin.—3. Faith alone works justification ; and man is saved only by confidently believing that God will pardon his sins.³—4. The Sacraments, which Luther

1. In his commentary on the Epistle to the Romans he says : "The adultery of David and the betrayal of Judas are as much the work of God, as the calling of Paul."

2. In his book "On Slave Will," he says : "Man's will is like a horse ; if God rides it, it goes and wills as God wills ; if the devil, it goes as the devil wills." Again, "God does evil in us, as well as good ; as He justifies us without merit, so also He damns us without guilt."!

3. In a letter to Melancthon, Luther writes : "Be a sinner and sin boldly ; but more boldly still believe and rejoice in Christ, who is the conqueror of sin, death, and the world. Sin is our lot here on earth. . . . Sin cannot deprive us of God, even though in the same day we were to commit a thousand adulteries or a thousand murders." "Provided one has faith," he exclaimed in one of his sermons, "adultery is no sin." In his book "On the Babylonish Captivity," he deduces from the text, "He that believes, and is baptized, shall be saved," that sin cannot damn a Christian, so long as he believes. "So thou seest," he says, "how rich the Christian, or baptized man, is, who, even if he desires to do so, cannot imperil his salvation through any sin, be it ever so great, so long as he continues to have faith ; for no sin can damn him, save only the sin of unbelief." And it was the author of such blasphemies that Frederick, the Wise, (?) Elector of Saxony, took under his protection, because he had not then been convicted of heresy!

reduced to two—Baptism and the Lord's Supper—are not means of Grace, but only pledges of the Divine promises for the forgiveness of our sins, and signs of our faith in such promises. Their efficacy, consequently, depends solely on the faith of the recipient.—5. There is a universal priesthood. Every Christian may assume that office. There is no need of a hierarchy and of priests, and consequently, there is no visible Church.—6. There are no meritorious works. Prayer, fasts, mortifications, religious vows, and other good works of any kind avail the soul nothing to its salvation.—7. In matters of religion, every man is his own judge; and every Christian has the right not only to read, but also to interpret for himself the Bible which is the only source of faith.

SECTION XI. DISTURBANCES AND INSURRECTIONS OF THE LUTHERANS —ORGANIZATION OF THE LUTHERAN CHURCH.

Moral Evils of the New Teachings—Sacrilegious Marriages—The Prophets of Zwickau—The Anabaptists—Disorders at Wittenberg—Hadrian VI.—Attempt to adjust Religious Difficulties—Diets of Nürnberg—Clement VII.—His Efforts to restore Religious Peace—Catholic and Protestant Leagues—Luther's Railing Charges against Popes and Bishops—Henry VIII. and Erasmus oppose Luther—The Peasants' War—Luther's Marriage—Princes favoring Lutheranism—Organization of the Lutheran Church—Diets of Speier.

108. The teachings of Luther had already taken deep root among a large portion of the German people, and were a source of incalculable moral evil throughout the country. They openly pandered to the basest passions of human nature.¹ The violent declamations of the self-styled Reformer against the Pope and the hierarchy, against clerical celibacy and monastic vows, which he declared to be against faith and Christian liberty; his call on the German people, to shake off the yoke of the priesthood, and on the princes and nobility, to seize the possessions of the Church, rapidly increased the number of his followers. The parish priest, Bernhardt of Kemberg, was the first open violator of celibacy. Carlstadt soon followed; and, to crown his infamy, he composed a Mass in which the celebrant presumed to call down God's blessing on this sacrilegious union, which was applauded by Luther. The Augustinian, Gabriel Didymus, in 1521, declared monastic vows a devise of the devil, whereupon many religious renounced their orders and vows. His brothers in religion at Witten-

1. On the baneful influence which the Lutheran Reformation has had on the morals, religious and civil liberty, learning and polity of Europe in general, and Germany in particular, see Archbishop Spalding's excellent "History of the Protestant Reformation." Vol. I., parts III and IV.

berg, declaring their vows null and void, dissolved their community, abolished the Mass, and began to administer communion under both kinds. On Christmas, Carlstadt celebrated Mass in the vernacular tongue, omitting the elevation and other ceremonies, and administered communion to all approaching the altar without previous confession.

109. At Zwickau sprung up the "*Visionary Prophets*", so called from their visions which they claimed to receive from heaven, after the manner of the ancient prophets. Thomas Muenzer, a priest, and Nicholas Storch, a weaver, became their leaders. Gathering around them twelve apostles and seventy disciples, Muenzer and Storch organized a new society, which developed into the sect of the Anabaptists, or rebaptizers. They rejected infant baptism, as contrary to the Scripture; believed in the Millennium, and commenced the establishment of a new Kingdom of Christ on earth. Expelled from Zwickau, they proceeded to Wittenberg, where Carlstadt, Didymus, and others joined them.

110. Boasting of interior teaching by the Divinity, the new prophets rejected all human science. Didymus advised parents to withdraw their sons from studies, and Carlstadt required the candidates of theology to apply themselves to manual labor, rather than to studies in order not to impede the inward inspirations of the Holy Spirit. He was seen visiting workshops, with the Bible in his hands, to be instructed by simple artisans in the true sense of Holy Writ. Many of the clergy at Wittenberg being opposed to the new doctrines, Carlstadt and Didymus, raising a mob, attacked churches and monasteries and destroyed altars and the images of Christ and the saints. Similar scenes were enacted elsewhere.

111. Alarmed by the report of these excesses, Luther, leaving Wartburg, arrived at Wittenberg on Good Friday, 1522, and for a whole week harangued his followers for their violence. The troublesome prophets, including Carlstadt, were compelled to leave the city. Carlstadt, especially, had aroused the wrath of Luther, by attacking his teaching of the Real Presence of Christ in the Sacrament of the Altar. From that time, the two "Reformers" remained unrelenting enemies, and Luther did not cease from pursuing his former teacher, till he was banished from the country. Carlstadt, after leading, for several years, an unsteady nomadic life, betook himself to Switzerland, where he was received and assisted by Zwingle. He was appointed preacher and professor of theology in Basle, where he died, in 1541.

112. Meantime, Leo X. was succeeded by Hadrian VI. A. D. 1522-1523, an humble, but learned and holy priest of Utrecht, who had formerly been the preceptor of Charles V. The new Pontiff at

once took up with great earnestness the subject of reform within the Church, and devoted all his energy to the religious pacification of Germany. He sent Cardinal Chieregati to the Diet of Nürnberg (1522), to demand aid for Hungary against the Turks, and the enforcement of the edict of Worms against Luther, "for the revolt now directed against the spiritual authority, will shortly deal a blow against the temporal also." But the Diet, instead of acceding to the just demands of the Pope, replied by presenting one hundred and one grievances against the Holy See (*Gravamina nationis Germanicæ*), and requiring the convocation of a General Council, in some German city. Hadrian, seeing all his cherished projects frustrated by human malice, died, it is said, of excessive grief.

113. Clement VII., A. D. 1523-1534, an energetic Pontiff, made every possible effort to reclaim the Lutherans and restore religious peace in Germany; but he was no more successful than his predecessor. He sent Cardinal Campeggio to the Diet of Nürnberg (1524), to urge the adoption of vigorous measures against Luther; but nothing was accomplished. The German States promised, indeed, to do whatever they could toward protecting the Catholic faith; but at the same time resolved to hold another Diet at Spire, in 1526, which was to reconsider what of Luther's doctrines should be retained or rejected, till the meeting of a General Council. The action of the Diet being offensive to both Pope and Emperor, the legate protested, and Charles V. prohibited the holding of the Diet at Spire and demanded the execution of the edict of Worms; but his demand was ignored.

114. Cardinal Campeggio succeeded, however, in effecting an alliance between the Catholic princes, who, meeting at Ratisbon, in 1524, under the leadership of Ferdinand of Austria and the Dukes of Bavaria, bound themselves to protect the interests and institutions of the Catholic Church, against the aggressions of the Lutherans. The Catholic princes of Northern Germany concluded a similar treaty at Dessau, while Mecklenburg, Anhalt, Mansfeld, Prussia, and the cities of Brunswick and Magdeburg, declaring for Luther, concluded a league at Torgau, in 1526. Thus began the lamentable division between the Catholic and Lutheran States of Germany.

115. Luther continued to spurn all authority, spiritual and temporal, and to vent his anger against the Head of the church, and against all that dared to disagree with himself. He called the Pope a heretic and an apostate, a blasphemer of God and traitor of Christ's Church, and incessantly inveighed against him as "the man of sin," the minister of Satan, and even the very Antichrist. "The Pope," he says, "is a mad wolf, against whom every one ought to take up arms,

without waiting even for the order of the magistrates; in this matter there can be no room for repentance, except for not having been able to bury the sword in his breast. All those that follow the Pope, ought to be pursued like bandit chiefs, were they kings or emperors." With the same coarse invective, he railed against bishops, denouncing them as wolves, unchristian and unlearned monks and apostles of Antichrist. "All who assist in the destruction of bishoprics and episcopal authority, are the dear children of God and true Christians. But all who obey the authority of bishops, are the devil's own servants, and fight against the order and law of God."

116. Henry VIII. of England, who wrote "*A Defence of the Seven Sacraments against Doctor Martin Luther*", was treated in the same rude and frivolous fashion by the apostate monk. Luther, instead of refuting, only ridiculed, as was his custom, the royal theologian, calling him "crowned ass, liar, varlet, idiot, snivelling sophist, and pig of the Thomist herd." Erasmus, one of the most polished writers of his age, who at first sided with Luther, expecting that his movement would bring about the reform of certain abuses in the Church, was also drawn into the controversy; he directed against the "Reformer" his book "*On Free Will*." Luther replied in his pamphlet "*On Slave Will*," attacking Erasmus with so much violence that the latter complained, saying that "in his old age he was compelled to contend against a savage beast and a furious wild boar."

117. The teaching of absolute human equality and of total disregard of all authority by Luther, soon bore its evil fruits among the masses. Inflamed by the fiery appeals of the "Reformer," and incited by fanatical harangues of itinerant preachers, the peasants, in 1525, under the leadership of Thomas Münzer, rose in open rebellion against their lords, plundered and burned churches and convents, stormed the castles of the nobles, and committed every species of outrage and atrocity. When Luther saw things turn to the advantage of the princes, he at once preached against the deluded peasants whom his doctrines had misled, and, in his pamphlet "*Against the Rapacious and Murderous Peasants*," urged the princes to kill them "without mercy, like mad dogs," and declared that none could die in a manner more pleasing to God than fighting against these "children of the devil."¹ His cruel advice was followed, and it is estimated, that a hundred thousand lives were destroyed in the "Peasants'

1. Luther afterwards boasted that he was the cause of all the bloodshed in the Peasants' War. "I, Martin Luther, have slain all the peasants in the insurrection, because I commanded them to be slain; their blood is upon my head. But I put it upon the Lord God, who commanded me thus to speak."

War." Luther celebrated the funeral of the slain peasants, by secretly marrying on June 13, 1525, *Catharine Bora*, a Cistercian nun, who, together with eight other nuns, had, at his instance, been carried off from their convent, by a citizen of Torgau, named Bernard Koppe.¹

118. It was chiefly through the influence of the temporal rulers that Luther sought to propagate his "Gospel." And, indeed, his "Gospel" readily found powerful patrons among the German princes and nobles, who perceived in it a much desired means of enlarging their domains and filling their depleted treasuries, by seizing on Church property. John the Constant of Saxony and the margrave Philip of Hesse, on that account, declared themselves in favor of Lutheranism; and the margrave Albert of Brandenburg, following the advice of Luther, took a wife and converted Prussia, the property of the Teutonic Order, of which he was the Grand Master, into a secular principality.

119. To give stability and permanence to his work, Luther found it necessary to systematise a form of faith and ecclesiastical government, in lieu of that which he had done his utmost to abolish. To his translation of the Bible he added his *Postils* for the use of the ministers of the new Gospel, who, in many instances, were illiterate men, incompetent to teach. For the instruction of the laity he published his larger and shorter catechisms—called the *Bible of the laity*—both of which acquired symbolical authority; he composed, besides, a number of sermons, hymns and songs, in the vernacular, for divine service. For the organization of parishes, the conventicle of Homberg, in 1526, adopted, at the suggestion of Luther, a synodal constitution, which granted to each congregation full control of its own ecclesiastical discipline. For the general government of the congregations, a system of *Parochial Visitation* was introduced, the members of which were to be appointed by the ruling prince. Officers, called *Superintendents*, exercised a general supervision over all ecclesiastical affairs, episcopal ordination being no longer needed.

120. The Lutheran princes having nothing to fear from the emperor, who was at the time engaged in war in Italy, became bold and defiant. The advance of the Turks, who were threatening Hungary, led to the convocation of a diet at Spire, in 1526. But the Lutheran States, which were told by the "Reformer" that "to

1. The "Reformer" blasphemously called his marriage the result of divine inspiration. "The Lord," he wrote, a few days after the event, "has suddenly and wonderfully brought me, while thinking of other things, into marriage with that nun, Catharine Bora." Erasmus wrote: "It was thought that Luther was the hero of a tragedy, but, for my part, I regard him as playing the chief part in a comedy, that has ended, like all comedies, in a marriage."

fight against the Turks was to resist God," could, only with great difficulty, be prevailed on to promise the much needed aid, on the condition that they should not be interfered with in the management of their religious matters. Another diet assembled at Spires, in 1529, to adjust religious differences and take measures against the Turks. The propositions made by the Catholic princes were fair enough, but the Lutheran princes published a solemn Protest against them, whence the name of "*Protestants*."

SECTION XII. PROGRESS OF PROTESTANTISM—EVENTS FROM A. D.
1530 TO A. D. 1555.

Augsburg Confession—Catholic Refutation—Melancthon's Apology—League of Smalkald—Peace of Nürnberg—Anabaptists—Shocking Disorders at Münster—Pope Paul III.—Smalkald Articles—Bigamy of Philip of Hesse—Progress of Lutheranism—Apostasy of Archbishop Herman of Cologne—Luther and Amsdorf—Lutherans refuse to attend the Council of Trent—Death of Luther—His last Days—Interim of Ratisbon—Peace of Augsburg—Abdication of Charles V.

121. The victories of Charles V. in Italy and France, resulted in the treaties of Barcelona with Pope Clement III., and of Cambrai with Francis I. of France. Charles was now in a position to turn his attention entirely to Germany. He summoned a diet to be held at Augsburg, in 1530, for the double purpose of concerting measures against the Turks, and of securing peace to the Church and Empire. The emperor demanded from the Protestant States a written formula of their belief and a statement of the abuses in the Catholic Church, of which they complained. Melancthon was commissioned to state in a brief essay, afterwards called the *Augsburg Confession*, the doctrinal views of his party.

122. The Confession, which was approved by Luther, and is regarded by Lutherans as the first of their symbolical books, comprises two parts: the first in twenty-one articles, gives a summary of the "reformed doctrines;" the second, in seven articles, enumerates what the Protestants called "abuses," among which were included Communion under one kind, private masses, clerical celibacy, monastic vows, confession, and the ecclesiastical hierarchy. A *Confutation of the Confession*, drawn up by the Catholic theologians, called forth from Melancthon an *Apology* for his formula. Special conferences between the theologians of the two parties were instituted, and every effort was made to bring about a reconciliation, but all to no avail. The emperor, putting an end to the fruitless discussion, published a decree, called the *Recess of Augsburg*, giving the Protestant States

till April of the following year, to consider whether or not they would return to the faith of their forefathers.

123. Alarmed at the determined attitude which the emperor had taken, the Protestant princes met at Smalkald, in Prussia, in 1531, and concluded an offensive and defensive alliance, known as the *League of Smalkald*, for the maintenance of Protestantism; they even entered into negotiations with France and England, against the emperor. Luther approving the taking up of arms against the emperor, published his "*Warning to My Dear Germans Against the Decrees of Augsburg*," and his "*Comments on the Imperial Edict*." The danger of a Turkish invasion forced Charles to make peace with the Smalkaldians, conceding at Nürnberg, in 1532, that, until the meeting of a General Council, no action should be taken against any of the Protestant princes, and that in the interval everything should remain as it was. In 1535, the Protestant States renewed their alliance for a period of ten years, which caused the Catholic princes, in 1538, to unite in a confederation, known as the *Holy League*, for the maintenance of the Catholic religion.

124. Westphalia, which up to this time had resisted every attempt to introduce Protestantism, was now violently agitated, owing to the shocking disorders and excesses committed by the Anabaptists, at Münster. John Matthiesen of Haarlem and John Bockelson of Leyden were their leaders. After making themselves masters of the city, these fanatics, the everlasting reproach of the "Reformation," introduced community of goods and polygamy, John Leyden himself taking as many as seventeen wives at once. Licentiousness and riot of every kind reigned in the new "City of Sion," as Münster was called by the frantic sectaries. At last, after a siege of eighteen months, the city was taken by storm, in 1535, and the leaders of the insurrection were executed with painful torture.

125. Clement VII. was succeeded by Paul III., A. D. 1534—1549, who concurred with all his power toward restoring unity in Germany. He convoked a Council for 1537, to meet at Mantua, and invited the Protestant States to attend it. But from a combination of obstacles, occasioned by the circumstances of the crisis, the Council could not convene. The Protestants, who always had been appealing to a General Council, now declined to attend any such assembly. Again meeting at Smalkald, in 1537, they adopted twenty-three articles, drawn up by Luther, which were to express their sentiments, and form the basis of a reunion with the Catholic Church. These propositions, under the name of the *Smalkald Articles*, obtained a place among the Protestant symbolical books.

126. Philip, landgrave of Hesse, a notorious debauchee, who had been married for sixteen years, and was the father of eight children, with his wife still living, asked of Luther the permission to take a second wife, "that he might live and die with a quiet conscience and enter into the Protestant cause in a more free and Christian-like manner." Luther and Melancthon, dreading the loss of Philip's assistance, granted the authorization, "in order," as they piously added, "to provide for the welfare of the landgrave's body and soul, and to bring greater glory to God!" Accordingly, Philip took as a second wife, Margaret von der Sale, maid of honor to his sister Elisabeth, and who subsequently bore to him six sons. The marriage ceremony was performed, in the presence of Melancthon, in March 1540, by Philip's court chaplain, Denis Melander, who had, himself, taken three wives.

127. Owing to the disturbances of the time and the frequent and prolonged absence of the emperor from the Empire, Lutheranism spread rapidly over the States and cities of Northern Germany, being in many places established by force of arms. In 1532, it was introduced into Pomerania, and in 1534 into Württemberg and the principalities of Anhalt. Brandenburg became Lutheran in 1535, because of the apostasy of Elector Joachim II., while Saxony was forced to accept the new teaching by Henry, brother and successor of Duke George, in 1539. Frederick, the Elector of the Palatinate, joined the Protestants, in 1545. In addition to these countries, the cities of Magdeburg, Halle, and Halberstadt, were soon after severed from the Church. Prince Magus, bishop of Schwerin in Mecklenburg, and the abess of Quedlinburg, in Prussia, also embraced Lutheranism and forced their subjects to follow their example.

128. Efforts were also made, but without success, to introduce Lutheranism into Bavaria, the Tyrol, and into the city of Cologne. However, the archbishop of this city, Count Herman of Wied, embraced the new doctrine and took a "wife;" but the apostate prelate was vigorously resisted by his Chapter and the city council, and finally forced to abdicate. In 1542, Nicholas of Amsdorf, a zealous "reformer," was forcibly obtruded on the bishopric of Naumburg, in place of Julius of Pflug, the lawfully elected bishop. Luther assumed to consecrate Amsdorf and profanely boasted of the uncanonical manner in which he had performed that rite, as he said, "without lard, or tar, or grease, or incense, or coals."

129. Owing to the existing temper of the Protestants, all endeavors of the Emperor to restore peace and unity in Germany, proved unsuccessful. The Protestant Princes persistently refused to attend

the Council of Trent, to which they were invited by both the Pope and the emperor. The opening of that assembly greatly exasperated Luther, who once more gave full vent to his wrath and hostility against the Catholic Church, in his pamphlet: "*The Papacy an Institution of the Devil.*" It was his last work. He died at Eisleben on February 18, 1546, shortly after delivering a violent sermon against the Jews, and after drinking and jesting with his friends the night before, on the speedy downfall of the Papacy.

130. The latter years of the "Reformer" were obscured and embittered by disappointments and contradictions which came to him from every quarter, as well as by grave doubts about the success of his work. The "reform" he saw to be an illusion and his religious system to have wrought no moral improvement. "Since we began to preach our doctrine," he said in a sermon, in 1532, "the world has grown daily worse, more impious, and more shameless. Men are now beset by legions of devils, and while enjoying the full light of the Gospel: (?) are more avaricious, more impure and repulsive, than of old under the Papacy. Peasants, burghers, and noblemen of all degrees, the highest as well as the lowest—are all alike slaves to avarice, drunkenness, gluttony, and impurity, and given over to shameful excesses and abominable passions." After his death nobody seemed to care for his poor "wife" and children. They lived and died in poverty, vainly imploring support from the "Reformer's" admirers.

131. As a last means of adjusting religious difficulties, the emperor arranged theological conferences between the divines of both parties, notwithstanding their disapproval by the papal legate, who expected nothing good from such disputations. The conference held at Ratisbon, in 1541, ended in a compromise, known as the *Interim of Ratisbon*, which was but a fresh violation of the rights of the Catholics. Fortunately the compromise was not accepted by the Protestants, who demanded more extensive concessions. Meanwhile the Protestant Princes continued in their spoliation of churches and monasteries and in forcing Lutheran preachers upon their Catholic subjects.

132. These outrages and, particularly, the opposition of the Protestants to the settlement of the religious differences by a General Council, for which they had clamored so long, at last excited the indignation of Charles, who allying himself with Duke Maurice of Saxony, began war against the Smalkald Princes, and defeated them in the battle of Mühlberg, in 1547. But the plans of the great emperor were suddenly foiled by the treacherous defection of his ally, Maurice of Saxony, who now turned his arms against him. Being unprepared for a new war, Charles concluded, in 1552, the *Treaty of*

Passau, and, in 1555, the *Peace of Augsburg*, which granted religious freedom to Catholics and Protestants alike, and confirmed the latter in their possession of spoliated church property. Disappointed in his chief plan of restoring religious unity in Germany, for which he had labored so long and earnestly, Charles V., in the following year, resigned his crown and entered the Spanish monastery of Yuste, where he died, in 1558. His brother, Ferdinand I., succeeded him as emperor, and reigned from 1556 to 1564.

II. THE REFORMATION IN SWITZERLAND.

SECTION XIII. THE ZWINGLIAN MOVEMENT.

Parallel between the Reformation in Switzerland and that in Germany—Ulrich Zwingle—His Antecedents—Precursory Symptoms of the Reformation—Zwingle's Religious System—His Marriage—Suppression of Catholic Worship—Zwinglian intolerance—Disputation at Baden—Scenes of Violence in Other Parts—Catholic Alliance—Religious War—Battle of Cappel—Death of Zwingle—Sacramentarian Controversy—Conference of Marburg.

133. Contemporaneous with the religious revolution which Luther enkindled in Germany, was the movement which, through the influence of Zwingle, was set on foot in Switzerland. Zwingle was at Zürich what Luther was at Wittenberg. He was a man of great talents and eloquence, which, like Luther, he employed with lamentable success to arouse the Swiss people against the ancient Church, and to vilify Catholic doctrines and institutions. Like the Saxon "Reformer," Zwingle had the support of the temporal magistrates, and the same characteristic features marked both revolutions, with this only difference, that the Swiss movement was more radical and thorough. The Reformation in Switzerland divides itself into two periods: the *Zwinglian* movement, from A. D. 1516 to 1531, and the *Calvinistic*, from the latter year to the death of Calvin, in 1564.

134. Ulrich Zwingle was born in 1484, and ordained priest in 1505. He was first appointed parish priest at Glarus; afterwards, at Einsiedeln; and, lastly, he became preacher in the Cathedral at Zürich. Twice he went to Rome, in 1511 and 1515, accompanying, as chaplain, the Swiss troops in the Italian wars. Applying himself particularly to biblical studies, he expounded in his sermons the various books of the Bible, chapter by chapter, to the people. Zwingle would not acknowledge himself a disciple of Luther; he boasted that he had preached the true doctrine of Christ, which he had learned from God's word, even before Luther, and that, while the name of the Saxon

"Reformer" was still unknown in Switzerland, he had "*relied upon the Bible, and the Bible alone.*"

135. Already in Einsiedeln, Zwingle had given great offense both by his immoral conduct and his preaching against the priesthood, invocation of the Saints, monastic vows, and other Catholic institutions and practices. Like Luther, he assailed the preaching of the indulgences granted by Leo X., which he caused to be interdicted by the bishop of Constance. In 1520, Zwingle obtained a decree from the Council of Zürich, forbidding anything to be preached except what could be proved from Holy Writ. Two years later he presented a petition, signed by himself and several other priests, to the bishop, requesting that the law of clerical celibacy be abolished. When the bishop resisted these changes, Zwingle, severing his connection with the Church, openly rejected the authority of the Popes and Ecumenical Councils in matters of faith, as tyrannical, and stigmatised the celibacy of the clergy as an invention of the devil. The paternal remonstrances of Pope Hadrian VI. failed to make any impression on the erring priest.

136. In 1523, Zwingle prevailed on the Council of Zürich to appoint a religious conference, in which, also, the bishop of Constance was invited to take part. The theses, sixty-seven in number, which Zwingle presented for discussion at the conference, were substantially the same as those defended by Luther. The following were his principal tenets:—1. Holy Scripture is the one source of faith, and man's reason its only interpreter.—2. Christ is the only Head of the Church; the power of the Popes and Bishops originated in pride and usurpation.—3. Human free will is totally annihilated and man wholly incapable of doing good.—4. What is called original sin is not sin at all, but an evil clinging to human nature; it is a natural disposition to sin—a leaning and propensity to evil.—5. All actual sins are but the necessary results, the outward manifestations, of the natural inclination of man to sin.—6. This propensity to sin is not inherited from Adam; it is innate in every man, and implanted by God himself; consequently, God is the author of all evil and of every sin.—7. The Mass is no sacrifice, and the Sacraments are only signs of grace already possessed.—8. Lastly, Zwingle denied the power of the Church to forgive sins, the existence of Purgatory, and the merit of good works. The Council of Zürich, favoring the "reformed doctrines," declared Zwingle victorious, notwithstanding the latter's pointed confutation by John Faber, vicar-general of Constance. A second conference, held the same year, produced a similar result.

137. Encouraged by the Council of Zürich, Zwingle now com-

pleted his separation from the Catholic Church by marrying Anna Reinhard, a widow, with whom, for some years, he had entertained criminal relations. His example was followed by other ill-famed priests. At his instance, in 1525, the Council issued a decree abrogating the Mass and endorsing the suppression and removal of everything in churches that could recall the Catholic worship. The churches were now cleared of their images and statues; altars were broken down and replaced by bare tables, and even organs and bells were demolished, Zwingli himself taking an active part in the work of destruction. A simple, cheerless, and almost ludicrous mode of worship, without singing, was introduced, the chief part of which consisted in the reading of the Bible. Leo Juda, an associate of Zwingli, adopted Luther's version of the Scripture for the use of the new sect.

138. The petition of the Catholics, asking for the use of, at least, one church, was refused; later on, they were even forbidden to attend Catholic service in the neighboring cantons. The Anabaptists also were made to experience the intolerance of the Swiss "Reformer." Holding that infant baptism had no sanction in Holy Writ, they came in conflict with Zwingli. Failing to bring them over to his views, the latter procured a decree which prohibited rebaptism, under pain of death. Felix Manz, disregarding the prohibition, was put to death. Blaurock, an apostate monk, for the same reason, was subjected to a scourging, while a zealous co-laborer of the "Reformer," Ludwig Hetzer, who likewise rejected infant baptism but advocated polygamy, was obliged to leave the town, yet, afterwards returning to Zürich, this worthy apostle of the "reformed doctrines" took twelve wives, for which act he was decapitated, in 1529.

139. To compromise the differences which in consequence of the late innovations had arisen between the Catholic and the "reformed" cantons, a religious disputation was arranged to take place at Baden, in 1526, between Dr. Eck, the champion of the Catholic cause against Luther, and John Oecolampadius, who was to Zwingli what Melancthon was to Luther. The disputation was attended by the deputies of twelve cantons, and continued during eighteen days, when the victory was unanimously awarded to Dr. Eck. The conference, which served to confirm the Catholics in their faith, only rendered the Zwinglians more exasperated.

140. With the aid of the civil magistrates, the "reformed religion" was forcibly established also in other cities and cantons. Berne for a time wavered between the ancient faith and the "new doctrines;" but, in 1528, the Bernese were won over to the new system, by

Berthold Haller, a former disciple of Melancthon. Convents were suppressed, the Mass and the use of images abolished, and marriage was permitted to all the clergy. Basle quickly followed. As early as 1524, Oecolampadius, then a leading priest of Basle, began to declaim against the teachings and usages of the Catholic Church. His partisans, raising seditious tumults, succeeded, first in extorting religious freedom for themselves, and, in 1529, in violently suppressing Catholic worship. Altars and images of the saints were destroyed, and the Catholic members excluded from the city council. Similar scenes of violence and brutality were witnessed in Schaffhausen, Mühlhausen, Constance, St. Gall, Appenzell, and Glarus. In all these places the magistrates decreed the suppression of Catholic worship, and the destruction of altars, organs, statues, images, and sacred emblems and vestments.

141. Disunion and civil disturbances were the bitter fruits of the "Reformation" in Switzerland, as elsewhere. In 1529, the "reformed" cantons of Zürich, Basle, and Berne formed a league against those cantons which still adhered to the Catholic faith. To maintain their rights against the fanatical "Reformers," the Catholic cantons entered into an alliance with Ferdinand of Austria, and a civil war between the Catholic and "reformed" parties was the result. The Catholics routed the army of the Zwinglians, in the battle at Cappel, in 1531. Zwingle, who had accompanied the troops of his party, was among the slain. Oecolampadius died the same year.

142. Between the Wittenberg and Helvetic "Reformers," soon arose a violent dispute, known as the *Sacramentarian Controversy*, on the subject of the Holy Eucharist. Luther taught a real and substantial presence of the Body and Blood of Christ in Holy Communion; he rejected, however, the doctrine of Transubstantiation, and instead adopted one of his own, that of *Consubstantiation*, or *Impanation*, according to which the Body of Christ is received in communion *with*, or *in* the bread (*cum et in pane*). Zwingle and Oecolampadius, on the contrary, adopting the opinion of Carlstadt, rejected the Real Presence, and saw in the Holy Eucharist but a mere remembrance of Christ, of his sufferings and death. The words of our Lord, "*This is my Body*," they interpreted as meaning: "*This signifies my Body*," or "*This is a symbol, or sign, of my Body*."

143. The dispute which arose in consequence of these doctrinal differences, was not confined to the pulpit: treatises appeared quite as violent as those published by the Wittenberg "Reformer" against the Catholic Church. Luther delivered his adversary to the devil, and Zwingle, returning the compliment, handed over the apostate

Augustinian to Satan. The Zwinglians ridiculed Luther's "impanated God made by a baker," and called the Lutherans "Theophagi," "devourers of God's flesh." Luther, on the other hand, called the Zwinglians "Sacramentarians," and "ministers of Satan," who, having "a devilish, diabolical, and satanical heart, and a lying mouth," ought to be exterminated; for whom it was unlawful even to pray.

144. Landgrave Philip, desiring to effect a reconciliation between the two leaders of the "Reformation," invited them to meet in friendly conference, at Marburg. The conference was held in October, 1529; but instead of reconciling the two combatants, it only separated them the more, Luther rejecting an alliance with the Zwinglians, whom he refused to call brethren.¹ At the Diet of Augsburg, in 1530, the Zwinglians were excluded from the Association of the German Protestants. Even in the religious Peace of Nürnberg, in 1532, it was only to the adherents of the Augsburg Confession that free exercise of religion was granted.

SECTION XIV. THE CALVINISTIC MOVEMENT.

Victory of Cappel—Its Results—John Calvin—His "Institutes"—Reformation in Geneva—Distinguishing Characteristics of Calvinism—Calvin's Character—His Intolerance and Tyranny—Burning of Servetus—Academy of Geneva—Progress of Calvinism in Other Countries—Theodore Beza—Character of Calvinism.

145. By the victory of the Catholics at Cappel, the progress of the Zwinglian innovations was suddenly arrested in the German portions of Switzerland. Peace was concluded which secured the restoration of Catholic worship, and guaranteed to every canton the full enjoyment of religious freedom. Catholic worship was restored in Glarus, Appenzell, and in several other places; but in Zürich, Berne, Basle, and Schaffhausen, Catholics were persistently denied their ancient rights. Besides, Catholic worship was abolished, and, in its stead, the "reformed religion" established in Lausanne, Vevay, and in the districts which the Bernese, with the aid of France, had conquered from Savoy. In the Western, or French cantons, particularly at Geneva, William Farel, Peter Viret, and others, prepared the way for Calvin, under whose influence the "Reformation" in Switzerland took a new start.

1. Luther, on this occasion, made the following remarkable acknowledgment: "We must confess that in the Papacy are the truths of salvation, which we have inherited. We also acknowledge that in the Papacy we find the true Scripture, the true baptism, the true Sacrament of the altar, the true keys for the remission of sins, the true office of preaching, the true catechism which contains the Lord's Prayer, the ten commandments, the articles of faith. I say that in the Papacy we find the true Christianity, the true essence of Christianity."

146. *J. Calvin* (Chauvin) was born in 1509, at Noyon, in Picardy. Having received the tonsure, he was early provided with an ecclesiastical living, but he was never admitted to any of the holy orders. He studied philosophy and theology at Paris. At the request of his father, he went to study law at Bourges. There the influence of the Lutheran Melchior Volmar won him over to the heresy of the "Reformers." In 1533, he appeared at Paris, openly advocating the new teachings. Being obliged to leave France, he fled to Basle, where, in 1535, he published his principal work, "*The Institutes of the Christian Religion*," (*Institutio Religionis Christiane*), which he dedicated to the French king, Francis I. In this work, Calvin, with much skill and learning, elaborates his religious system, which is based on the stern theory of Predestination.

147. At the instance of Farel, Calvin, in 1536, settled at Geneva, as preacher and professor of theology. Here he exercised a controlling influence, even in temporal affairs. He compelled the people to abjure the Papacy, abolished all church festivals, and introduced rigid regulations of discipline. His arbitrary and despotic measures aroused a strong opposition against him, which resulted in his expulsion from the town. He went to Strasburg, where he married, and organized a congregation which adopted his tenets and discipline. His party at Geneva, having meanwhile gained the ascendancy, recalled him, in 1541, and from this time Calvin ruled Geneva with supreme command, exercising an absolute power in temporal as well as in spiritual matters. He established a Consistory, or tribunal of morals, composed of twelve laymen and six ministers, whose office it was to take cognizance of all infractions of morality, including even dancing and similar amusements. Imprisonment and severe penalties were often inflicted for slight offences. Public worship was organized with extreme simplicity, preaching and instruction forming the chief part thereof. Images, and all sorts of decorations were excluded from the churches. The constitution of the Calvinistic sect was rigidly Presbyterian.

148. The distinguishing characteristic of Calvinism is the doctrine of *absolute predestination*. According to this doctrine, God ordains some to everlasting life, others to everlasting punishment. The decree of predestination, the consequence of Adam's fall, is eternal and immutable. The whole nature of fallen man is utterly corrupt, and devoid of all goodness; man has an unconquerable tendency to do wrong. As man is acting under divine impulse which is irresistible, it follows that there can be no question of merits foreseen on account of which God predestines some to salvation, others to eternal damna-

tion. With Luther, Calvin taught justification by faith alone, which, according to him, consisted not in man's real sanctification, but in the guilt of sin not being imputed to him. With Zwingli, he agreed in teaching that the Lord's Supper was a figure only, of the Body and Blood of Christ. He denied transubstantiation, but held that at the moment of communion, *a divine power*, emanating from the Body of Christ, which is now in heaven, is communicated, but only to those predestined to eternal life.

149. Calvin could brook no contradiction. His language was often quite as vulgar and coarse as that of Luther. In his "Institutes," he calls his adversaries "wicked men, rogues, drunkards, slanderers, fools, madmen, furious beasts, impure dogs, pigs, asses, and vile slaves of Satan." The opposition party, who went under the name of "Libertines, or Patriots," charging him with tyrannizing over the consciences of men, were made to feel the full force of his dictatorial power. Sebastian Castellio, a famous preacher and translator of the Bible, and Bolsec, a physician, were banished from Geneva, for disputing the doctrine of predestination. Members of the Council were imprisoned for speaking disrespectfully of the "Reformer," while the preacher, James Gruet, who had called him a dog and the Consistory tyrannical, was tortured and beheaded, in 1547, by Calvin's order. In 1553, Calvin had Michael Servetus, a Spanish physician, burnt at Geneva, over a slow fire, for his work against the Trinity.¹ The "Libertine," Berthelier, underwent a like punishment. Valentine Gentilis, who accused Calvin of heresy against the Trinity, was compelled to apologize publicly; but was nevertheless beheaded at Berne, in 1566. Nor was this intolerance confined to the city of Geneva; the new gospel was forcibly introduced also among the peasantry, who were compelled to listen to the sermons of the "reformed" preachers. Abstinence on Friday and Saturday was punished with imprisonment.

150. To insure permanency to his system, Calvin founded at Geneva an academy of theology and philosophy, in 1558. Young men, from all countries of Europe, flocked to this nursery and semi-

1. Calvin justified the burning of Servetus in a special work, and his deed was approved by Beza, and by Melancthon in a letter he wrote to him and in a special treatise. Gibbon says: "I am more deeply scandalized at the single execution of Servetus than at the hecatombs (?) which have blazed in the Auto da Fés of Spain and Portugal. 1. The zeal of Calvin seems to have been envenomed by personal malice and perhaps of envy. 2. The deed of cruelty was not varnished by the pretence of danger to the Church or State. In his passage through Geneva, Servetus was a harmless stranger, who neither preached, nor printed, nor made proselytes. 3. A Catholic inquisitor yields the same obedience which he requires, but Calvin proscribed in Servetus the guilt of his own rebellion." Decline and Fall. Chap. liv. Note.

nary of the "reformed faith." The ecclesiastical organization of Calvin became the model for other Protestant countries. It was adopted by the reformed Churches of France, Holland, Germany, Poland, England, and Scotland. In all these countries the Calvinistic principles prepared popular insurrections against the lawfully constituted authorities. Calvin openly preached armed resistance to princes who opposed the introduction of his "gospel," and defended the proposition that the people might take up arms and expel or depose their rulers, if they were bad or hostile, or threatened their "religion." Calvin died in 1564. *Theodore Beza*, his faithful friend and biographer, succeeded him in the government of the "reformed Church" in Switzerland and France. He died in 1605.

151. A more cheerless and repulsive system than that of Calvin, ecclesiastical history does not record. It outrages the principles of natural as well as revealed religion. How revolting the doctrine which calls God the author of all evil and makes him issue forth his decrees of election or reprobation, irrespective of merit or demerit, inflicting eternal torments on innumerable souls which never could be saved, and for whom the Son of God did not die.¹ No system of pretended religion could go further in atrocity than this. It generated in its disciples a spirit of arrogant self-sufficiency, which made them believe that all men, not belonging to their sect, were the enemies of God and had God for their enemy, and look upon them as the necessary objects of the blind wrath of God, cast off by him and reprobated from all eternity, for whom "the elect" can feel no more pity than for the arch-fiend himself. The "Papists," in particular, were worse than idolaters, and to root them out was only to render a service to God. Happily, in our times, these revolting doctrines have been radically modified, having long since lost their hold on Protestants of the better class.

1. In his *Institutes* (lib. iii. c. 21. n. 7), Calvin says: "We assert that, by an eternal and unchangeable decree, God hath determined whom He shall one day permit to have a share in eternal felicity, and whom He shall doom to destruction. In respect to the elect, this decree is founded in His unmerited mercy, without any regard to human worthiness; but those whom He delivers up to damnation, are, by a just and irreprehensible judgment, excluded from access to eternal life."—*Conf. MOEHLER, Symbolism, Engl. Transl., ch. iii., § xii.*

III. THE REFORMATION IN ENGLAND.

SECTION XV. HENRY VIII. (A. D. 1509—1547)—THE DIVORCE QUESTION.

Accession and Marriage of Henry VIII.—Cardinal Wolsey—Henry's controversial Answer to Luther—His early married Life with Catharine of Arragon—Anne Boleyn—The King's Scruples—A Divorce demanded of the Pope—Pliable Bishops—The Pope refuses to decree Nullity of Marriage—Appoints Legates to hear the Cause—Appeal of the Queen—The Pope inhibits a New Marriage—Wolsey's Disgrace—His Death—Thomas Cranmer—Opinions of the Universities—Remonstrance of Lords and Commons—The Pope prohibits Sentence of Divorce—The King separates from the Queen—Death of Queen Catharine.

152. England continued to hold communion with the Roman See, until the criminal passions of Henry VIII. produced a violent schism and prepared the way for the present Anglican Establishment. Henry VIII. was the second son of Henry VII. His elder brother, Prince Arthur of Wales, born in 1488, was married to the Princess Catharine of Arragon, daughter of Ferdinand and Isabella of Spain, in 1501; he died three months afterwards. Henry VII., desirous of maintaining the family alliance with the House of Spain and, unwilling to restore Catharine's rich dowry, looked forward to a marriage between his widowed daughter-in-law and his younger son Henry. Such a marriage being within the forbidden degrees, a dispensation was applied for, and given by Pope Julius II. Dec. 26. 1502. Yet the marriage was not celebrated till six weeks after the death of the old king, in 1509.

153. Henry VIII.'s chief adviser was Thomas Wolsey, who, by his abilities and by royal favor rose to the highest dignities in Church and State. Born at Ipswich, in 1471, young Wolsey was educated at Magdalen College, Oxford, where he obtained his degree when hardly fifteen. Wolsey soon secured the notice of Henry VII., who made him dean of Lincoln. His advancement, under Henry VIII., was rapid and brilliant. He became almoner to the king, and in quick succession was promoted to the bishopric of Lincoln, the archbishopric of York, and the office of Lord Chancellor, which dignities were crowned, in 1515, by the reception of a cardinal's hat from Pope Leo X. and the appointment to be *Legatus a latere* for England. He was devoted to the interest of the king, more so yet, perhaps, than to those of the Church, and was bent upon exalting the royal authority.

154. In his earlier years, Henry VIII. had been remarkable for his attachment to the religion of his forefathers and his zeal in upholding the ancient faith against the new heretics. He took a prominent

position against Luther, not only by prohibiting his books within the English dominions, but also by entering the lists against the German Reformer. In 1521, he published a Latin treatise, entitled "*A Defence of the Seven Sacraments against Martin Luther*," which he dedicated to the Pope. The book received the highest approval of the Pontiff, who conferred upon its author the title of "Defender of the Faith," a title which neither Henry nor his successors have deemed it inconsistent to retain to the present day!¹

155. During more than seventeen years, Henry lived with his queen without the least sign of a scruple respecting the validity of their marriage. While her union with Arthur had never been consummated, Catharine bore Henry five children; but they all died in their infancy, except one daughter, afterwards, Queen Mary. During this period Henry proved anything but a faithful husband. An illegitimate son, Henry Fitz-Roy, by Elizabeth Blunt, was created Duke of Richmond, and educated as heir-apparent, but he died at the age of seventeen.

156. Among the fairest and gayest ladies of the royal court, was Anne Boleyn, who soon won the heart of Henry. But as Anne was resolute in her determination not to be the king's mistress, although she was not unwilling to become his wife and queen, a desire for a divorce all at once took possession of Henry's mind. He affected scruples respecting the validity and lawfulness of his marriage, believing that he was living in sinful wedlock, because he was married to his brother's wife, and that Providence had cut off his male progeny in punishment of his sinful connection. By whose suggestion, the idea of a divorce was first presented to the king, it is not easy to determine. Some point to the French king; others, to Wolsey; while Cardinal Pole states that Anne Boleyn herself suggested it, by means of certain friends at court.

157. From the year 1527, we find Henry pressing Pope Clement VII. to grant a divorce. He sought to establish his case on three grounds:—1. That the bull of Julius II., granting the dispensation, had been obtained under false pretences;—2. That it had been solicited without the consent of Henry, the party chiefly interested in it;—3. That no dispensation could legalize marriage with a brother's widow, because

1. "That the treatise in defence of the seven sacraments, which the king published, was his own composition, is forcibly asserted by himself; that it was planned, revised, and improved by the superior judgment of the cardinal and the bishop of Rochester (Wolsey and Fisher), was the opinion of the public"—Lingard. It has been very generally admitted that Fisher, if he was not the author, had at least a considerable hand in the work. He also published a Defence of the king's treatise against Luther's "*Captivity of Babylon*."—See LINGARD, *Hist. of Engl.*, vi., c. ii. n. Also SANDER, *Angl. Schism*, p. 21. n.

such a union, from the plain testimony of the Scripture (Lev. xviii. 16, and xx. 21, and Marc. vi. 18.), was forbidden by the law of God, and consequently beyond the power of even the Holy See to allow. Consulting only his passion, the licentious prince would not notice that the Baptist declared it unlawful for Herod "to have his brother's wife," only because her husband was still living; and that among the Jews leviratical marriage was even commanded by the Law of Moses.

158. The English bishops, with one exception, were all found pliant to favor the scheme of the divorce. That one exception was Bishop Fisher of Rochester, who always expressed himself strongly against the divorce, maintaining that what had been done by the Pope's dispensation could not now be undone. Henry's envoys at Rome, Dr. Gardiner and Dr. Fox, left no stone unturned to extort from the Pope immediate consent to the divorce, or a permission for the king to remarry without any divorce at all. But neither pleadings, nor promises, nor threats, could move Clement to grant Henry's most unjust request; neither would he issue a decretal bull declaring that the prohibition in Leviticus admitted of no exception or dispensation.

159. The Pope, however, granted a dispensation to Henry, in case the former marriage proved to be invalid, to marry any person, even if she were related to him in the first degree of affinity.¹ He, moreover, consented to have the case tried in England, and appointed Cardinals Campeggio and Wolsey, his legates, to examine into the facts upon which Henry rested his application. Campeggio, who held the English bishopric of Salisbury, had been asked for as judge in the divorce case, from the belief that he would favor the king's cause. He bore special instructions from the Pope to bring about, if possible, a reconciliation between Henry and the Queen, but under no circumstances to pronounce sentence before consulting the Holy See.

160. After long delays, the two legates opened their court in the Parliament chamber at the Blackfriar's palace and summoned the King and the Queen to attend in person, on June 18, 1529. But the Queen disdained to plead before the legates, who being English subjects, were looked upon as the king's partisans. Following the advice of Bishop Fisher, her counsellor, Catharine appealed to the Pope. The Pontiff having received the formal appeal of the Queen, avoked

1. "This dispensation," says Canon Flanagan (Vol. II. p. 27, note) "evidently refers to Anne Boleyn; and as it was to relax the impediment of even the first degree of affinity, it points to the known fact of Mary Boleyn, Anne's sister, having been the royal concubine. What a face of brass must Henry have had, to pretend to have a scruple at the supposition of being within the first degree of affinity to his queen Catharine, and yet having none to enter upon a marriage with Anne Boleyn, whom he knew well, through his own sinful connection with her sister Mary, to be in that very same first degree of affinity."—Conf. SANDER, *Angl. Schism*, Book I., ch. xiv.

the cause before himself by brief of July 15, 1529. This was followed on March 7, 1530, by an inhibition, interdicting the English monarch from marrying while the divorce case was yet under adjudication.

161. The Pope's action in thus remanding the case having put an end to the trial, Cardinal Campeggio returned to Rome. Henry now became furious; his wrath fell at once on Wolsey, to whose indecision, chiefly, Anne Boleyn attributed the failure of the royal plans. Prosecuted in 1529, under the "Statute of Præmunire," Wolsey was deprived of the Great Seal, and all his personal property, which was declared forfeited to the Crown; in his place Sir Thomas More became Lord Chancellor. The year after, Wolsey was again arrested on the charge of high treason. On his way to London, the fallen minister died at Leicester, Nov. 29, 1530, uttering a little before his death these remarkable words: "Had I but served my God as faithfully as I have served my king, He would not have thus abandoned me in my gray hairs. But this is my just reward for my pains and study, not regarding my service to God, but only my duty to my prince."

162. To bring further pressure to bear on the Pope, Henry, by the advice of *Thomas Cranmer*, domestic chaplain of the Boleyn family, had the question of the papal power to grant a dispensation for a marriage with a brother's widow, submitted to the chief universities of Europe. Through the influence of bribes and intrigues, a favorable reply was wrung from Oxford and Cambridge and a few French universities, while those of Germany, including even the Protestant faculties, condemned the divorce.¹ In the place of these opinions, which fell short of his expectations, Henry deemed it more prudent to substitute a menacing remonstrance to the Holy See, subscribed by a large body of Lords and Commons, in which complaint was made of the Pope's partiality and tergiversation. Clement replied, justifying himself as acting according to law and conscience; and to meet the interference of the universities, the Pope, in 1531, issued a brief, by which he inhibited any person or court from pronouncing sentence of divorce between Henry and his lawful Queen, and reserved the cause to himself.

163. About this time the final separation between Henry and his Queen took place. Catharine being ordered to leave the royal palace, removed to Ampthill, where she spent the remainder of her life. She was no longer treated as Queen, but as princess-dowager.

1. Luther and Melancthon openly condemned Henry's plan of divorce. The former declared that he would rather allow the king, after the example of the patriarchs, two wives than sanction the divorce. Melancthon was of the same opinion, and further added: "We believe the law of not marrying a brother's wife may be dispensed with, although we do not believe it to be abolished!"—CONF. SANDER, l. c., ch. xii.

Henry did not cease trying to procure from her the resignation of her rights as his wife and Queen and the withdrawal of her appeal to the Pope. But she remained firm in her just contention that she was the king's wife by decree of the Holy See and lawful marriage, and, until the Court of Rome declared against her marriage, she would maintain her rights as wife and Queen. She died in 1536; on her death-bed she wrote to her "Dear Husband and King" a touching letter, assuring him of her forgiveness, and commending to his care their daughter Mary.

SECTION XVI. HENRY VIII., CONTINUED—ESTABLISHMENT OF ROYAL SUPREMACY.

Henry wavers, but is confirmed in his Resolution—Thomas Cromwell—The Clergy in Præmunire—The Convocation of 1531—Acknowledges the King Head of the Church—Submission of the Clergy—The Pope writes to Henry—Appeals to Rome forbidden—Henry marries Anne Boleyn—Cranmer made Archbishop—He pronounces a Divorce—The Pope annuls it—Excommunication of Henry—Act of Supremacy—Statutes respecting the Church—Separation of England from the Catholic Church.

164. All expedients to obtain the much desired divorce had been exhausted. Henry saw that it was impossible to overcome the opposition of the Queen and of her imperial nephew, Charles V., and that it was equally vain to expect the consent of the Pope. He impudently complained that he had been deceived by the false assurance that the papal approbation might be easily obtained! He began to waver, and thought of abandoning the project of divorce altogether, when the crafty Cromwell induced him to persist. This bold and unscrupulous advice gave a new turn to events, which led the way to the entire separation of England from the See of Rome.

165. *Thomas Cromwell*, born of obscure parentage, served in his early youth as a common soldier in the wars of Italy. Returning to England, he studied law and entered the service of Wolsey, who employed him as his agent in suppressing the smaller monasteries for the endowment of various colleges which the Cardinal had founded. In this occupation Cromwell was unscrupulous and became very unpopular. On the fall of Wolsey, he passed over to the service of the king. In a private interview with Henry, Cromwell advised him to disavow the papal authority, declare himself head of the Church within his realm, and obtain a divorce from his own ecclesiastical courts! The advice struck Henry; he made the artful man a member of the Privy Council, and soon afterwards a Secretary of State.

166. To secure the submission of the clergy to the scheme contrived

by Cromwell, Henry threatened them with the penalties of *Præmunire*. A year had passed since Wolsey, through pusillanimity or motives of prudence, had, notwithstanding the royal license under the great seal, pleaded guilty of a breach of that monstrous statute. On the ground of his conviction, the whole clergy were brought under the same law, because, by admitting Wolsey's legatine authority, they had become his "fautors and abettors," and were consequently liable to the same penalties.

167. Henry, at the suggestion of Cromwell, determined to use the opportunity for the purpose of exacting from the clergy a definite declaration of the royal supremacy. In 1531, the Convocation was held, and its members were told that pardon for their offence could be purchased only by the payment of a heavy fine and by the acknowledgment of the King as "the chief protector and only supreme head of the clergy and Church of England." To the first demand, the assembled prelates consented at once, promising to pay a hundred thousand pounds (in modern money about one million and a half); against the second they struggled hard, but finally assented to a qualified recognition of the royal supremacy "as far as the law of Christ would allow" (*quantum per Christi legem licet*).

168. Thus the Convocation officially recognised the supremacy of the Crown over all persons, ecclesiastical as well as secular. This incidental declaration of the royal supremacy was followed in the succeeding year by its more positive acknowledgment, which is generally known as "the Submission of the Clergy." By it, the Convocation agreed:—1. That no new canons or constitutions should be passed or enacted without the king's sanction;—2. That a review of the existing canons should be made by a Commission of thirty-two persons, to be appointed by the king, and that all constitutions interfering with the royal prerogative should be repealed. In 1534, this submission was embodied in an act of Parliament, called the "*Statute of Submission*."

169. When the tidings reached the Pope that Catharine was banished from court and that Anne Boleyn occupied her place, he wrote to the king, attempting to awaken in him some sense of justice and feelings of penitence. In November 1532, Clement signed a brief, declaring Henry excommunicated if he did not separate from his mistress, and forbidding marriage with her till the case was tried. But the time was past when Henry sought conciliation; he now resorted to intimidation. At his bidding, Parliament, in 1533, forbade all appeals to the papal court, and, on a petition of the clergy in convention, granted power to the king to suspend the payment of

annates, or first-fruits, to the Holy See. The Convocation even prayed that, in case the Pope should persist in requiring such payments, *the obedience of England should be withdrawn from the See of Rome.*

170. Henry had gone too far to retrace his steps. On January 25, 1533, he was privately married to Anne Boleyn, who was found to be with child. The ceremony was performed by Dr. Rowland Lee, one of the royal chaplains. The marriage, however, was carefully kept secret, in order not to intercept the papal confirmation for the appointment of Cranmer to the See of Canterbury, which had become vacant by the death of Archbishop Warham, in 1532. * Clement VII. confirmed Cranmer's nomination and his consecration took place in March 1533. Cranmer accepted the office of Archbishop, and by his proctor at Rome swore obedience to the Pope, and made a solemn profession of the Catholic faith, which pledges he gave personally again at his consecration. Yet, before receiving that solemn rite, the deceitful prelate in the presence of witnesses swore, that by the oath of obedience to the Pope, which, for the sake of form he was to take, he did not intend to bind himself to anything contrary to the law of God, or prejudicial to the rights and prerogatives of the king, or prohibitory of such reforms as he might deem useful to the Church of England!

171. Cranmer suited, in every respect, the wishes of the king. He had shown his zeal for the royal cause in writing a book in favor of the "Divorce." While in Germany, he was infected with the teaching of Luther, and, though a priest, was secretly married to the daughter of Osiander, a prominent "Reformer,"—a marriage, which he ever took great pains to conceal. The first act of the new primate was the divorce of Henry from his lawful Queen. He at once laid the question of the king's marriage before the Convocation, which voted, that, marriage with a brother's widow being contrary to the law of God, the dispensation of Pope Julius II. had been beyond the papal power, and the marriage which it authorized was void. Despite the prohibitory brief of the Pope, Cranmer, in May 1533, pronounced his decision, declaring that the marriage with Catharine was void and the union with Anne Boleyn a lawful wedlock. The new Queen was shortly after crowned by him with great pomp. On Sept. 7, she gave birth to a daughter, Elizabeth.

172. When the report of Cranmer's proceedings reached Rome, Pope Clement, by brief of July 12th, promptly annulled the presumptuous judgment, and declared that Henry and Anne had incurred excommunication. To forestall the papal sentence, the king and his primate had appealed to a General Council. In the spring of the following year, the Pope published his long-delayed decision, which

asserted the lawfulness of Catharine's marriage, condemned the proceedings against the Queen of injustice, and commanded Henry to restore her to her rights. Yet, not to imperil the condition of the English Catholics, Clement refrained from further measures. But his successor, Paul III., on Aug. 30. 1535, signed a bull formally declaring Henry excommunicated, his children, by Anne, illegitimate and incapable of inheriting the Crown, and the king's subjects free from their oath of allegiance and fidelity. The papal sentence, however, was not published till December 1538.

173. The annulment of Henry's adulterous union with Anne Boleyn by the papal court, was the signal for more decisive measures against the See of Rome. The king and Parliament united to complete the national schism. A series of acts were passed, in 1534, abolishing papal jurisdiction in the realm, and making the king "*Supreme Head of the English Church.*" By the "*Act of Supremacy,*"¹ authority in all matters ecclesiastical was vested solely in the Crown, and by the "*Oath of Supremacy,*" enforced by the same act, all officers, civil and ecclesiastical, were required to recognise the spiritual supremacy of the king, and abjure that of the Pope; those refusing to take the oath were adjudged guilty of high treason.

174. By another act, the election of bishops was indeed conceded to the chapters, but they were, with bitter irony, commanded, on pain of Præmunire, always to choose the person named by the king in his letters missive. The archbishop of Canterbury was empowered to grant dispensations hitherto reserved to the Pope, and to receive appeals; from the archbishop's tribunal, suitors were allowed to appeal to the royal chancery. The Pope's name was no longer heard in the land; it was erased from all church books. The clergy were commanded to preach the new doctrine of "royal supremacy" to the people, and the schoolmasters to teach the same to their pupils. It is a sadly amazing fact that the English bishops, with the one exception already named, were found so pliable as to endorse these innovations by declaring, in 1534, that "the Bishop of Rome had no more authority conferred on him by God in this Kingdom of England than any other foreign bishop."

1. The "Statute of Supremacy" ordered that the king "shall be taken, accepted, and reputed the only head on earth of the Church of England, and shall have and enjoy annexed and united to the imperial crown of his realm as well the title and state thereof as all the honors, jurisdictions, authorities, immunities, profits, and commodities to the said dignity belonging, with full power to visit, repress, redress, reform and amend all such errors, heresies, abuses, contempts and enormities, which by any manner of spiritual authority or jurisdiction might or may lawfully be reformed."—To solace the English monarch for the burden of his new dignity, he was assigned the first-fruits of all benefices, offices, and spiritual dignities, and the tenth of annual incomes of all livings.

SECTION XVII. VICTIMS OF ROYAL SUPREMACY—ENFORCED DISSOLUTION OF MONASTERIES.

Henry, Head of the English Church—Cromwell, Vicar General—Enslavement of the Episcopate—Dissolution of Monasteries—The Pilgrimage of Grace—Suppression of the Greater Monasteries—Act of Succession—Execution of Fisher and More—Cardinal Pole—Execution of Pole's Mother—Arrest and Execution of Anne Boleyn—Execution of Cromwell—Efforts of the German Reformers—The Book of Articles—The Statute of Six Articles—The "Institution of a Christian Man"—Executions of Heretics—Death of Henry VIII—Number of Catholic Martyrs under his reign—Desire for Reunion with the Roman Church.

175. Henry soon made it appear that the novel position assigned him by his fawning courtiers really meant something. He formally took the title of "on earth, supreme ruler of the English Church," and appointed Cromwell "the royal vicar-general, vice-gerent, and principal commissary, with all the spiritual authority belonging to the king as head of the Church." To extort from the clergy a practical acknowledgment of the royal supremacy, all the dignitaries of the Church were suspended for a time; on their recognizing the king's spiritual authority, they were restored to the exercise of their usual powers. To repress opposition against these and other intended innovations, it was made high treason not only to deny to the king the dignity, title, or name, of his royal estate, but also to call him heretic, tyrant, or infidel.

176. A second step in the way of reform followed hard on the enslavement of the episcopate. The bold stand which the Carthusians and other religious had made against the royal assumption of spiritual authority, was not to be forgiven. Irritated by their opposition and tempted by their wealth, Henry resolved on the ruin of all monasteries within his dominions. With this view, a general visitation of the monasteries was enjoined by the "head of the church," which work, the "royal vicar-general" accomplished in a manner worthy of a grasping tyrant. The effect of this visitation was the immediate breaking up of many monasteries and the passage of a bill, in 1536, for the suppression of the smaller monastic houses whose income fell below two hundred pounds a year. Of the thousand monasteries which then existed in England, nearly four hundred were suppressed under this first "Act of Dissolution;" their revenues were granted to the Crown.

177. These spoliations, but particularly the religious innovations introduced by Henry, created great popular discontent, which ripened into an open revolt, in 1537. The *Pilgrimage of Grace*, as the rising

was called, headed by Robert Aske, was joined by most of the nobility of Yorkshire and Lincolnshire; 30,000 men appeared in arms, demanding a reunion with Rome, the restoration to Princess Mary of her right of succession, to the despoiled monks the possession of their monasteries, reparation of the wrongs done to the Church, and above all, the expulsion of Henry's chief counsellors, Cromwell and Cranmer. The king's promises and concessions induced the insurgents to disband. Instead, however, of keeping his pledged word, the faithless prince had the leaders of the movement arrested and put to death. The country was covered with gibbets and whole districts were given up to military executions. A heavy vengeance fell particularly on the clergy and monks who had in any way compromised themselves in the uprising. Twelve abbots were of the number of those brought to the scaffold.

178. The "Pilgrimage of Grace" was made a pretext for the suppression of the remaining monasteries, the monks being charged with duplicity in the late armed remonstrance. The new visitation appointed for all the monasteries of the kingdom was carried out with great barbarity. Many monuments of art were destroyed, valuable manuscripts and whole libraries scattered to the winds. The shrine of St. Augustine, the Apostle of England, and that of St. Thomas à Becket, which had been the glory of the English nation, were ransacked and despoiled. The bones of the latter, by order of the king, were exhumed and publicly burned, as a warning to the living of the consequences of resisting the king's spiritual authority. In 1540, a second "Act of Dissolution" was passed, authorizing the suppression of all monasteries in England and placing all their property in the hands of the king. In 1542, an act was passed giving over to the king the revenues of colleges and hospitals. By this act, 90 colleges, 110 hospitals, and 2,374 chantries and free-chapels were suppressed. It is supposed that the annual income of the monasteries and hospitals of which the king took possession was about two millions four hundred thousand pounds in modern money. The suppression of the monasteries failed, however, to benefit the nation or to lighten the burden of the people, as had been promised. Its most conspicuous results were the increase of pauperism and the decay of learning.¹

1. "The suppression of monasteries poured in an instant such a torrent of wealth upon the crown as has seldom been equalled in any country by the confiscations following a subdued rebellion. The clear yearly value was rated at £ 131,607; but was in reality, if we believe Burnet, ten times as great; the courtiers undervaluing those estates in order to obtain grants or sales of them more easily. The greater part was dissipated in profuse grants to the courtiers, who frequently contrived to veil their acquisitions under

179. With unheard of cruelty, Henry persecuted all who opposed his innovations. He stained his reign with the blood of many, often noble, victims. The "Act of Supremacy," as already stated, strongly intrenched the king in all his usurpations. The "Act of Succession," passed in 1534, pronounced the marriage with Catharine illegal and null, and that with Anne Boleyn lawful and valid. The same act annulled the title of Catharine's daughter, Mary, and settled the Crown on the children of Anne. To speak against the second marriage was made misprision of treason. The "Oath of Succession," which every Englishman was compelled to take under penalty of high treason, was made the test of loyalty.

180. Under these acts, England's two best men, *Bishop Fisher* of Rochester, the preceptor of Henry VIII., and *Sir Thomas More* who had lately resigned the chancellorship, were condemned, in 1535, to die as traitors, because of their disapproval of the king's divorce and their opposition to the royal supremacy. While a prisoner in the Tower, Fisher was created Cardinal by Paul III., but the king refused to allow the emblem of this dignity for the glorious confessor to be brought into his dominions. The ruthless monarch took a spiteful revenge on his kinsman, Cardinal Reginald Pole. Rather than acquiesce in the religious changes, Pole gave up all prospects of the highest ecclesiastical preferments and retired to the continent. He even arraigned Henry for his second marriage and wrote a book on the "*Unity of the Church*," condemning royal supremacy. Failing to procure the extradition of the fearless champion of right, for which he had offered fifty thousand ducates, the tyrant had the cardinal's mother, the venerable Countess of Salisbury, his two brothers, and other relations, arrested and brought to the block, in 1539.

181. Henry VIII. was as brutal to his wives as he was cruel to his dissenting subjects. But a few months after the edifying death of Queen Catharine, her supplanter, Anne Boleyn, was suddenly charged with adultery and sent to the tower. The servile Cranmer, ever ready to lend himself to every caprice of the heartless monarch, declared null, from the beginning, the marriage of Henry with Anne which he himself had sanctioned. A few days later, the unfortunate queen was condemned and executed. Henry is said to have wept at the death of Catherine; but as if to show his contempt for the memory of Anne, the heartless prince arrayed himself in white on the

cover of a purchase from the crown. It has been surmised that Cromwell, in his desire to promote the Reformation, advised the king to make this partition of abbey lands to the nobles and gentry, either by grant, or by sale on easy terms, that, being thus bound by the sureties of private interest, they might always oppose any return to the dominion of Rome." Hallam. *Constit. History*. Ch. II.

day of her execution, and on the following morning was married to the Lady Jane Seymour, with whom he already had an intrigue of some duration. In 1537, this queen died in giving birth to a boy, the future Edward VI.

182. By the advice of Cromwell, Henry now agreed to marry the Lutheran Princess Anne of Cleves. But the licentious monarch was disappointed in his new wife and sought to rid himself of her. This unsuccessful marriage hastened the downfall of Cromwell. He was arrested and condemned by "Bill of Attainder;"¹ he perished on the scaffold, lamenting his sins and declaring that he died a Catholic, A. D. 1540. His execution was quickly followed by the divorce of Henry's fourth queen. Cranmer, who dissolved the king's marriage with Catharine and the adulterous match with Anne Boleyn, was now called upon to divorce Henry from Anne of Cleves. Within a month, Henry married Catharine Howard, who was shortly after arrested on a charge of adultery and beheaded. She was replaced by a widow, Catharine Parr, who, fortunately, outlived the royal monster.

183. So far Henry's innovations had not extended to dogma; he had not affirmed any proposition then contrary to the defined teachings of the Catholic Church. He was only a schismatic, or separatist, inasmuch as his difference with Rome was confined to the rejection of papal jurisdiction and supremacy. The efforts of the German Reformers to win the English monarch to embrace their cause and teachings were unavailing. The attempt to unite the Lutherans in one common doctrine with the Church of England, failed so soon as the Sacraments came under consideration, and a union with the continental Protestants proved to be hopeless.

184. With a view of putting an end to the religious contentions, Henry VIII., in 1536, published the "*Book of Articles*," as a standard of English orthodoxy! This work professed the belief of the seven Sacraments, Justification, Invocation of the Saints, Purgatory, and the usefulness of Images, but strongly inculcated royal supremacy and passive obedience to the king. This was shortly followed by "*The*

1. "A Bill of Attainder" was a legislative act, which declared a person or persons attainted or convicted for alleged crimes with judgment of death. The hearing of evidence might be dispensed with in such a mode of procedure; even the presence of the accused was considered unnecessary. The judges whom Cromwell consulted on the subject, decided that Parliament could condemn a man to die for treason without hearing him, and that an attainder could never be reversed in a court of law, on the ground that there can be no authority superior to statute. The kinsmen of Cardinal Pole, including his aged mother, were thus cut off by Bill of Attainder. By a just retribution of Providence, Cromwell himself was made to feel the iniquitous measure, which he first employed against others. When under trial, he was not allowed to speak in his own defence.—Conf. HALLAM, *Constit. Hist. of Engl.*, I., ch. I.

Godly and Pious Institution of a Christian Man," commonly known as "*The Bishop's Book*," which was but an expansion and explanation of the "Articles." It consists of an Exposition of the Creed, the seven Sacraments, the Ten Commandments, the Lord's Prayer, and the Ave Maria.¹

185. Free discussion of dogmatic questions was not according to Henry VIII.'s views. To abolish diversion of opinions in certain articles concerning the Christian Religion, Henry, in 1539, caused Parliament to enact the *Statute of Six Articles*, more commonly known as the "Bloody Statute," also as the "whip with six strings." These articles affirmed Transubstantiation, the reception of Holy Communion under one kind, Clerical Celibacy, the observance of Vows, private Masses, and Auricular Confession. By a statute of 1533, offences against the See of Rome were declared not to be heresy. The Bill of the Six Articles specified what opinions were heretical, and any infringement, or violation, of this statute was severely punished with forfeitures and death.² Henry's last attempt to define a creed for his subjects was the publication, in 1543, of the "*Necessary Doctrine and Erudition for any Christened Man*," commonly known as the "*King's Book*." It was an enlarged and amended edition of the "*Institution*."

186. It is not the province of a compendium of history to mention all the barbarous executions which disgraced the reign of the tyrannical Henry VIII. Persecutions raged against Catholics and Lutherans alike. The former were hanged and quartered as traitors, the latter burned as heretics. An individual, named Lambert, was tried by the king in person, and condemned to be burned, for denying the real presence. Twenty-six executions for heresy occurred between 1533 and 1546. In 1535, twenty-five German Anabaptists were tried, of whom fourteen were condemned to be burned. The unscrupulous Cranmer, under whose direction these trials were conducted, did not hesitate to condemn others to the stake for the denial of opinions which he himself afterwards rejected, when he had nothing more to fear.

1. "The Institution," Dr. Lingard says, "is chiefly remarkable for the earnestness with which it refuses salvation to all persons out of the pale of the Catholic Church, yet denies the supremacy of the Pontiff and inculcates passive obedience to the king. It teaches that no cause whatever can authorize the subject to draw the sword against his prince; that sovereigns are accountable to God alone; and that the only remedy against oppression is to pray that God would change the heart of the despot, and induce him to make a right use of his power."—*Hist. of Engl.*, vol. vi., ch. iv., p. 273.

2. Cranmer with other bishops at first offered much opposition to the enactment which enforced clerical celibacy, but, finally, in deference to the king, voted for it. To avoid the consequences of the Statute, he despatched in haste his children, with their mother, to her friends in Germany. LINGARD, l. c., p. 294.

187. Henry VIII. died in 1547, leaving his kingdom a moral and financial wreck. The last eighteen years of his reign were one continued source of rapine, oppression, and bloodshed. During those years the tyrant sent to the scaffold a countless number of the nobility, clergy, country gentry, and many persons of other classes. He ordered the execution of two queens, two cardinals, two archbishops, eighteen bishops, thirteen abbots, five hundred friars and monks, thirty-eight doctors of divinity and law, one hundred and ten ladies, besides a great number of gentlemen and commoners.

188. A near contemporary, Nicholas Sanders, in his "*History of the English Schism*," asserts that shortly before his death, King Henry VIII. contemplated a reconciliation with the Holy See. But the crowd of flatterers that surrounded him, afraid lest the return of the kingdom to the obedience of the Church would force them to part with the ecclesiastical lands, dissuaded the dying monarch from carrying out the design. Henry's three surviving children successively occupied his throne; but they all died childless, and his family became extinct. Thus Providence cut off the race of a powerful sovereign for abusing his authority to the prejudice of the Church.

SECTION XVIII. INTRODUCTION OF PROTESTANTISM UNDER EDWARD VI.
(A. D. 1548—1553.)

Accession of Edward VI—Council of Regency—Cranmer's Duplicity—New Commissions to the Bishops—Foreign Religionists—Religious Innovations—Book of Homilies—Laws respecting Religion—Book of Common Prayer—Articles of Religion—Code of Ecclesiastical Laws—The Mass prohibited—The Majority of the Nation in favor of the old Religion—Cruel Laws against Paupers.

189. By an act of Parliament, passed in 1544, it had been provided that the crown should pass to Edward, Henry's son by Jane Seymour, and on Edward's death without issue, to Mary, the daughter of Catharine of Arragon. Should Mary die without issue, the crown was to go to Elizabeth, child of Anne Boleyn. At the same time power was granted to the king to make further provisions by will. As Edward was but nine years old, Henry had appointed a Council of regency, consisting of sixteen members, most of whom were men of the "new learning," who were either friendly to the continental Reformers, or influenced by self-interest to acquiesce in their policy. But in defiance of this provision, the young king's uncle, Edward Seymour, Earl of Hertford, afterwards Duke of Somerset, had himself appointed "Protector of the king's dominions and governor of his person," and assumed supreme control of the realm.

190. Henry VIII. had no sympathy with the German Reformers

he would allow of no change in religion, save the abolition of papal supremacy which he claimed for the Crown. Even Cranmer, though favoring the teaching of Luther and Melancthon, accomodated himself, externally at least, to the religious views of his monarch. It would have cost him his life, if he had acted otherwise. But no sooner had the old king died, than the wily prelate manifested his real sentiments. "This year," writes a contemporary, "the archbishop of Canterbury did eat meat openly in Lent in the Hall of Lambeth, the like of which was never seen since England was a Christian country."

191. With the assistance of the royal Protector and foreign religionists—Bucer, Martyr, a'Lasco, Knox, and others¹—Cranmer undertook to change the religion of the English nation. Acknowledging that all authority, ecclesiastical and secular, emanated from the Crown, and that his powers had expired with the demise of the king, he petitioned the youthful successor to be restored to his former jurisdiction, and compelled his brother bishops to do the same. This degrading act was followed by a rapid succession of sweeping changes. To prepare the way for the intended innovations, a general visitation of the Church was determined on, and a promise of obedience exacted from the clergy to a series of insidious injunctions regarding faith and discipline.

192. By these injunctions, which were thirty-seven in number, bishops were inhibited from exercising their ordinary jurisdiction and all clergymen from preaching, unless under a special license from the Crown; preachers were strictly commanded to announce nothing from the pulpit beyond what was contained in the *Book of Homilies*² and Erasmus' *"Paraphrase on the New Testament;"* images and even altars

1. Martin Bucer and Peter Martyr, two apostate friars, each living in concubinage with a nun, came, the one from Strasburg, the other from Florence, and were appointed professors of Divinity at Cambridge and Oxford respectively. They strongly opposed the doctrine of Christ's presence in the Eucharist as set forth in the "First Prayer-Book" of Edward VI., and most of the alterations suggested by Bucer in his book entitled "A Censure," were adopted in the "Second Prayer-Book."—John a'Lasco, a Polish nobleman, was appointed "Superintendent" of all the foreigners in the metropolis, and nominated one of the thirty-two Royal Commissioners to frame new ecclesiastical laws for the Established Church.—John Knox, the Scottish Reformer, became chaplain to the King and itinerant preacher throughout the kingdom; he was consulted on the composition of Cranmer's forty-two Articles—See Dr. Fr. G. Lee, *King Edward VI., Supreme Head.* pp. 77 and 87, and SANDER. *Angl. Schism.* p. 793. n.

2. They were twelve in number, which had been prepared some years before by Cranmer, Bonner, and others, for Convocation. They now form the first part, or "former book" of the Homilies, authorized by the 35th of the Thirty-Nine Articles of Religion. The Council issued a proclamation forbidding all sermons "till one uniform order be made for preaching. Meantime the clergy and people are to betake themselves to prayer and patient hearing of the godly Homilies." A second Book of Homilies was published in 1563. See BLUNT, *The Reformation*, vol. I., p. 50., n.

were removed from the churches, and certain ceremonies and pious practices, which were alleged to be superstitious, were abolished. Parliament next, by a series of acts, abrogated the elective rights of chapters and substituted direct nomination of bishops by the Crown; it enacted that bishops should no longer act in their own name in matters ecclesiastical, but in the name, and as ministers, of the king; it repealed the Six Articles of Henry VIII.; ordered the administration of Communion under both kinds; and, finally, appropriated all funds and endowments of chantries, hospitals, colleges, free-chapels, and guilds, for the use of the Crown.

193. These changes prepared the English people for the two fatal measures, the adoption of a new liturgy and the abolition of clerical celibacy. "*The Book of Common Prayer and the Administration of the Sacraments*," as the new liturgy was called, soon replaced the Missal and the Catholic Ritual. A rigorous "*Act of Uniformity*," passed by Parliament, in 1549, ordered the use of the "Book of Common Prayer" on penalty of forfeiture of one year's revenue and six month's imprisonment, with heavier punishment for the repeated offenses,¹ and all persons were commanded, under pain of imprisonment, to attend the "reformed worship". A formal Statute of the same Parliament gave priests the right to marry.

194. To establish uniformity of belief, Cranmer was authorized to prepare a *code* of orthodox doctrines! He drew up "*Forty-two Articles of Religion*," setting forth the doctrines adopted by the "Reformed English Church." The new profession of faith, which was a compilation of Catholic, Lutheran, and Calvinistic tenets, was approved by Convocation, and, shortly before his death, ordered by the young king to be subscribed to by all schoolmasters, churchwardens, and clergymen.

195. To complete his work of "reform", Cranmer resolved on revising the Canon Law, and composed "*The Reformation of Ecclesiastical Laws*." In this new canon law, the belief in Transubstantiation, in the Supremacy of the Pope, and the denial of justification by faith alone, were declared heresy, and all that refused to abjure such doctrines, were to be consigned to the flames. But, fortunately, the new

1. This first Prayer-book of Edward VI., which was but a spoiled and mutilated translation of the Roman Missal and Breviary, leaving out the very best parts, was revised and corrected within three years, because, although done "by the aid of the Holy Ghost," it was found to contain several superstitious observances, such as the Invocation of the Blessed Virgin, Prayers for the dead, Exorcisms, Anointing with oil in Baptism, and use of Vestments. The Prayer-book was abolished under Mary. Having been authorized again under Elizabeth, Parliament abolished it under the Commonwealth, but subsequently sanctioned it, under Charles II. — BLUNT, *l. c.*, v. ii., ch. iii., § 2 and 3.

code did not receive the royal sanction. Before it was completed, Edward VI. died, June 21, 1553.

196. The two rulers of England throughout the reign of Edward VI.—Somerset and Northumberland—headed the innovating party which eventually destroyed the Old Religion and obtruded a new one on the people whom they had duped and misled, and whom, by every means in their power, they compelled to conform to the worship of the new-fangled Church. The Mass was declared to be an act of rank blasphemy and sheer idolatry. To hear Mass was to participate in an idolatrous worship. To indirectly permit the Mass to be said, even privately, was to give license to sin and idolatry. Any one saying or hearing it, was liable to the sharpest and swiftest punishment. Hence all “massing priests,” “mass-mongers,” and “mass-hearers” were exposed to a most bitter and relentless persecution.

197. The great bulk of the English people, retaining a strong attachment to the faith of their fathers, was totally opposed to the religious changes. When orders were issued for abolishing the ancient liturgy and introducing the new form, signs of ferment became visible throughout the country, and everywhere men protested against the novelties and called for the retention of the old system. The cruel enactments against paupers,¹ the ruthless desecration of churches and sacrilegious destruction of altars, and the gross immorality of the “reformed” clergy² at last brought popular discontent to a climax. Formidable insurrections broke out in various parts of the kingdom; for it was evident, that the system of religion was aimed at no less than the revenues of the Church. Patriots of all classes in Yorkshire, Devonshire, and the midland counties refused to

1. In times of scarcity, the clergy and monks were the support of the poor; but the suppression of the monasteries and the confiscation of church property stopped this usual and abundant channel of charity. The number of mendicants that now wandered through the country, clamoring for bread, became alarming. But, instead of alleviating their sufferings, Parliament, in 1547, passed an act against these unfortunates, such as the most barbarous states have never issued. “Whoever lived idly or loiteringly for the space of three days,” was to be branded as a vagabond, with the letter V on his breast, and was to be doomed for two years to be the slave of his informer. Bread and water were to be his food and drink, and his master was authorized to fix an iron ring around his neck, arm, or leg, and compel him to “labor at any work, however vile it might be, by beating, chaining, or otherwise.” If the wretch absented himself for a fortnight, the letter S was burnt on his cheek or forehead, and he became a slave for life; and if he thus offended a second time, his flight subjected him to the penalties of felony. See Waterworth, “Historical Lectures on the Reformation,” p. 165. Also Spalding, History etc. Vol. II, p. 111.

2. Robert Holgate, the “reformed Archbishop of York,” took away the wife of one Norman, on whose complaint the episcopal raptor was sent to the Tower. Poyntet, the favorite chaplain of Cranmer, who usurped the See of Winchester, lived with the wife of a butcher, who had surrendered her to the worthy prelate, for and in consideration

receive the new service and demanded the restoration of the Mass, as well as a partial re-establishment of the suppressed monasteries. German and Italian mercenaries had to be introduced to stamp out the revolt. Thousands of insurgents died on the field or the gibbet; martial law was everywhere proclaimed and the religious changes were forced on the people by foreign bayonets.

SECTION XIX. THE RESTORATION UNDER QUEEN MARY.

(A. D. 1553—1558.)

Accession of Queen Mary—Her former Treatment by the Reforming Party—Deprived Catholic Bishops Re-instated—Mary's two Principal Objects—Parliament of 1553—Acts of Edward VI. respecting Religion repealed—Cardinal Pole—Reunion with Rome—Bishop Gardiner—Character of Mary—Causes which provoked Persecution—Conduct of Protestants—Execution of Cranmer—Other Executions.

198. The accession of Queen Mary was received with great joy by the whole nation, excepting the not numerous reforming party, which, headed by Cranmer, Ridley, and the Duke of Northumberland, had conspired to set her aside and place on the throne her youthful cousin, Lady Jane Grey. Under the preceding reign, Cranmer had employed all his influence in getting the bishops to adopt his innovations and introduce them in their dioceses. The majority, it appears, had acquiesced in the changes. Those of the bishops who had opposed the innovations—Gardiner, Bonner, Tunstall, Vasey, Day, and Heath—were deprived of their sees. Gardiner and Bonner, the most outspoken and eminent opponents of the innovating faction, were in prison. Every means had been resorted to to compel Princess Mary, especially, to conform to the "Book of Common Prayer." She was subjected to many vexations, for allowing Mass to be celebrated in her private chapel; her chaplain and officers were imprisoned, but nothing could shake her resolution. She answered, "that her soul was God's and her faith she would not change. Rather than use any other service than that used at her father's death, she would lay her head on a block and suffer death."

of a stipulated amount. "These shocking facts respecting the bishops," writes the Protestant Dr. Blunt (Vol. II, p. 151), "are supplemented by the evidence of a contemporary writer, who says of the clergy generally, who married in Edward VI's time, that they cared not what women they married, common or other, so they might get them wives. For true are St. Paul's words: They enter into houses, bringing into bondage women laden with sin. The women of these married priests were such, for the most part, that either they were kept of others before, or else as common as the cart-way, . . . using their bodies with other men as well as with their supposed husbands. . . . Archbishop Cranmer himself was twice 'married,' and Mrs. Cranmer married two other husbands, after losing the Archbishop."—See also Dr. Lee, *King Edward VI.*

199. Mary's first act was to liberate the deposed bishops, and other Catholic and Protestant state prisoners, lawlessly detained during the late reigns. The bishops were instantly restored to their sees. Gardiner, who was appointed Lord Chancellor, performed the coronation ceremony according to the ancient rite. Mary's treatment of those who had endeavored to deprive her of her Crown was exceedingly merciful. Only three of the ringleaders of the rebellion against her—the Duke of Northumberland, John Gates, and Thomas Palmer—suffered the penalty of high-treason. She refused to bring Lady Jane Grey, though by no means blameless, to trial; it was not until after the rebellion headed by her father, the Duke of Suffolk, and Thomas Wyatt, that the unfortunate lady and her husband were executed.

200. On ascending the throne, the two principal and dearest objects of Mary were the removal from herself of the stain of illegitimacy and the restoration of the Catholic Religion. To the first she anticipated no opposition; but great obstacles were expected regarding the second. For though Cranmer's "new church" counted but few adherents amongst the people, yet there were the church plunderers to deal with. The acknowledgment of the papal authority, it was feared, would entail the restoration of church property, the greater part of which had been seized eighteen years before, and in the plunder of which, thousands of families of rank and influence, in one way or the other, had become sharers.

201. Notwithstanding these difficulties, the Queen, proceeding with caution and moderation, soon saw her designs realized. Parliament, which met in 1553, legalized the marriage of the Queen's parents, annulled all the laws of Edward VI. respecting religion, and re-established the form of Divine Service as it existed in the last year of Henry VIII. The religious changes of Cranmer were declared null and void, the altars were replaced, the Prayer Book was set aside, and the Mass was restored. The foreign "Gospellers" were ordered to leave the country and the married priests were deprived of their benefices; the Protestant bishops were removed and Catholic prelates appointed in their stead.

202. To smooth the way for the reunion of the kingdom with the Church, Pope Julius III., on petition of the Queen, issued a bull, granting the holders of ecclesiastical property full right to possess and keep the same. The Queen, however, considering the impoverished state of the Church, judged it her duty to restore to it such ecclesiastical property, as during the late reigns had been vested in the Crown. Cardinal Pole was sent as legate to England, to complete

the work of reconciliation. In full session of Parliament, the Cardinal, on Nov. 30, 1554, in the Pope's name, solemnly absolved "all those present and the whole nation from all heresy and schism and restored them to the communion of Holy Church." After this solemn act, Parliament repealed all laws passed since the twentieth year of Henry VIII. against the Apostolic See.

203. Mary's leading adviser in civil matters was Dr. Stephen Gardiner, one of the most distinguished ecclesiastical statesmen of this period. Born between 1483 and 1495, Gardiner became Secretary of State under Henry VIII. In 1531, he was appointed bishop of Winchester. In the case of Henry VIII's disastrous divorce from Queen Catharine, he warmly espoused his master's cause and acted a prominent part, both as ambassador to the Holy See, and as the king's advocate in the Legatine court before Cardinals Wolsey and Campeggio. He also accepted the royal supremacy, which he defended in his well-known treatise: "*On True Obedience*." But on becoming fully aware of the evil he had so greatly aided, he devoted his whole energies to make atonement for his error. He offered the most determined resistance to Cranmer's innovations, for which he was deprived of his see and held in close confinement during the reign of Edward VI. In his memorable sermon, which he preached at St. Paul's Cross in the presence of King Philip and the notables of the realm, he lamented his former conduct, and exhorted all who had fallen with him, to return with him to the "one fold" of the "one shepherd." His death, which occurred in November, 1555, was a subject of deep regret to the Queen, who lost in him her most faithful minister.¹

204. Mary herself was humane and disposed to be tolerant; she was averse to encroach upon other men's consciences. When she came to the throne, she assured her counsellors that "she meant graciously not to compel or strain other people's consciences." But this forbearance was soon abused. The reformed preachers were her most bitter enemies, as they had been the most active opponents of her accession; many of them were implicated in the rebellions of Suffolk and Wyatt. They publicly styled her Jezabel, and declared it to be contrary to God's word to be governed by a woman. They circulated

1. Protestant writers have ascribed the politico-religious persecution under Mary to Bishop Gardiner, "more from conjecture and prejudice than from real information." The contrary must be maintained. Gardiner wrote to the Council stating that "he would not obey any order that might be issued to him for burning heretics in his diocese." Mackintosh observes that "Gardiner and the majority of the Papal bishops were opposed to the persecution of Reformers."—See J. Gillow, *Bibliographical Dictionary of the English Catholics*. Vol. II.

the most incredible tales, and the most atrocious calumnies against her person and against the Catholic Church. In some places gross excesses were committed by the disciples of the new doctrines, who sometimes assailed the Catholic clergy in the discharge of their sacred functions, and continually formed schemes for overthrowing the Queen's government. These and other provoking causes led Mary to adopt severe measures for the suppression of obstinate dissenters, contrary to the advice of Cardinal Pole and other Catholic prelates, who were averse to persecution.

205. The number of those suffering the penalty of death under the reign of Queen Mary, is variously fixed at between two and three hundred. We must deplore these executions, which can only be ascribed to a mistaken policy adopted under great provocation. No principle of the Catholic religion dictated it. Unfortunately, Mary lived in an age of religious intolerance when punishment, for what was considered heresy, was universally held right and necessary by ruling princes. The persecution seems to have originated in the Privy Council and to have been adopted merely as a measure of State policy, in conformity with the then prevailing maxims and examples of every state and party. Besides, it must be observed that the majority of those executed under Mary, suffered for high treason and felony. The most noted sufferers were Cranmer, Ridley, and Latimer, who were now made to feel the punishment which they had so often visited upon others,—Catholics and Anabaptists. They had all changed their opinions more than once, Cranmer making no fewer than seven recantations, in hopes of saving his life. Mary died on Nov. 17, A. D. 1558. Protestants have very unjustly styled her "*Bloody Mary*;" yet, if compared with the two preceding reigns and that of her sister and successor, Elizabeth, hers was far less bloody.¹ Cardinal Pole, who, on the removal of Cranmer,² had become archbishop of Canterbury, died a few hours after Queen Mary.

1. Sixty individuals suffered under Mary in consequence of partaking in Wyatt's insurrection. In a rising of much less danger Elizabeth sacrificed hundreds. Compare the treatment of the insurgents in 1745, under George II., with that of Mary, and her character will not suffer by the contrast. "In Elizabeth's reign," Blunt says, "a vast number of priests and others were executed for Popery, by the halter and the butcher's knife, and at least three persons were burned for Protestant heresies!"—*The Reform.*, II., p. 213, n.

2. "The descendants of that son (Cranmer's) are still to be traced, and have all become Roman Catholics; some after taking orders in the Church of England."—BLUNT, vol. II., p. 101, n.

SECTION XX. REVIVAL OF PROTESTANTISM UNDER ELIZABETH.

THE NEW CHURCH "BY LAW ESTABLISHED."

Accession of Elizabeth—Acknowledged by the English Catholics—Elizabeth's intentions respecting Religion—Resolution of the Catholic Prelates—Elizabeth and the Pontiff—Ecclesiastical Enactments—Opposition of the Catholic Clergy—Catholic Bishops imprisoned—Firmness of the Catholic Prelates—Foundations of Anglican Hierarchy—Embarrassment—Parker's Consecration—The Validity of Anglican Ordinations Disputed—Thirty-nine Articles of Religion—Their History—Puritans—Brownists.

206. On the death of Queen Mary, in 1558, her half-sister Elizabeth ascended the English throne, without opposition. In the eyes of the Catholic world, Elizabeth was utterly illegitimate, being the daughter of Henry VIII. and Anne Boleyn, and born during the lifetime of the rightful Queen Catherine; while the only lawful heir to the throne was *Mary Stuart* of Scotland, grand-daughter of Margaret, sister of Henry VIII., and who afterwards married James IV. of Scotland. But, by the Act of Succession of 1539, the Crown was secured to Elizabeth. A subsequent law, declaring Henry's marriage with Anne Boleyn null and void from the beginning, virtually abrogated the former, and excluded Elizabeth from the throne. This law was still upon the statute book; yet Elizabeth, who, by will of her father, had been declared, in the event of Mary's dying without issue, to be her rightful successor, was acknowledged Queen with acclamation by her Catholic subjects, both houses of Parliament acquiescing in the declaration of the Catholic bishops, "that of her right and title, none could make any question." But the loyalty of the Catholics was soon very ill requited by the deceitful Queen.

207. It is possible that Elizabeth, on ascending the throne, was really indifferent on the subject of religion. But the daughter of Anne Boleyn—whose marriage with her father, two Popes had declared to be null and void—found it to her interest to discard the Catholic religion, which declared her illegitimate, and to throw herself into the arms of the Protestant party, which, in her opinion, could alone give stability to her throne. Her first care was to choose for counsellors men who were known to be favorable to the "new religion." Sir William Cecil, who, like herself, had conformed under the last reign, was appointed Secretary of State, and Nicholas Bacon, a Protestant, Lord Chancellor, in place of Archbishop Heath.¹

1. It has been said that when Carne, the English ambassador at Rome, informed Paul IV. of the accession of Elizabeth, the Pope replied "that he was unable to discover in Elizabeth, being illegitimate, an unquestionable right to the English throne; that the Queen of Scots claimed the crown, as the nearest legitimate descendant of Henry VII.;

208. The first indication of the Queen's intentions, was her proclamation, forbidding the clergy to preach without her royal license! This interference, as well as her command to the bishop of Carlisle not to elevate at Mass the sacred host, startled the bishops; they resolved not to assist at her coronation. Bishop Oglethorpe, of Carlisle, was at last prevailed upon to perform the ceremony, when Elizabeth took the customary oath "to maintain the laws, honor, peace, and privileges of the Church, as in the time or grant of King Edward the Confessor."

209. A Parliament, which met in 1559, enacted a variety of sweeping statutes which dissipated the last hopes, if any they yet entertained, of the Catholics. The acts, which under Mary restored Catholic worship and re-established the independent jurisdiction and legislation of the Church, were repealed, and those passed under Henry VIII., in derogation of the papal authority, and under Edward VI., in favor of the Calvinistic reforms, were, for the most part, revived. The "Act of Supremacy," which declared the Queen "supreme governess in all matters, spiritual and temporal," excluded from office, in Church and State, every Catholic who was not prepared to sacrifice his conscience and his faith to his temporal interests. By the "Act of Uniformity," the "new and amended" Book of Common Prayer of Edward VI. was restored, and its use made compulsory. For the use of any but the new liturgy, and for asserting the Pope's supremacy, forfeiture, imprisonment and death were the successive penalties for repeated offences.

210. The bishops unanimously opposed all and each of these acts, and did their utmost to prevent their passage. The clergy in convocation adopted five articles which affirmed their belief in transubstantiation and other Catholic doctrines, and their acceptance of the supreme authority of the Popes "as vicars of Christ and supreme rulers of the Church;" they strongly protested that "the authority in all matters of faith and discipline belongs, and ought to belong, only to the pastors of the Church, and not to laymen." But their remonstrances were disregarded, and to terrify the rest, three of the most zealous of the bishops were imprisoned. In Parliament itself,

but that if Elizabeth submitted her claim to the Holy See, she would be treated with every consideration. The whole of this narrative Lingard (vol. vii., p. 253) declares and proves a fiction, which was invented by the enemies of the Pontiff, to throw on him the blame of the subsequent rupture between England and Rome. Hallam says: "This remarkable fact, which runs through all domestic and foreign histories, has been disputed, and, as far as appears, disproved by the late editor of Dodd's Church History of England, on the authority of *Carne's own letters in the State Paper office.*" Hallam, *Constitutional History*. Vol. I., p. 118. Note.

the ecclesiastical bills experienced a most vigorous opposition; they were passed by a majority of only three votes. The absence of the imprisoned bishops and the creation of new Protestant peers had secured their passage.

211. Every device was resorted to, to force the compliance of the bishops with the Acts recently passed. But they all stood firm, with one exception, only Kitchin of Llandaff was weak enough to take the oath of supremacy. The recusant prelates were deprived of their sees and committed to custody, some of them pining away in life-long imprisonment. Of the inferior clergy, too, a large number, about half, remained steadfast in their faith, while the other half, from fear or other motives, consented to abjure the Pope and take the oath of supremacy. The terrors of the penal laws, and especially the ruinous fines imposed for "recusancy"—as the wilful absence of Catholics from Protestant worship was called—compelled many of the gentry and nobility to seek in other lands the liberty of worshipping God according to their consciences.

212. It now devolved on the Queen to provide a new hierarchy for her establishment. This, however, was no easy matter. It became a question, how to procure the consecrators of her new "prelates," three bishops, at least, being necessary for a full canonical consecration and there being left only one diocesan bishop, Kitchin of Llandaff. Knowing that the real episcopal character was vested in the persons of the deposed Catholic bishops, Elizabeth, although reluctantly, addressed herself to these. She first applied to Archbishop Creagh of Armagh, at the time a prisoner in the Tower, and next to four other Catholic prelates, urging them to consecrate Matthew Parker, whom she had appointed successor to Cardinal Pole in the see of Canterbury. But they all, including even the obsequious Kitchin, resolutely refused to act.

213. Elizabeth next issued a mandate to William Barlow and other nominal bishops, naming them as her commissioners for Parker's consecration and supplying, "on account of the necessity of the thing and the urgency of the time, by virtue of her ecclesiastical supremacy, every defect, which might attach to any of the parties officiating." Parker, accordingly, was consecrated by these men, Barlow "officiating," according to the Ordinal of Edward VI., on December 17, 1559, more than a year after he had been appointed by the Queen.¹

1. The validity of Anglican ordinations rests wholly on the validity of Parker's consecration. This, however, has been denied for weighty reasons from the very infancy of the "Established Church." 1. The fact itself of Parker's "consecration," such as it was, has been seriously questioned. No contemporary Protestant historian relates it. It was not till 1613—53 years after the alleged fact—that Francis Moran, chap-

A few days after, Parker "confirmed" the election of Barlow and Scory, who had "confirmed" his own; and, with their assistance, "confirmed and consecrated" the new "prelates" appointed by Elizabeth in place of the "deposed" Catholic bishops. Thus was laid the foundation of a new fabric, called "*the Church by Law Established.*"

214. In 1562, the Convocation promulgated the Articles of Edward VI., which were considerably altered and reduced to thirty-nine, as the distinct creed of the newly "Established Church." While the *Thirty-nine Articles* inculcate the necessity of believing in the Trinity, the Incarnation and Redemption, and of accepting the three creeds—of the Apostles, of Nice, and of St. Athanasius—they reject the doctrines of Purgatory and Transubstantiation, the Veneration of images and holy relics, and the Invocation of the Saints, as repugnant to the word of God. They teach the Lutheran doctrines of "Justification by faith only," and of the sufficiency of the Holy Scriptures for salvation, asserting that all doctrines, taught by Christ and His Apostles, are therein recorded. They, moreover, declare that general councils may err; that such assemblies cannot meet without the assent of princes; that the Pope has no jurisdiction in the realm of England, but that the English sovereign has supreme authority over all estates, ecclesiastical or temporal, and in all church matters; and that the "Established Church" has power to decree rites and ceremonies, and authority in controversies of faith.¹

lain of the Archbishop of Canterbury, appealed to the Lambeth Register, to prove the fact of Parker's "consecration." 2. Barlow himself, who "consecrated" Parker, was not consecrated; no record of his consecration is in existence; he was, at the most, only a bishop-elect. 3. Considering the religious persuasion of the consecrator, it would be, at the best, very doubtful whether he could have had the required intention in performing the ceremony. Barlow believed episcopal consecration a mere idle ceremony and the imposition of hands unnecessary; in his opinion the nomination for the office by the sovereign was of itself sufficient and equal to any consecration! 4. The "consecration" of Parker, which was performed according to the Ordinal of Edward VI., was invalid on account of the nullity of the form, which mentions neither the order to be conferred nor the peculiar functions and duties incumbent on a bishop. The "Established Church" seems to have felt this insufficiency. To remedy the defect, the Convocation changed and improved the form of consecration, in 1662—just one hundred years too late, to save Anglican orders! Those desiring a more detailed treatment of this interesting question, are referred to the works of Archbishop Kenrick, "On Anglican Ordinations;" of Bishop Ryan, "Claims of an Episcopal Bishop to Apostolical Succession;" and of J. D. Breen, "Anglican Orders: Are they Valid?"

1. See Lingard, vol. vii., note K., where the author analyzes the divergencies of the Anglican system from the Catholic belief.—The Thirty-nine Articles were sanctioned by Parliament in 1571, and a statute was enacted requiring subscription from all candidates for the ministry. No one could teach, or even enter a university, without subscribing to these Articles. These disabilities were removed by the University Tests' Act of 1871. The Clerical Subscription Act of 1866 exempted also the clergy from subscribing, and substituted a declaration of assent to the Thirty-nine Articles and the Prayer-Book. Thus the Articles ceased to be used as a standard of orthodoxy in the Anglican Church, at least for the laity.

215. The new Church was no sooner established than dissensions arose among its adherents, especially the clergy. Many of that body, imbued with Calvinistic ideas, objected to the institution of Episcopacy and to the new liturgy, as being still too Roman. To secure uniformity, Parker issued his book of "Advertisements," containing orders and regulations for the discipline of the clergy. Such as refused to conform to the new service were called *Puritans*, or *Non-conformists*. A party of ultra-Puritans, regarding the "Established Church" as impure, refused to hold communion with it, and formally separated themselves, whence they were called *Separatists*, or from their leader, Robert Brown, *Brownists*. In 1593, a statute was passed imposing the penalty of imprisonment upon any person not conforming to the new "worship."

SECTION XXI. THE SUFFERINGS OF THE ENGLISH CATHOLICS UNDER ELIZABETH.

Pius IV. and Elizabeth—Acts of Parliament—Elizabeth rejects the Intercession of Emperor Ferdinand—Northern Insurrection—Object of the Insurgents—Massacre of Catholics—Excommunication of Elizabeth—Object of the Sentence—Ridolfi's Conspiracy—Enactments against Catholics—Court of High Commission—Catholic Martyrs under Elizabeth—Catholic Loyalty—Dr. Allen—Establishes a Seminary at Douay—Other Seminaries—Elizabeth's last Days—Her Private Life.

216. The Holy See regarded with sorrow and alarm the second apostasy of England from the Catholic faith and the sufferings of the Catholics in that country. Immediately on his accession, Pope Pius IV., made friendly overtures to Elizabeth, assuring her of his good will, and that he earnestly desired to accord her whatever she might wish for establishing and strengthening her royal dignity. He determined to send a special legate to the English Queen to confer with her, and to invite the attendance of ambassadors at the Council of Trent which was about to meet again. But the Papal legate was not allowed to come to England. In reply to a decision of a committee of theologians at the Council of Trent, condemning attendance at Protestant worship as sinful, more severe laws were enacted against Catholics.

217. In 1563, Parliament extended the obligation of taking the oath of supremacy to the whole Catholic population, and made the first refusal punishable with forfeiture and imprisonment, while a second refusal subjected the recusant to death as in case of high treason. In vain did Lord Montague plead in behalf of the persecuted Catholics, who were proscribed for the mere refusal to apostatize. In vain, also, did Emperor Ferdinand I. intercede with the Queen,

requesting her to free her Catholic subjects from the dangers of that barbarous law, and to allow them the use of, at least, one church in every city. In her answer to Ferdinand, the imperious princess flatly refused to grant toleration to those who disagreed with her in religion!

218. The insurrection in the North, which was incited in 1569 by two Catholic noblemen, for the liberation of Mary Stuart, contributed to aggravate the already pitiful condition of the English Catholics, though the latter had flocked in large numbers to the royal standard to quell the rebellion. It was followed by a closer confinement of the hapless Queen of Scots, and an indiscriminate massacre of the northern Catholics, of whom no fewer than eight hundred are said to have perished by the hands of the executioners. When Pope Pius V. learned of these cruelties, and that Elizabeth was endeavoring to bring the Queen of Scots, an independent sovereign, to trial, he at last, in 1571, published the long-expected bull which declared the English Queen excommunicated, and absolved her subjects from their allegiance.¹

219. From this time forward, Elizabeth and her Parliament proceeded with ever increasing severity against the adherents of the Catholic religion. The almost countless penal statutes passed during the last thirty years of Elizabeth's reign, completely outlawed the Catholics and exposed them to a continual risk of martyrdom. Communication with Rome, and obedience to the Papal authority were declared high treason. "Recusancy," and attendance at Catholic worship were visited with the severest penalties. Any one absenting himself from church for a month, was to pay 20 pounds. The saying of Mass was punishable by a year's imprisonment and a fine of 200 marks; the hearing of Mass, by a fine of 100 marks and the

1. "The grounds of this sentence were her illegitimacy, the declaration of which stood unrepealed on the statute-book of England; her profession of heresy, which, by the ancient fundamental law of England, as in other Christian countries, induced the forfeiture of regal power; her crimes against religion, and especially her persecution of her Catholic subjects. The special object, however, of the Bull of Pius V., was to rescue the Queen of Scots from impending death; a circumstance which does honor to his humanity. In the sentence of deposition, St. Pius followed the precedents of holy and eminent Pontiffs, and relied on grounds which in themselves were not trivial; but the temporal supremacy of Rome had passed away, and the strength of the Catholic faith was to be manifested in the patient endurance of persecution, over which it was finally to triumph." Kenrick, *Primacy*, Part II, chap. IV.

That Pius V. plotted with Ridolfi, a Florentine, the assassination of Queen Elizabeth, is a malicious fabrication. Ridolfi's design of assassination has never been proved, and not a shadow of evidence exists to show that the noble-minded Pontiff, who is revered by all Catholics as a saint, in any way even favored, much less instigated such a plot. No word of the plot or intended assassination, is to be found in any of the contemporary state papers. See H. T. D. Ryder, *Catholic Controversy*, Part II, charge V.

same term of imprisonment. In 1584, laws proscribing the whole body of the Catholic clergy were rushed through Parliament. All Jesuits and priests were commanded on pain of high treason to leave the country within forty days; anyone harboring or concealing a priest was adjudged a felon and deserving of death. In 1593, laws were enacted which forbade Catholics to travel five miles from their homes; they were excluded from Court, Parliament, and all offices of trust and deprived of the right of voting.

220. Nor were the statutes merely designed for terror's sake, to keep a check over the disaffected, as some would pretend. They were executed in the most sweeping and indiscriminating manner. The "Court of High Commission"—the English Inquisition!—was erected for carrying out these barbarous enactments. It consisted of forty-four commissioners, twelve of whom were bishops. These commissioners were to inquire into all accusations brought under the Acts of Supremacy and Uniformity and other ecclesiastical laws. They were to try all persons charged with acting contrary to the new worship, and to enforce the laws against recusants. They made their power felt by fines and imprisonment, limited by no rule but their own pleasure. They ransacked the houses of the people by pursuivants and spies, and violated their consciences by administering the oath of supremacy, terrorizing them with the rack and other tortures.¹

221. The penal laws against the Catholics were executed with relentless cruelty and the persecution increased yearly in violence and inhumanity. Under these laws, according to the lowest calculation, 128 priests and members of religious orders, and 58 laymen were put to a cruel death for no other cause than their ministry and religion. Four women are shown to have been sentenced to death for the crime of harboring priests. Besides, hundreds, if not thousands, died of hardships in the horrible prisons of those days. The more distinguished Catholic martyrs under Elizabeth were Father Cuthbert Mayne, the Jesuits, Campion and Parsons, and Queen Mary Stuart, who, after an imprisonment of nineteen years, was beheaded in 1587. That the one leading cause of the condemnation and death of the

1. "The rack was seldom idle in the Tower for all the latter part of Elizabeth's reign." Hallam. For an account of the different instruments of torture employed under this reign against Catholic recusants, see Waterworth, *Lecture VI.* p. 397, *note*; and Lingard, *Vol. VIII.* *note E.* Fines and imprisonment were of course the most usual punishments decreed against Non-conformists, but the pillory, whipping, and cutting off the ears were freely resorted to. Bishop Aylmer, of London, is said to have sent a young lady to be whipped for refusing to conform. In 1577, Roland Jenks, a Catholic bookseller, was condemned by the Convocation to have his ears nailed to the pillory, and to deliver himself by cutting them off with his own hand.—See SANDER, *Angl. Schism*, p. 307.

unfortunate Queen of Scots was her religion, is undeniable. Again, the enormous amercements for recusancy, especially, weighed heavily on the English Catholics. By these ruinous fines, the rich were impoverished, and the middle class reduced almost to beggary.

222. And yet, notwithstanding this barbarous treatment, the Catholics in England continued loyal to the Queen and her government. It is a remarkable fact that all who were martyred for their faith under this reign, with one solitary exception, acknowledged Elizabeth as their lawful Queen, and that not a single Catholic in England is known to have openly favored and aided the Spanish party. When, in 1588, the "Invincible Armada" threatened the English shores, "it was then," writes Hallam, "that the Catholics in every county repaired to the standard of the lord-lieutenant, imploring that they might not be suspected of bartering the national independence for their religion itself. It would have been a sign of gratitude, if the laws depriving them of the free exercise of their religion had been, if not repealed, yet suffered to sleep, after these proofs of loyalty. But the execution of priests and other Catholics became, on the contrary, more frequent, and the fines for recusancy were exacted as rigorously as before."¹

223. Death was rapidly thinning the numbers of the clergy, and there was danger that the True Faith in England might soon die out for want of a ministry. To prevent this, *Dr. William Allen*, formerly principal of St. Mary's Hall, Oxford, opened, in 1568, a seminary in the new University of Douay, in order to train priests for England. Aided by liberal contributions, he was enabled to send thither, in the course of five years, no fewer than a hundred missionaries. Similar institutions were founded at Rome and Madrid, in 1576; at Valladolid in 1589; at St. Omer, in 1596; at Louvain, in 1606; and at other places. Dr. Allen, who was born in 1532, was created cardinal, in 1587, and two years later, archbishop of Molines. He died at Rome, in 1594.

1. The Anglican clergy generally advocated the persecution of Catholics. Archbishop Parker complained of the Queen's lenity in not absolutely rooting them out! It has frequently been asserted that the Catholic martyrs under Elizabeth suffered for treason, and not for religion. If it was right to declare treason the profession of a religion which had been that of the nation for nine hundred years, then the English Catholics were traitors, but not otherwise. "It cannot be truly alleged," says Hallam, "that any greater provocation had been given by the Catholics than that of pertinaciously continuing to believe and worship as their fathers had done before them. . . . The statutes (enacted against Catholics) were, in many instances, absolutely unjust; in others, not demanded by circumstances; in almost all, prompted by religious bigotry, by excessive apprehension, or by the arbitrary spirit with which our government was administered under Elizabeth."—*Constitut. Hist.*, vol. i., p. 174.

224. Elizabeth, who had been the author of so much grief to others, was destined to close her life in sorrow and despair. Some time before her death, which took place on March 23, 1603, she became inconsolable and fell into a moping melancholy. She would sit silent in her chair for days and nights, refusing to go to bed. To those who sought to console her, she replied: "I am tied with an iron collar about my neck, and the case is altered with me." "Many have been dazzled with the splendor of her life," says Miss Strickland, in her *Lives of the Queens of England*, "but few even of her most ardent admirers, would wish their last end might be like hers." When the archbishop of Canterbury and other prelates called to see her, the dying Queen was much offended at their sight and exclaimed: "Be packing!" telling them she was no atheist, but knew full well that they were "hedge-priests"—thus expressing her contempt for that "hierarchy," which she herself had established. The private life of Elizabeth, who gloried in the title of the "Virgin Queen," was sadly far from being a model of purity. Her amours with Leicester, Essex, and others, were open and notorious and have been detailed by even Protestant writers. Contemporaries designate the court of the "Virgin Queen," as a place in which all the enormities reigned in the highest degree. A proof of her profligacy, is her assent to an Act of Parliament, which secured the right of succession to her *natural issue*.¹

SECTION XXII. THE CONDITION OF THE CATHOLICS UNDER THE FIRST STUARTS.

Accession of James I.—Disappointment of the Catholics—Their Treatment—James rejects the Intercession of the Spanish King—The Gunpowder Plot—Wrongfully ascribed to the Jesuits—New Penal Laws—Oath of Allegiance—Condemned by the Pope—Controversy respecting the Oath—Number of Catholic Martyrs under James—English Protestant Bibles—The English Mission governed by Archpriests—Archpriest Blackwell—Accession of Charles I.—Treatment of the Catholics—Fanaticism of the Puritans—Arminianism—Consequences of England's Apostasy.

225. On the death of Elizabeth, James VI. of Scotland, son of Mary Stuart and Lord Darnley, ascended the English throne as James I. (A. D. 1603–1625). He assumed the title of King of "Great Britain and Ireland." His accession was hailed with joy by the English Catholics, who were led to expect, if not religious freedom, at least a cessation of the cruel persecution under which they suffered. But

1. Cobbet, "History of the Protestant Reformation in England," Letter 10.—See Lingard, Vol. VIII, note S., where the author gives some particulars about *Arthur Dudley*, one of the supposed children of Elizabeth by Leicester.

their expectations were wofully disappointed by James. Under him the Catholics were treated with even greater severity than under the preceding reign, being subjected to all kinds of cruel vexations, through the intolerance of the Puritan faction.

226. Before he was securely seated on the English throne, James had, indeed, bound himself to the Catholics by a promise of toleration. But the fanaticism of the Puritans, who accused him of inclining to "Popery," caused the royal coward, called by Henry IV. of France, "the wisest fool in Christendom," to retract his promise. He issued a proclamation ordering the magistrates to put the penal laws against Catholics into immediate execution. Severe penalties were enacted against Catholic parents who should send their children abroad to be educated in a Catholic college or seminary. A child or person so sent, was declared incapable of inheriting or enjoying property in England, unless, on his return, he should conform to the Established Church. Nor could any one teach even the rudiments of grammar, in public or in private, without special permission, which, of course, was denied to non-conformists.

227. The alarmed Catholics petitioned the king for the free exercise of their religion in private houses, and a mitigation of the more oppressive laws; they offered him a yearly sum in lieu of the penalties payable by law. The petition of the afflicted Catholics was supported by the Spanish ambassador, who assured James that Philip, the Spanish monarch, would consider every indulgence granted to the English Catholics as done to himself. But James remained inexorable; he declared that he neither would nor could grant toleration to his Catholic subjects, for fear of offending the religious feelings of his Protestant subjects. He at once issued a proclamation banishing all the Catholic missionaries from the kingdom, and ordered the magistrates to exact all arrears of the monthly payment for not attending Protestant worship. From the exacted fines for recusancy, the king derived a net annual income of thirty-six thousand pounds! Hundreds of Catholic families were ruined, being deprived of the last remnant of their property.

228. The great body of the English Catholics, though sadly dashed in their hopes, submitted without opposition to the new inflictions after so many others they had endured, and patiently awaited the designs of Providence. But a few reckless and misguided men, driven to desperation by the tyrannous treatment of their Catholic brethren and the treacherous conduct of James, formed the wicked plan of destroying, by one blow, the authors of the persecution. They conceived the atrocious design called the *Gunpowder Plot*, the execution-

of which they fixed on the opening of Parliament, in November, 1605. The conspirators acted entirely on their own blinded judgment, and their attempts to obtain ecclesiastical approval of the mad scheme had utterly failed. Nor did they receive any encouragement from the Catholic party; indeed, Lord Monteagle, a Catholic peer, to whom the plot was revealed, at once forwarded the information to the king. The conspirators were apprehended and executed. Among those who were executed, wrongfully accused of the gunpowder treason, were several Jesuits, who had no knowledge whatever of its existence, or like *Father Garnet*, refused to violate the seal of confession.¹

229. To a thinking mind, the late conspiracy must have proved the danger and impolicy of driving men to desperation by religious persecution. But the warning was lost, and the gunpowder plot was made the pretext for new rigors against Catholics. Catholics were forbidden to appear at court and to live within ten miles of the boundaries of London. A new statute required not only attendance at the "reformed worship," but also participation in the communion, as a test of conformity, and made it optional with the king to take the fine of twenty pounds a month from recusants, or two thirds of their lands. The house of a recusant might be searched, his books and furniture, having relation to his religion, might be burnt, and his horses might be taken from him at any time, by order of any magistrate.

230. In 1606, "An act for the better discovering and repressing of Papist Recusants," enacted a new oath of allegiance, a kind of test oath, which every Catholic was compelled to take under the penalties of perpetual imprisonment and the forfeiture of his personal property. This new oath became the cause of much confusion and dissension among the English Catholics. The missionaries were divided in opinion. While some maintained its lawfulness, others, particularly the Jesuits, condemned it as captious and as trespassing on the spiritual authority of the Pope.

231. The reigning Pope, Paul V., condemned the oath of allegiance as unlawful to be taken, because "it contained many things contrary to faith and salvation." King James, who prided himself very

1. Hostile writers have ascribed the plot to the whole body of Catholics, and to the Catholic religion, as if Catholics at large could be held responsible for the daring deed of a few desperadoes, and the Catholic religion was answerable for a crime which it always abhorred and condemned. That the Jesuits were implicated in the plot is simply untrue; they, on the contrary, did all they could to hinder the plot, short of violating the seal of confession. Their innocence has been solemnly attested by the conspirators, both in their trial and on the scaffold. It is believed, even by Protestant writers, that the plot was a political contrivance, planned by Cecil, the prime minister, to furnish the government with a pretext for persecuting the Catholics as enemies of the state. See Cobbet, *History of the Reformation*, Letter XII., and Dodd, *Church Hist. of Engl.*, vol. ii., p. 331.

much upon his knowledge of theology, published an "Apology for the Oath of Allegiance," which Cardinal Bellarmin met with a "Response." The papal condemnation of the oath of allegiance was followed by the execution of several priests and the imprisonment of numerous Catholics. The prisons soon overflowed with Catholic recusants. In 1616, about 4,000 sufferers for religion were in prison; and in 1622, we find 400 priests languishing in confinement. Twenty-five were executed for their faith, under James I., of whom 18 were priests.¹

232. The Catholic hierarchy having disappeared during Elizabeth's reign, England was reduced to the situation of a missionary country, and the necessity for a recognized head of the Catholic clergy in that country had become very urgent. The Holy See, believing that the time for the restoration of episcopal jurisdiction was inopportune, appointed George Blackwell superior of the English mission, with the title and authority of "Archpriest." This was in 1598. The archpriest was to be assisted by a consultative body of twelve priests, and to govern the English Church, under the direction of a cardinal protector. In 1608, Blackwell, on account of his course about the new oath of allegiance, which he obstinately defended as lawful, notwithstanding its condemnation by the Pope, was removed from office and superseded by George Birkhead. The new archpriest governed with great tact, but was not able to effect much, in consequence of the fierceness of the persecution then prevailing. The government of the English mission under an archpriest continued till the year 1623, when William Bishop was appointed and consecrated Vicar-Apostolic for England. Dr. Bishop dying in 1624, Dr. Richard Smith was named his successor, but was compelled to withdraw into France. He died in 1655.

233. The accession of Charles I. (A. D. 1625-1649), caused no material change in the treatment of the English Catholics. Charles, indeed, regarded the professors of Catholicity with no ill will, and

1. The reign of King James I. is noted for the new translation of the Bible, the so-called "authorized Version," made for the express use of the Anglican Church. The work was committed by the king to forty-seven churchmen, who were divided into six companies of translators, and was completed in 1611. It is commonly known as "King James' Bible." Other English versions made by Protestants prior to this, were the following:—1. The translation of William Tyndal, published in 1525.—2. The translation of Miles Coverdale, afterwards bishop of Coverdale, in 1535.—3. "Matthew's Bible," a revised edition of the preceding, published by John Rogers, under the name of Thomas Matthew, in 1537.—4. The "Great Bible" of Henry VIII., which was published in 1540, under the direction of Cranmer, whence it is also called "Cranmer's Bible."—5. The "Bishop's Bible," made under the supervision of Archbishop Parker and published in 1568.—6. The "Geneva Bible," which was the work of English exiles in Geneva, where it was first published, in 1580. That all these translations were full of gross errors, no unprejudiced Protestant even, will now deny. See "*Ward's Errata of the Protestant Bible.*"

would gladly have granted them toleration, but he had to cope with the bigotry and fanaticism of the English zealots. His consort, Mary Henrietta, of France, was a Catholic, and, by the matrimonial contract, he had promised free exercise of religion for his queen and her attendants, and some relaxation in the penal laws for the English Catholics. This was too much for the intolerant spirit of the Puritan faction. Whenever Parliament met, their sessions resounded with the cry of "No Popery," and the king was harrassed with petitions to execute more rigorously the penal laws against Catholic recusants and missionaries. Charles, unable to resist this outburst of popular frenzy, issued proclamations, commanding priests to quit the kingdom and Catholic parents to recall their children from foreign schools, in order to have them educated in Protestantism. He was even compelled to sign the death warrants of several priests, "to advance the glory of Almighty God." In this reign and during the great rebellion of Parliament against the king, twenty-three Catholics were martyred.

234. It was left for the unfortunate Charles I. to reap the bitter fruits of England's apostasy from the Catholic Church. The fanatical sect of Puritans, or Presbyterians, had grown very powerful. Adopting the Calvinist doctrines and theory of Church government, they regarded the Episcopal, or High Church, party with great dislike, and aimed at obliterating every vestige that yet reminded of Catholic worship. They assumed to combat for "pure religion" and civil liberty, and proclaimed the duty of separation from the Established Church, which they charged with "Arminianism," a name which then came to be applied to all those who asserted the divine institution of the Episcopacy and the dependence of the Church on the Crown. Having gained the ascendancy, they overthrew both the monarchy and the Established Church. Their rebellion culminated in the execution of Laud, the archbishop of Canterbury, and lastly, of the king himself, in 1649.¹ The nation stood aghast at the crime of regicide, but Cromwell's "army of saints" held down every opposition with an iron hand, and "Presbyterianism" reigned supreme for the next twenty years.

1. A list of the priests and religious that suffered under Charles I. is found in Dodd's *Church History of Engl.*, vol. iii., p. 172. See also Challoner, "Memoirs of Missionary Priests," vol. ii.

IV. THE REFORMATION IN SCOTLAND AND IRELAND.

SECTION XXIII. PROTESTANTISM IN SCOTLAND.—JOHN KNOX.

Condition of the Clergy and People in Scotland prior to the Reformation—Abuse of Church Patronage—First Preachers against “Popery”—James V.—Schemes of Henry VIII. of England—Assassination of Cardinal Beaton—John Knox—Scotch Nobility—First Covenant—Knox’s Fanaticism—His “Rascal Mob”—Reformation at Perth and elsewhere—Destruction of Churches and Monasteries.

235. In no country of Europe, perhaps, was the progress of the “Reformation” more rapid, and the revolution which accompanied it, more radical and thorough, than in Scotland. This was owing chiefly to the pitiable condition of both the clergy and people and to the fanaticism and violence of the Scottish “Reformers.” In the years preceding the “Reformation,” there was great want of discipline among the clergy of Scotland, both secular and regular; not that the whole clerical body had become corrupt, but its members were largely neglectful of their priestly duties and remiss in preaching and in instructing the flocks committed to their charge. The consequence was that the people, not knowing their religion, often could not tell, whether what the sectaries taught them was true or not.

236. This sad state of affairs was the necessary evil outcome of the scandalous abuse of Church patronage, and of the pernicious practice of conferring ecclesiastical benefices on laymen *in commendam*. The illegitimate sons of the king and nobles were commonly provided for, by conferring on them the richest abbeys and priories.¹ Such “commendatories” enjoying the incomes of the benefices, and took the title of abbots or priors, but committed the duties of their office to others. Though they seldom took orders, they were nevertheless ranked as clergymen, and by their vices brought disgrace upon the clerical state and the Church. Besides, the bishoprics being all in the gift of the Crown, they were not seldom conferred on men who, being void of all piety and zeal, concerned themselves little about the spiritual welfare of their flocks and the moral conduct of their inferiors.

237. The first preachers against “Popery” in Scotland appeared during the reign of James V. But, owing to the firmness of that

1. Thus five illegitimate sons of James V. (amongst them James Stuart, afterwards Earl of Murray and Regent) were provided with some of the most lucrative benefices in the country. Patrick Hamilton (the Protestant “proto-martyr of Scotland”) was appointed to the rich abbey of Ferne, merely because of his “noble” birth.

monarch and the vigilance of the two Beaton, (uncle and nephew), who succeeded one another in the archbishopric of St. Andrews, the "Gospellers" failed in their attempts against the Church. In 1525, the Scottish Parliament enacted laws prohibiting the preaching of new doctrines and the importation of heretical books. Patrick Hamilton, lay-abbot of Ferne, was the first that suffered death for heresy under these laws.

238. Henry VIII, of England, who had declared himself "Head of the English Church," earnestly desired that the Scottish king, his nephew, should follow his example. But James, on whom a grateful people conferred the honorable title of the "Poor Man's King," refused, and continued true to the Church; and, as if he meant to condemn the English schism, he, in 1541, caused his Parliament to pass laws in support of the Catholic doctrine and the papal supremacy. Thereupon Henry declared war, with the avowed object of conquering Scotland, and of forcing the Scotch monarch to join in the new crusade against the Church of God. Unhappily for religion and Scotland, the Scotch nobles, many of whom favored the new doctrines, treacherously deserted their king. James was defeated and died heartbroken, in 1542.

239. The untimely death of James V., was most fatal to religion and to the kingdom. The infant queen—Mary Stuart—born only a few days before her father's death, became the object of contending ambitions, rivalries, and hates, which were to pursue her remorselessly to the melancholy end. Encouraged and supported by the English monarch, the "reforming" faction became more daring; however, one powerful man was still in their way. This was Cardinal Beaton. An ardent defender of the Church, a far-sighted statesman and true patriot, Beaton resolutely opposed the designs of Henry VIII., and the "Reformers" upon the religion and independence of Scotland. To remove the barrier, the English monarch gave his sanction to a conspiracy for the assassination of the cardinal. Among the conspirators were Wishart, "the martyr," and other persons of note. The conspiracy being discovered, Wishart was executed (1545). But another plot was soon set on foot with better success. Cardinal Beaton was foully murdered in his palace at St. Andrews, in 1546.¹

240. The assassination of Cardinal Beaton was the beginning of a movement, which ended in the overthrow of the lawful sovereign and

1. "If Lesley and his associates were not at first incited by Henry to murder the Cardinal, they were in the sequel powerfully supported by him. Notwithstanding the silence of contemporary historians, there are violent presumptions of the former; of the latter there is undoubted certainty. During the siege, the conspirators received from England supplies both of money and provisions." W. Robertson, *History of Scotland*, Book II. p. 51.

of the Catholic religion in Scotland. The leader of the movement, its very life and soul, was the fanatical *John Knox*. Born in 1505, he was educated for the Church; he took priestly orders, in 1530. To show his approbation of the murder of Beaton, over which he exulted as over a "godly fact," he led 140 of his disciples to the aid of the conspirators, who had taken refuge in the castle of St. Andrews. After the capture of the castle, Knox was carried a prisoner to France and sent to the galleys. Having obtained his release, he went to England, where he remained till the death of Edward VI., when he retired to Geneva and became the friend of Calvin. In 1555, he married Marjory Bowes. It was at Geneva that Knox wrote his "*Blast of the Trumpet against the Monstrous Regiment of Women*," which gave great offence to Queen Elizabeth. The work was a violent tirade against Mary of Guise, Regent of Scotland, and Mary, Queen of England.

241. Meanwhile, a fierce religious struggle was in progress. The Scottish Church was at the time enormously rich. Apart from the vast estates of the religious institutions, the annual revenue of the Church is said to have amounted to £350,000. Many of the Scotch nobles flocked to the "Reformation" banner, that they might lay hold on the treasures and lands of the Church. Protestant noblemen, headed by the Earls of Argyle, Glencairn, and Morton, in 1557, formed themselves into an association which took the name of "Congregation of the Lord" and signed a solemn bond—*First Covenant*—which pledged them to united support against the "Congregation of Satan", as they called the Catholic Church. "Abjuration of Popery and of Popish Idolatry," by which were understood the Mass, Invocation of Saints, Veneration of images, and other Catholic practices, were the chief articles of their agreement. The people were exhorted by proclamation to "separate themselves from the Congregation of Satan, with all the superstitious abomination and idolatry thereof." Knox was invited to return to Scotland, for all things were now ready for setting up the new *Kirk*.

242. The return of Knox gave a new impulse to the fanaticism of the sectaries. The refusal of the queen-regent, Mary of Guise (mother of the Queen of Scots), to reform the religion of the kingdom in accordance with the principles of the "First Covenant," was followed by riots throughout the country. Knox and his companions went about from place to place ranting against the enormities of idolatry and the infamy of the Pope—"the beast," "the man of sin," "the Antichrist"—and stirring up the multitude to pull down "the Synagogue of Satan", and exterminate "the Canaanites"! Inflamed by such vio-

lent invectives, "the rascal mob," as Knox himself called his followers, rose in Perth, and with tumultuary violence, fell upon the churches, overturned the altars, destroyed images and pictures; and proceeding next to the monasteries, demolished the magnificent Carthusian abbey and other convents. In the language of "the Saints," as the sectaries called themselves, Perth was "reformed!"

243. In the same violent and barbarous manner, St. Andrews, Crail, Scone, Stirling and other towns and cities, including the capital, were "reformed." The preachers, the fanatical Knox at their head, roused the people to arms, and wherever they came, they resumed their reformatory labor, "with Gospel in one hand and fire-brand in the other." Monasteries and monuments of art were destroyed, the ornaments of the churches, and often the churches themselves, were given to the flames. These outrages manifest the true character of Puritanism; it is not only against "Popish superstition," but against the "sublime and beautiful" that the Puritan revolts.

SECTION XXIV. ESTABLISHMENT OF THE SCOTTISH "KIRK."

The "Lords of the Congregation"—The Parliament of 1560—Penal Statutes against Catholics—Establishment of the "Kirk"—Knox's Book of Discipline—Mary Stuart returns to Scotland—Her Proclamation regarding the reformed Religion—Knox, her relentless enemy—Fanaticism of the Reformers—The People at large not in favor of the new Doctrines—Plots against the Queen—Overthrow and Execution of the Queen of Scots—Her Character—Triumph of Protestantism—Presbyterianism established in Scotland—Form of Church Polity—Andrew Melville—Episcopal Government abolished in the Kirk—Attempts to revive it under James VI., and Charles I.

244. The death of the queen-regent, in 1560, led to the triumph of Protestantism in Scotland. The young queen, Mary Stuart, being absent in France, the Catholics were left without protection. Catholic priests and bishops were driven from their houses, and the lands and the property of the Church were seized upon by the Protestant nobles in every part of the country. Not satisfied with their first claim of toleration for their religion, the "Lords of the congregation"—as the reformed nobles were thenceforth called—now openly aimed at establishing it on the ruin of the Old Faith. The Scottish Parliament, in which the adherents of the "Congregation" greatly outnumbered the Catholics, after adopting the *Genevan Confession of Faith*, enacted laws for the total subversion of the Catholic Religion. Three acts were passed. The first abolished the Papal Supremacy in the realm; the second repealed all previous acts in favor of Catholics;

the third prohibited the saying or hearing of the Mass, and enacted, for the first offense, confiscation of property and corporal punishment at the discretion of the judge; for the second, banishment; and for the third, death!

245. Although these enactments never received the royal assent, they nevertheless obtained all over the kingdom the weight and authority of laws. In compliance with their injunctions, the Catholic Religion was everywhere overthrown and that recommended by the "Reformers" established in its place. Not deeming it expedient to depart altogether from the ancient system, Knox proposed, instead of bishops, to appoint "superintendents" in different parts of the kingdom, who were empowered to inspect the life and conduct of the other clergy. To give greater strength and consistency to his system, he composed the *First Book of Discipline*, which, however, because it proposed the surrender of the confiscated Church property to the "reformed teachers," did not receive the sanction of parliament. The nobles held fast the prey which they had seized; and treated the proposal of Knox as a *devout imagination*, with the utmost scorn.

246. When Queen Mary Stuart returned to Scotland (1561), she made no attempt to restore the old religion; she only demanded toleration for herself and her attendants and the free exercise of her religion in her private chapel at Holyrood. In order to quiet the minds of those who had embraced the "reformed" doctrine, Mary declared, "that until she should take final orders concerning religion, with advice of Parliament, any attempt to alter or subvert the religion which she found universally practised in the realm, should be deemed a capital crime." A second proclamation to the same effect, she published the following year.¹ The queen also committed the administration of affairs almost entirely to Protestants. Her chief ministers were James Stuart, her half brother, and Lord Maitland, both Protestants.

247. But nothing could satisfy the fanaticism of Knox and his partisans. The queen was constantly insulted and her servants were beaten and even threatened with death for attending Mass, which Knox continued to denounce as the grossest idolatry. "One Mass," the fanatic declared, "was more fearful to him than if ten thousand armed enemies were landed in any part of the realm." The General Assembly of the Kirk had even the assurance to present to the queen a formal demand to abolish the Mass in her private chapel at Holyrood, with the warning "that idolatry was not to be tolerated in the

1. Robertson, Book III, p. 111.

sovereign any more than in the subject," while the "Congregation" were discussing the question whether "the princess being an idolater ought to be obeyed in civil matters."¹

248. The people at large, especially in the northern counties, did not favor the new doctrines. They were Catholic at the core, and were opposed to Knox and his Kirk. But, unfortunately, at this time, a very large portion of the Scotch was held in the fetters of an iron feudalism that was as degrading as it was tyrannical. They were but the serfs and slaves of their masters, whose doings or behests they dared not question, much less oppose. Besides, the Catholic party was without a leader, and had to struggle, not only against the government which was in the hands of the Protestants, and against hundreds of the most influential men in their own country who had embraced the principles of the "Reformation" from motives of self-aggrandisement, but also against the whole might of England.

249. Knox and his partisans prosecuted the war against the Catholic Church with unabated and ever increasing rancor. Catholic worship was everywhere suppressed. Catholic laymen as well as priests were made to feel the rigor of the penal laws of 1560. In 1563, Archbishop Hamilton of St. Andrews was, with a number of other Catholics, imprisoned for "practising the idolatry of the Mass." However it is only just to say, that in comparison with the wholesale butcheries in England, Scottish history supplies but few examples of the enforcement of capital punishment. Sentence of death was in some instances pronounced upon Catholics, yet the penalty was generally commuted into perpetual banishment.

250. The unfortunate Queen of Scots was powerless to quell the storm which Knox and other enemies of her faith had aroused against her authority and her person. The attitude of the Protestant Lords, who were all along encouraged and supported in their plots and treasonable attempts against their sovereign by the crafty queen and statesmen of England, became every day more threatening. Her unnatural brother, the Earl of Murray, headed the combination of the rebellious lords who forced her to sign a deed of abdication, A. D.,

1. During the queen's absence on a "progress" in the North, the magistrates of Edinburg issued a proclamation commanding "all monks, friars, priests, nuns, adulterers, fornicators, and all such filthy persons, to remove themselves out of this town and bounds thereof, within twenty-four hours, under pain of carting through the town, burning on the cheek, and for the third offense, to be punished with death." Mary, on her return to the capital rescinded the mandate; and so in the boorish language of Knox, "the queen took upon her greater boldness than she and Balaam's bleating priests durst have attempted before. And so murderers, adulterers, thieves, w—s, drunkards, idolaters, and all malefactors, got protection under the queens wings, under color that they were of her religion. And so got the devil freedom again."—MacLeod, *Queen of Scots*, p. 96.

1567. Saving nothing but her faith, she fled to England, where, instead of an asylum, she found a dreary dungeon.

251. Abandoned even by her son, on whose affection she had rested her fondest hopes, the helpless princess, after a captivity of nineteen years, was brought to trial; and upon a variety of slanderous and atrocious charges, was sentenced to death and executed by order of her sanguinary royal cousin, Elizabeth, A. D., 1587. Mary died with truly Christian fortitude, professing to the end the Catholic faith, which, even on the scaffold, she was rudely, but vainly, importuned to abjure by the fanatical Dr. Fletcher, Dean of Petersborough. Her private life and the motives that actuated her public career, so far as she was free to pursue it, have been triumphantly vindicated from the charges and insinuations of bigoted calumniators, by unimpeachable documentary history, given in the pages of the latest authors, worthy of the name of historians. Her character and bearing throughout the most grievous trials, are certainly among the grandest on record.

252. The overthrow of Mary Stuart involved the downfall of the Catholic party and the final triumph of Protestantism in Scotland. In 1567, Parliament met; all the acts of 1560 in favor of the Protestants were ratified; new statutes to the same effect were enacted. It was provided that henceforth no prince should be admitted to the government without taking the oath to maintain the Protestant system. In fact nothing that contributed to efface every vestige of Catholicity, or to encourage the growth of the new tenets, was left undone. To secure uniformity in conventicle service, Knox compiled his *Book of Common Order*, that long continued in use in the Scottish Kirk, of which he is the acknowledged founder. He died in 1572;¹ and his place was filled by the equally fanatical Andrew Melville.

253. The form of Protestantism established in Scotland was the extreme of *Presbyterianism*, which Knox had drawn from the rigid school of Calvin. The new Kirk was in reality a religious republic, being governed by presbyters instead of bishops. The form of church polity included four elective courts, composed partly of ministers, partly of laymen. 1. The "Parochial Assembly" consisted of the presiding minister and lay elders. 2. The "Presbytery" included several parochial assemblies. 3. The "Synod," or "Provincial Assembly," represented a proportionally larger division of the Kirk.

1. Knox was twice married. At the age of sixty, he married a girl of sixteen, Margaret, daughter of Lord Ochiltree. By contemporary Scotch writers Knox is charged with almost every moral turpitude. See Spalding, *History of the Reformation*, Vol. II. Note F, and Bellesheim, *Hist. of Cath. Church in Scotland*. II., p. 134.

4. The "General Assembly" formed the Great Council of the national Church. It was supreme in matters of faith and discipline, and owed no allegiance but to Christ, its spiritual sovereign.

254. This form of church polity is minutely laid down in the *Second Book of Discipline*, which was chiefly the work of Andrew Melville. James VI., who succeeded to the government of the kingdom, in 1578, manifested a great dislike to Presbyterianism, and, side by side with the ministers of the Kirk, maintained a small Protestant "hierarchy." But these "bishops"—devisedly called by the Scotch people *Tulchan* bishops—were merely nominal, though receiving episcopal revenues. In 1581, the General Assembly resolved to abolish "episcopacy," and James was unable to prevent it. In 1592, Presbyterianism was formally established by Act of Parliament and confirmed by King James.

255. After his accession to the English throne, James again restored "episcopacy" in Scotland. No change, however, was made, in the established form of worship. The attempt made by Charles I., to substitute the English *Prayer Book* for the *Book of Common Order*, led to the outbreak of the civil war. The Presbyterian party, in 1638, signed the *Second Covenant*, for the defense of their national church. Soon the whole country was in arms. The Scotch "Covenanters" united with the English rebels; and, when after his defeat at Naseby in 1645, Charles took refuge among the Scots, they basely delivered their king to the English army, for the sum of £400,000.

SECTION XXV. FUTILE ATTEMPTS OF THE REFORMERS IN IRELAND.

Ireland under Henry VIII.—Irish Parliament of 1536—Acts in favor of the Reformation—Constancy of the Irish Bishops—Dr. Browne of Armagh—Suppression of Monasteries—Reformers' Attempts under Edward VI—Restoration under Queen Mary—Attempts to reform Ireland under Elizabeth—Penal Statutes—Suffering of the Clergy—Irish Martyrs—Geraldine War—Wholesale Confiscation—Catholic Ireland under James I., and Charles I.—Constancy of the Irish Catholics—Irish Colleges and Seminaries.

256. The imperious Henry VIII., who was determined to rule in Ireland, as thoroughly and effectively as he ruled in England, bent all his energies to force the royal supremacy and his religious system on the Irish nation. He employed Thomas Cromwell to execute his will. The royal vice-gerent commenced his work by the same measures which met with so great success in England. In 1536 a Parliament was summoned from which the spiritual proctors, who had

hitherto voted in the Irish parliaments, were excluded; it thus became an obedient tool in the hands of the English government.

257. It confirmed Henry VIII. and his successors, in the title of "*Head of the Church of Ireland*," with power of correcting errors in religion. All appeals to Rome were prohibited, and the Pope's authority was declared an usurpation. An "Oath of Supremacy" was imposed on all ecclesiastical and lay officers, and the refusal to take this oath was made high-treason. Other acts regarding the spiritual administration were passed in quick succession. The same Parliament, in 1541, proclaimed Henry *King of Ireland*.¹

258. Henry's innovations in religion were viewed with abhorrence by the Irish. The bishops in a body, with Cromer, primate of Armagh, at their head, vigorously opposed them. Only Dr. Browne, an apostate English Augustinian, who, on the death of Archbishop Allen in 1534, had been thrust by Henry into the See of Dublin, favored the impious changes. Browne, a rank Lutheran at heart, was commissioned by the king, and by Cranmer, his consecrator, to disseminate at once the novel teachings throughout Ireland. The intruding prelate commenced the work of "reform," by demolishing the images and relics of the Saints in the churches of his diocese. Among the relics destroyed by the vandal "Reformers," was the crozier of St. Patrick—"Staff of Jesus"—which had ever been highly venerated in Ireland.

259. The destruction of images and relics was followed by the suppression of the monasteries. The first grant of religious houses made to the king by the "Irish" Parliament of 1536, comprised three hundred and seven monasteries. In the following year, eight abbeys were suppressed; and, in 1538, an order was issued for the suppression of all monasteries and abbeys. Many of the religious houses were totally destroyed and their inmates put to death, for their devoted attachment to the Catholic faith.² The pretext for the destruction of the monasteries was of course the same in Ireland as in England—their need of "reformation." But the main incentive which stimulated the tyrannical Henry VIII. to the suppression of these institu-

1. "The Parliament which had fabricated the above named laws, and by which the schism of Henry VIII. was introduced into Ireland, was the Parliament of the English province and not that of all Ireland; it was composed solely of Englishmen by birth or origin; the ancient Irish had no seat in it; they were excluded from all offices in the militia and magistracy, which is the cause of their being scarcely ever mentioned by English writers." Mac Geoghegan.—*Hist. of Ireland, Ancient and Modern*, p. 422.

2. See Cardinal Moran, *History of the Catholic Archbishops of Dublin*, where "some particular instances of the sufferings of the Religious Orders" are recorded by the illustrious author.

tions, was, besides the desire to appropriate their treasures, his hatred for their inmates, who were the chief opponents of his "royal supremacy."

260. Under Edward VI. every effort was employed to thrust on the Irish people the new-fangled Anglican service. In 1550, the bishops were summoned before the royal deputy, Sir Anthony St. Leger, to receive the new liturgy. Dr. Dowdall, who had been appointed by Henry VIII. to the primatial See of Armagh, vigorously opposed the innovation. His example was imitated by all the Irish bishops; the only prelates who accepted the royal order, were Browne, of Dublin, Staples, of Meath, Travers, of Leighlin, and Lancaster, of Kildare—all Englishmen, who had been obtruded into their respective sees, under the preceding reign.

261. The accession of Queen Mary and the restoration of the Catholic worship were hailed by the Irish with great rejoicing. Dr. Dowdall, who, by his sufferings for the Catholic cause, had merited to be confirmed by the Holy See as successor to the deceased Archbishop Wauchop, of Armagh, convened a National Synod in 1554, at Drogheda, where decrees were passed providing for the correction of morals and restoring the ancient rights of the Church. The Irish Parliament, meeting in 1556, annulled the "Act of Royal Supremacy," and restored the authority of the Pope in spiritual matters. The Catholic faith was fully re-established throughout the whole island; nevertheless, Protestants were left unmolested in the practice of their peculiar worship. Many Protestant families, who had to flee from England during Mary's reign, found a refuge and hospitable home in Ireland.

262. When Elizabeth succeeded to the English throne, a system of cruel oppression was inaugurated against Catholic Ireland, which continued, with little intermission, until the close of her long reign. In 1560, a Parliament was convened in Dublin, for the purpose of "setting up the worship of God as it was in England." Yet, the bill which re-established the royal supremacy, met with violent opposition and was carried only by fraud and deception practised on the majority by the queen's agents.

263. It was decreed that the queen was the Head of the Church of Ireland, and that the "Book of Common Prayer" should be used instead of the Roman Liturgy. A fine of twelve pence was imposed on every person who should not attend the new service; bishops were to be appointed only by the Crown. All officers and ministers, ecclesiastics or laymen, were bound to take the oath of supremacy. Any person

maintaining the spiritual supremacy of the Pope was to suffer the confiscation of all his property, for the first offense ; the penalties of Praemunire, for the second ; and be adjudged guilty of high-treason, for the third. In 1566, *The Book of Articles*, copied from the English Articles, was published as the standard of doctrine in the Church of Ireland, by order of the "Commissioners for Causes Ecclesiastical."

264. These laws were not destined to remain a dead letter ; they were enforced with the utmost severity, especially against the clergy. In 1561, Catholic priests and friars were prohibited from meeting in Dublin, or even sojourning within the city's gates. A price was set upon the heads of Irish priests, as upon the heads of wild beasts of prey ; they were compelled to wander from place to place and to flee for safety to mountain recesses. In 1591, a royal proclamation commanded all the natives of Ireland to give to the government the names of the priests and religious who had visited their houses within the past fourteen months, and enacted the penalties of high-treason against any one harboring or relieving a priest.

265. The sufferings to which the faithful pastors of the Irish Catholics were subjected under the reign of Elizabeth, recall the worst days of Nero and Domitian. Bishops and priests were hunted down like wild beasts, and, when arrested, made to endure the most frightful tortures. Some priests were beaten with stones, on their tonsured heads, till their brains were exposed. Some had pins put beneath the nails of their fingers, or the nails themselves torn out by the roots. Some were racked or pressed beneath heavy weights ; whilst others actually saw their entrails protrude and their flesh torn from their bodies by iron combs.

266. Amongst the more illustrious Irish martyrs who suffered under Elizabeth for their faith, was the venerable Dermot O'Hurley, archbishop of Cashel : arrested by order of the Protestant "archbishop" of Armagh, he was slowly burned to death. Patrick O'Hely, Bishop of Mayo, was executed with an uncommon degree of barbarity. So were Bishops Walsh, of Meath, and O'Brien of Emy. Archbishop Creach, of Armagh, was chained, thrown into prison, and finally put to death by poison. An almost countless number of priests, secular and regular—the latter chiefly Franciscan and Cistercian friars—were put to death for the exercise of their priestly functions.

267. Nor were the laity exempt from persecution. They were deprived of their liberties, in innumerable instances, of their property, and even of the opportunity of worship. Wherever the

English agents penetrated, the monasteries were ransacked and destroyed, the churches desecrated, and the altars overthrown. The Irish, notwithstanding their weak resources, were determined to put a stop to these high-handed acts of persecution. Having received promises of assistance from the Pope, and the King of Spain,¹ they rose in revolt—"Geraldine War," 1579—for the defense of their country and their faith. But the Irish chieftains—the Desmonds, O'Neills, O'Donnells and others—not acting in concert, were defeated in detail.

268. The usual sequel of every suppression of rebellion was the forfeiture of the lands of the insurgents to the Crown. Thus the estates of the Earl of Desmond, comprising 570,000 acres, were confiscated and bestowed on the English and Scotch adventurers who were to form the nucleus of that odious "Plantation" from which was to spring the turbulent faction to be known later on as the "Orangemen". The policy of the English government was not to subdue, but to destroy. By the advice of the poet Spenser, who himself obtained large estates in Ireland, a plan for the extermination of the Irish race was definitely adopted! Wholesale massacres of Irish Catholics by the English were of frequent occurrence. Even women and children were successively murdered. A well-planned famine removed the fugitives who escaped the sword.

269. The accession of James I., on whose promises they had rested their fondest hopes, brought the Irish Catholics no relief. Following in the steps of the late queen, James caused the existing penal laws to be put in force against the Catholic clergy and recusants, and commanded all priests and religious to withdraw from the kingdom. Confiscations continued as during the preceding reign. In 1610, six whole counties in Ulster were by one decree declared the property of the Crown. In Dublin, Waterford, Westmeath, Longford and other counties immense tracts, amounting to over 400,000 acres, were confiscated. The spirit of religious persecution under James,

1. "The Roman Pontiffs, as rulers of the Papal States, the Emperors of Germany, as heads of the German Empire, and the Kings of Spain and France, always covertly, and sometimes openly, received the envoys of O'Neill, Desmond, and O'Donnell, and openly dispatched troops and fleets to assist the Irish in their struggle for their *de facto* independence. All this was in perfect accordance, not merely with the authority which Catholic powers still recognized in the authority of the Sovereign Pontiff, but even with the new order of things which Protestantism had introduced into Western Europe, and which England, as henceforth a leading Protestant power, had accepted and eagerly embraced. By the rejection of the supreme arbitration of the Popes, on the part of the new heretics, Europe lost its unity as Christendom, and naturally formed itself into two leagues, the Catholic and Protestant. An oppressed Catholic nationality, above all a weak and powerless one, had, therefore, the right of appeal to the great powers." Thebaud, *The Irish Race*, pp. 210-21.

was exhibited in many cruel executions. Bishop Conor O'Devany, of Down, suffered martyrdom with heroic constancy, in 1611.

270. Charles I., who succeeded James I., was disposed to grant to the Irish Catholics religious toleration and even allow them some other privileges—known as the “Royal Graces”—without taking the oath of supremacy. But the bigotry of the Protestant clergy would not allow the king to do justice to the Catholics of Ireland. In 1626, we find an assemblage of Protestant bishops, under the guidance of the famous Usher, archbishop of Armagh, denouncing toleration of the Catholic worship a heinous crime, and calling upon those in authority to resolutely oppose all “Popery, superstition, and idolatry.” This declaration produced the desired effect. Charles ordered the penal statutes against the adherents of the old faith to be enforced, and the bitter persecutions of the Irish Catholics were renewed.

271. The horrible penal enactments by which the English government sought to thrust the Reformation on Catholic Ireland, inflicted frightful evils on that country; but they utterly failed of their object. The Anglican Establishment which had been imposed by brute force and was used as a means of anglicising the Irish, never got a firm footing in the island. The Irish people adhered firmly to the religion of their forefathers, and persecution served only to intensify their steadfastness in the Catholic faith and their loyalty to the Holy See.

272. By the penal statutes of Elizabeth and her successors, not only were Catholic schools interdicted at home, but the Irish youth was prohibited to seek instruction abroad. To remedy this evil and to supply the persecuted Church of Ireland with missionaries, colleges and seminaries were established in various places on the continent. Philip III., of Spain, took the lead in founding the Irish continental colleges. The cities of Madrid, Seville, Salamanca, Compostella, and Valence were adorned with institutions which for many years supplied the Irish Church with missionaries. Dr. Eugene Mathews,¹ Archbishop of Dublin, was the founder of a new seminary for secular priests at Louvain. Owing to the various continental seminaries, the number of priests rapidly increased, and the succession of pastors was maintained uninterrupted in the Irish Church.

1. For particulars of the life of this zealous prelate and that of his distinguished successor, Dr. Thomas Fleming, who governed the See of Dublin under the most trying circumstances during the reigns of James I. and Charles I., the reader is referred to Cardinal Moran, “History of the Catholic Archbishops of Dublin.”

V. THE REFORMATION IN FRANCE AND NORTHERN EUROPE.

SECTION XXVI.—PROTESTANTISM IN FRANCE—THE HUGUENOTS.

Spread of Protestantism—Causes—Fanaticism of the Huguenots—Plots and Insurrections—Elizabeth of England aids the Huguenot Rebels—Affair of Vassy—Civil War—Horrid excesses committed by the Huguenots—Massacre of St. Bartholomew—Pope Gregory XIII.—Number of Victims—Henry of Navarre—Edict of Nantes—Cardinal Richelieu—Revocation of the Edict of Nantes.

273. Various circumstances contributed to prepare the way for the introduction of Protestantism in France. The pernicious influence which the sects in Southern France, especially the Waldenses, continued to exercise among the people; the frequent conflicts of the French kings with the Popes, which could not but be hurtful to the cause of the Church; their arbitrary interference in affairs purely ecclesiastical; the appointment of bishops who afterwards proved more servile to the king, than obedient to the Holy See—these and other circumstances concurred to pave the way for the new faith.

274. Moreover, Francis I. and his successors, by allying themselves with the Lutheran princes of Germany against the Catholic Emperor, had, though unwillingly, favored the spread of Protestant ideas in France, where Calvinism had already gained a wide-spread influence, especially among the nobility. Protestantism early numbered among its votaries persons of rank, and even princes of the royal blood. Berquin, the counsellor of state; Bellay, the king's chamberlain; his brother, the bishop of Paris; Queen Margaret of Valois, the sister, and Madam d'Etampes, the profligate mistress of Francis I., were ardent admirers of the new faith. The first Protestant community in France was organized at Meaux by *William Farel*, who is described by Erasmus "as the most arrogant, abusive, and shameless man he had ever met with."

275. Relying on the protection of their powerful patrons, the *Huguenots*, as the French Protestants were called, broke through all restraints of law and order. The emblem of the Redemption, a statue of the Blessed Virgin, or any sacred image would arouse their rage and provoke them to atrocious profanations. Among the intolerant, not to say, sacrilegious acts of the lawless sectaries were the mutilation of a public statue of the Virgin Mary and the Infant Jesus; the posting of placards denouncing "the horrible and great abuses of the Popish Mass;" and other wanton deeds, which were calculated to sting the religious feelings of the Catholics. These outrages upon

religion and public order caused Francis I. (1515-1547) and Henry II. (1547-1559) to adopt severe measures towards the Huguenots, and again enforce the old penal statutes against heresy and sacrilege.

276. During the minority of Francis II. (1559-1560) and Charles IX. (1560-1574), and while the queen-mother, the ambitious and intriguing Catherine de Medici, held the reins of power, the Huguenots grew daily more daring and turbulent. Headed by the Prince of Condé and Admiral Coligny, they formed a revolutionary party dangerous to the altar and the throne. By intrigues and secret conspiracies they sought to drive out the Catholic party of the Guises and to establish their new religion on the ruins of the old. In 1559, at a general synod held at Paris, their theologians and preachers decreed that all heretics should be put to death; the year following they formed what is known as the "Conspiracy of Amboise," the object of which was to seize the king and usurp the government. The plot however was unsuccessful.

277. The Calvinists formed not more than a hundredth part of the population; yet, not content with the toleration which had been granted to them, they aimed at the destruction of the Catholic Church in France, even if necessary, by the overthrow of the existing form of government. For this purpose, they resorted without scruple to treasonable intrigues and alliances with Protestant England and Germany. They turned traitors to their country. By express treaty (Sept. 20, 1562) with the Huguenots, Queen Elizabeth sent them a force of 6000 men; and in return, was put in possession of Havre and Dieppe. Envoys were sent to Germany to levy Protestant troops, who were to pay themselves by pillage and plunder, and to live at the cost of the "Papists."

278. To oppose the treasonable designs of the Huguenots, the Duke of Guise organized a league of the Catholics. Everything betokened war. An accidental affray, which Protestant writers term the "Massacre of Vassy," but in which the Calvinists were the aggressors, was the signal for the actual outbreak of hostilities. France was soon divided into two hostile camps that attacked each other with bitter animosity and religious fanaticism. Long and terrible was the contest between the turbulent Protestant minority and the determined Catholic majority, who fought for their religion and their country. The civil war which began in 1562, lasted, with but brief intervals, until 1628, a period of about seventy years; and long afterwards, the fire which continued to smoulder beneath the ashes, burst at times into flames.

279. Acting upon the resolutions of the Calvinistic Synod of

Nismes (1562), the Huguenots attempted to root out what they were pleased to call "idolatry." Wherever it was possible, they put an end to Catholic worship, or violently interrupted it; they forcibly compelled Catholics to listen to the sermons of their preachers and assist at Protestant services. They pillaged Catholic churches and monasteries and laid whole provinces waste. They burnt down hundreds of towns and villages, and as many as five hundred churches, and fifty cathedrals. In the little kingdom of Béarn alone, no less than three hundred churches were destroyed by the insurgent Huguenots.

280. Led on by their preachers, the lawless sectaries committed profanations so atrocious that nothing else in history approaches them. At Rouen they destroyed the sepulchral monuments of the Norman dukes; at Lyons they demolished the coffin of St. Bonaventure; at Tours they threw the bones of St. Irenaeus and St. Martin into the river Seine; at Plessis they broke open the coffin of St. Francis of Paula, and on finding the body incorrupt, dragged it through the streets and threw it into the fire; and they pulled down the statue of Joan of Arc, the "Maid of Orleans." Scarcely a monument of Christian art escaped their fury; amongst the many libraries to which they set fire was also the famous library of Cluny which contained about 6000 precious manuscripts.

281. These acts of vandalism, committed in the name of "the pure Gospel" and for "the overthrow of idolatry," were, as a rule, accompanied by bloodshed and murder. Priests and monks were murdered in great numbers, frequently by being thrown from the towers of their churches. In Sully, Coligny ordered thirty-five priests to be slaughtered; in Pithiviers, he commanded all the priests to be slain. At the Council of Trent, the Cardinal of Lorraine reported three thousand religious to have been murdered within a few months because of their refusal to renounce their allegiance to the Apostolic See. Briquemont, a Huguenot leader, wore a necklace made of the ears of slain priests. In the Dauphine alone two hundred and fifty-six priests and a hundred and twelve monks were murdered.

282. The Catholic laity fared no better. At Orthez, in Béarn, Count Montgomery caused the slaughter of three thousand Catholics, including women and children. In the Dauphine, Baron des Arets forced Catholics to throw themselves down from a precipice on the pikes of his soldiers and made his children wash their hands in Catholic blood. In the civil wars which they stirred up in France, the ferocious Huguenots, wherever they happened to be in power, slaughtered unarmed Catholics by thousands. At Nismes, in 1567, the Hu-

guenots carried out a massacre in which several hundred Catholics perished. This terrible slaughter was called the *Michaelade* from the fact of its having occurred on St. Michael's day.

283. The atrocities perpetrated by the Huguenots but too often inflamed the passions of the Catholics and enraged them to deeds of fearful retaliation. But here we must remember, that the Catholics, in most instances, acted only in self-defense against the Huguenots who were the offenders and aggressors; and that whatever cruelties and excesses were committed by the Catholic party were done in obedience to regal authority. The Church, therefore, cannot be held responsible for deeds of cruelty which she ever condemns. Such is especially true of the Massacre of St. Bartholomew, in 1572.

284. In order to cement the peace of St. Germain-en-Laye (1569), which put an end to the third civil war, a marriage was concluded between the young king of Navarre (Henry IV.,) and Margaret, the sister of Charles IX. The Huguenot chiefs who had come to Paris to assist at the wedding, availed themselves of the occasion, and on August 23, concerted a plan for murdering the whole royal family and proclaiming Henry of Navarre king of France. To anticipate the bloody and traitorous designs of the conspirators, Catharine de Medici, who was as unscrupulous as she was adroit in the management of affairs, persuaded her son, the king, to command the horrible *Massacre of St. Bartholomew*. Coligny and his chief counsellors were slain. The populace joined in the work of blood, and not only Paris, but several of the provincial towns that had suffered most from the Huguenots, now took a fearful reckoning.

285. When the tidings of the tragic event reached the Papal court, Gregory XIII., the then reigning Pontiff, congratulated King Charles IX., on his escape from the plot against his life, and a service was held in thanksgiving for the preservation of the royal family, because the deed had been represented to the Pope, as to the other sovereigns, as a necessary act of self-defense against the machinations of Coligny and the Huguenots.¹ But when he afterwards learned the true state of affairs, Gregory expressed his horror at the deed, even

¹ "Charles IX., whose object it was to represent the deed in the most favorable light possible, had besought the nuncio not to despatch a courier until the royal message was prepared, and expressed the wish that his ambassador might be the first to bring the news to the Pope. Beauville (the French ambassador) represented to the Pope the danger and audacity of the plot that had been so fortunately frustrated, as well as the necessity for vigorous measures. . . This was how the affair was understood in Rome. On the 5th of September a Te Deum was sung in the Church of St. Mark, in thanksgiving for the preservation of the royal family and of the Catholic religion in France; and on the 8th a solemn service was held in the church of the French nation. The service was not held in thanksgiving for the destruction of the heretics, but for the preservation of the King." Hergenroether; Church and State, Vol. II., 378.

with tears.' All Europe abhorred the horrible slaughter, the German Lutherans excepted, who regarded the massacre as a just punishment of God upon the Huguenots.

286. The number of victims in the cruel massacre cannot be ascertained with accuracy; but it has been much exaggerated by hostile writers. The most reliable account, corroborated by documentary evidences, estimates the number, for all France, at less than two thousand. According to an old record of Paris, the grave-diggers of that city at the time buried eleven hundred bodies. Foxe, the martyrologist, in his *Acts and Monuments*, commonly known as the *Book of Martyrs*, gives the names of seven hundred and eighty-six, who perished in the inhuman slaughter.¹

287. The bloody tragedy of Paris, which was but a political scheme, and had nothing whatever to do with religious interests, as such, was followed by another civil war. The Huguenots who occupied the fortress of La Rochelle, established a council at Milland, with power to raise troops, appoint commanders; in short, assume all the functions of an independent government. To oppose this confederacy, the Catholics formed, under the gallant Duke Henry of Guise, a League for the protection of their faith, their churches and clergy.

288. The contentions and bloody conflicts between the Catholics and Calvinists continued, with constant alternation of war, truce, and treaties of peace, during the whole reign of Henry III., till the accession of Henry of Navarre, in 1589, who, to pacify the much distracted country, became a Catholic, and also granted the Protestants the *Edict of Nantes* (1598), whereby, according to Ranke, "they were not only confirmed in the possession of the churches actually in their hands, but had also conferred upon them an interest in the public educational institutions, equality with the Catholics as regarded the composition of Parliament, and the occupation of a great number of fortified places; and in general, were allowed a degree of independence, of which it might well be questioned, whether it was consistent with the idea of a state."

¹ "When asked by the Cardinals wherefor he wept, Gregory answered: I weep at the means the king used, exceedingly unlawful and forbidden by God, to inflict such punishment. I fear that one will fall upon him and that he will not have a very long bout of it (will not live very long.) I fear too, that amongst so many dead, there died as many innocent as guilty."—Guizot, *History of France*, iv. p. 384.

² "By some Protestant writers, the whole number of persons killed, has been exaggerated to the number of a hundred thousand; an account published in 1582, and made up from accounts, collected from the ministers in the different towns, made the number, for all France, amount to only 786 persons. Dr. Lingard, with his usual fairness, says; if we double this number, we shall not be far from the real amount! The Protestant writers began at 100,000; then fell to 70,000; then to 30,000; then to 20,000; then to 15,000; and at last to 10,000! All in round numbers! One of them in an hour of great indiscretion, ventured upon obtaining returns of names from the ministers themselves and then came the 786 persons in the whole."—Cobbet *History of the Reformation*. Letter X.

289. After the death of Henry IV., who fell by the poniard of a base assassin, in 1610, the Huguenots again grew restive and turbulent, and broke out in open war against their government. From 1617 to 1629, they excited no less than three civil wars. Cardinal Richelieu, prime minister of Louis XIII., at length, put an end to a bloody strife, which for nearly three quarters of a century had devastated France. The kind and persuasive efforts of the Catholic clergy, headed by such apostolic men as Sts. Francis de Sales and Vincent de Paul, brought great numbers of the Calvinists back to the Church. Louis XIV., in 1685, revoked the Edict of Nantes, and by despotic measures, (*Dragonnades*), which the Popes invariably condemned, attempted to stamp out Protestantism in France, and force its adherents into the Church.¹ This caused eighty-six thousand Huguenots to emigrate.

SECTION XXVII.—PROTESTANTISM IN THE NETHERLANDS AND THE
SCANDINAVIAN KINGDOMS.

Repressive Policy of Charles V.—Revolt of Protestants—William of Orange—Edicts against Catholics—Catholic Martyrs—Christian II. of Denmark—Introduction of Lutheranism—Christian III.—The Reformation in Norway—In Iceland—In Sweden—Gustavus Vasa—Persecution of the Catholic Clergy—Diet of Westeroes—The Church under the Successors of Gustavus Vasa.

290. To avert the evils which accompanied the Reformation in Germany from the Netherlands, Charles V., himself a native of that country, resolved to adopt a severe policy of repression. He had the Edict of Worms against Luther strictly enforced, and ordered the magistrates to carry out the existing laws against heretics. Henry Vaes and John Esch, in 1523, were burned for heresy. But in spite of this rigor, the Netherlands soon became the scene of commotions and insurrections excited by the men of the "new learning."

291. On the accession of Philip II., the Reformation had already made considerable progress in the Netherlands. The nobility, who coveted the possessions of the Church, supported the movement. An insurrection of the Protestants broke out in 1566, during which great ravages were committed on churches and monasteries. The excesses of the Dutch Calvinists rivaled in atrocity those of the Huguenots in France.²

¹ "It has been alleged that Pope Innocent XI. was privy to and an abettor of the design; but in reality this was not the case. The Roman court would have nothing to do with a conversion effected by armed apostles; Christ had not employed such means; men should be led but not be dragged into the Church."—*Ranke, History of the Popes*; Engl. Transl., p. 306.

² A very graphic and complete account of the sacrilegious enormities perpetrated by the first champions of the Reformation in the Netherlands will be found in Prescott's "*History of the Reign of Philip II.*" See also Spalding "*History of the Reformation.*"—Vol. II.

292. The ambitious Princè *William of Orange* placed himself at the head of the reforming faction, and the obstinate contest which followed, ended in the loss of the seven northern provinces to the Spanish Crown. England, under Elizabeth, assisted the Dutch Protestants against their sovereign, and sent them both money and troops. Neither the severity of the duke of Alva, nor the abilities of Don John of Austria, the hero of Lepanto, nor the heroic qualities of Alexander Farnese, duke of Parma, could re-establish Spanish rule in the revolted provinces. Spain, in 1648, was obliged to acknowledge the independence of the "Republic of the United Provinces."

293. William of Orange published edicts suspending Catholic worship in the States-General, as they were called; Catholics, especially priests and religious, were treated by the Dutch Calvinists with unexampled cruelty. Two of his officers, Sonoy and Van der Marck, slew all the priests and religious on whom they could lay hands. In 1572, nineteen priests of Gorcum were cruelly martyred by the soldiery of Orange. The persecution of the Catholics was not confined to Holland; it extended itself to all the Dutch colonies of the New World. The Catholic missionaries were special objects of hatred.

294. The subversive doctrines of Luther were propagated in the Scandinavian kingdoms soon after his apostasy from the Catholic Church. In *Denmark*, as well as in Sweden and Norway, the Reformation was the work of the king and the nobles; the people were generally opposed to a change in religion. In every instance the efforts of the first Gospellers were powerfully supported by the temporal rulers, who, in all their proceedings against the Church, were actuated by no other motive than that of ambition and avarice. It was the prospect of their own authority, and the desire of appropriating to themselves the ample possessions of the Church that gave life to their reformation projects.

295. As early as 1520, Christian II., a prince notorious for his profligacy and cruelty, sought to intrude Protestantism into Denmark. He favored the new religion with no other view than to increase his power by seizing on the possessions of the Church. In order to prepare the minds of the people for the contemplated change in religion, he brought a certain Martin, a Wittenberg preacher, to Copenhagen, and appointed him, against the united protests of the clergy and the people, to one of the parishes of the city. He forbade unmarried ecclesiastics to acquire property, and put to death the archbishop of Lund.

296. His successor, Fredrick I., (1523-1533) pursued the same course with persevering energy. By every means in his power he

sought to undermine, in his realm, the Catholic religion, which at his coronation he had solemnly sworn to maintain. He secured to Lutherans the same civil rights as were enjoyed by the Catholics; broke off all relations with the Holy See, and reserved to himself the right of appointing bishops from whom he exacted heavy fees on the occasion of their installation. Lutheranism spread rapidly. The city of Malmo suppressed the Catholic worship, and its example was followed by other cities and towns.

297. Frederic died in 1533, leaving two sons, Christian and John. Denmark being then an elective monarchy, the bishops opposed the succession of the elder son, who was known to be a friend of Luther, and favored the election of his brother, who had been reared a Catholic. But they at last consented to the election of Christian III., on condition that he would not be an enemy of the Catholic religion. Christian, however, had hardly ascended the throne when he had all the bishops arrested and cast into prison. A diet held at Copenhagen in 1536, decreed the confiscation of all church property, and the abolition of the Catholic worship in all the Danish dominions.

298. In 1537, Bugenhagen was invited by the king from Wittenberg to complete the work of reformation begun by Christian II. Bugenhagen appointed superintendents in the place of the deposed bishops, and organized the new Lutheran Church in Denmark. The Diet of Odensee (1539) confirmed the new ecclesiastical organization; and the Diet of Copenhagen (1546), stripped the Catholic Church of all her rights. Catholics were pronounced incapable of inheriting property or filling public offices. Catholic priests were commanded under penalty of death, to quit the kingdom; the same punishment was decreed for any one harboring a Catholic priest.

299. By the same tyrannical measures, Catholicism was destroyed in *Norway* and *Iceland*, which were then subject to Danish rule. The Norwegians did not take kindly to the new doctrines. They were Catholic to the core and made the most determined resistance to the religious innovations. But, unfortunately, they were wholly at the mercy of the Danish government which took active measures to enforce the new religion on a reluctant people. In Iceland, likewise, Protestantism was established against the known and clearly expressed wishes of the people. John Areson, bishop of Hoolum, who opposed the introduction of Lutheranism with all his might, was put to death, and the disaffection of the Icelanders was overcome by the force of arms.

300. In *Sweden*, as in Denmark, the Reformation was wholly and exclusively the work of the Crown. *Gustavus Vasa*, who delivered Sweden from the Danish yoke and became king in 1523, favored Prot-

estantism from political and mercenary motives. Aided by the brothers Olaus and Lawrence Peterson, who had become zealous disciples of Luther in Wittenberg, and by the apostate archdeacon, Lawrence Anderson, whom he appointed Chancellor, Gustavus prepared the way for the subversion of the ancient faith and the establishment of the Lutheran religion in Sweden.

301. First by artifice and misrepresentation, and afterwards by open violence the wily monarch succeeded in procuring the triumph of Lutheranism over Catholicism. Those of the clergy who offered resistance were made to feel the wrath of the tyrant. The Dominicans were banished the country, while Archbishop Knut of Upsala, and Bishop Jacobson of Westeröes were put to death, in 1527.

302. Intimidated by the royal despot, the Diet of Westeröes, in 1527, enacted that the pure word of God, as taught by Luther, should be preached in all the churches of the kingdom, and sanctioned the confiscation of the property of monasteries. The king was made supreme in matters ecclesiastical, and the nobles were authorized to take back all the property which their ancestors, as far back as the year 1453, had bestowed on the Church. Sweden was thus severed from Catholic unity and the king acted thenceforth as head of the Swedish Church.

303. The change in religion was inaugurated by the abolition of clerical celibacy and the adoption of a new Liturgy in the vulgar tongue. The Assembly of Oerebro, in 1529, enacted that the Lutheran form of worship should be introduced throughout the country. To present the appearance that no change in religion was intended, many Catholic rites and practices, including the use of images and vestments, and even confession with absolution, were retained ; the places and even titles of the Catholic bishops were taken by Protestant pastors. Lawrence Peterson was appointed by the king archbishop of Upsala and married, as his brother Olaus had done before.

304. The religious innovations everywhere excited great indignation and the people in many places rose in arms to oppose the obtrusion of the new religion. But with the aid of foreign mercenaries, the royal reformer succeeded in stamping out the revolt and in forcing his reluctant subjects into conformity. Gustavus Vasa died in 1560. His son and successor, Eric XIV., was deposed for various cruelties, in 1568, when the second son, John III., was called to the throne.

305. John III., who was married to a Polish princess returned to the Church, making his profession of faith at the hands of Possevin, a distinguished Jesuit. He was desirous of re-establishing the Catholic

religion in his realm. But owing to a refusal of the Holy See to accede to certain demands which it could not grant without compromising Catholic principles, John gave up the design. His son, Sigismund, who had been elected king of Poland, and had become a Catholic, was deprived of the Swedish throne by his uncle, Charles IX., under whom the Catholic faith was completely abolished from Sweden.

SECTION XXVIII.—MINOR PROTESTANT SECTS.

Anabaptists—Their Religious System—Shocking Disorders—Mennonites—Baptists—Independents—Libertines—Antitrinitarians—Unitarians—Socinians—Arminians—Gomarists.

306. The Reformation in Germany had boasted an existence of only five years when, from the midst of its adherents, men arose who declared it to be insufficient. Such were the Gospellers of Zwickau, or Anabaptists, as they are commonly called. Alleging revelations from heaven, these sectaries proclaimed the natural equality of all men, the abolition of all authority and the establishment of a new “Kingdom of God” on earth, where everything would be in common, without any individual calling anything his own property, or laying claim to any privilege.

307. They were called “*Anabaptists*,” because they administered anew the rite of baptism to those who joined their sect. They rejected infant baptism and held that every Christian was invested with the power of preaching the Gospel, and consequently, that the true Church stood in no need of ministers or pastors. Many also denied the divinity of Christ, and maintained the lawfulness of polygamy. An indescribable confusion prevailed in the minds of these sectaries, and a fearful fanaticism drove them on to every species of extravagance and violence. We need only to remind the reader of the atrocities committed by these turbulent fanatics in the Peasants’ War and at Münster. As they had the inmost conviction that they did everything by the impulse of the Divine Spirit, all hope of opposing their errors by reasoning and instruction was utterly fruitless.

308. The excesses which the Anabaptists committed in Holland were likewise terrible, and rivalled in atrocity those perpetrated by the “Madmen of Münster.” The sect was, in fact, becoming very dangerous by the contagious rapidity with which their socialist and infidel principles spread among the lower classes. They did much toward alienating the latter still further from the Church. The disorders occasioned by these rebellious enthusiasts, caused secular rulers to enact severe laws against them, and even to employ capital punishment to conquer their obstinacy. Luther demanded that the Ana-

baptists should be punished with fire and sword. Many of this sect suffered death in the Netherlands and in England. Fourteen were sentenced to be burned under Henry VIII., and eleven in Queen Elizabeth's reign.

309. The Anabaptists, the everlasting reproach of the Reformation, subsequently became known under the name of *Mennonites*. Menno Simonis, a native of Friesland, and an apostate priest, joined the sect in 1536, and assuming their leadership, succeeded in appeasing their frenzy, and organized them into a community. He drew up a system of doctrine and discipline of a much more moderate nature than that of the earlier Anabaptists. The Mennonites reject infant baptism as useless; they believe in the Millennium and assert the prohibition of oaths, the abolition of wars and that it is unlawful for Christians to hold public offices; on the other hand they enjoin obedience to the civil authorities as a religious duty. Menno died in 1561.

310. The sectaries in England who adopt the custom of administering the rite of baptism only to adults, are distinguished by the denomination of *Baptists*. With respect to infant baptism, they hold opinions similar to those of the Mennonites, but on other points cannot be distinguished from the English Calvinists, whence they are also called "Calvinistic," or "Peculiar," Baptists. Originally they belonged to those Puritans who went under the name "Separatists," or "Independents." In 1633, the Calvinistic Baptists separated from the Independents and founded a sect of their own.

311. The *Libertines* were a sect of fanatical Pantheists, that sprang up in the Calvinistic establishment. They first appeared in Flanders, in 1547, and thence spread into Holland, France, and Switzerland, where they gave Calvin much annoyance. They taught that God was the sole operating cause in man, the immediate author of all human actions, denied the distinction of good and evil, and held that those who have once received the Spirit of God, are allowed to indulge, without restraint, their appetites and passions, and that, therefore, for them, even adultery was no sin.

312. As early as 1530, the doctrine of the Trinity was denied by *Michael Servetus*, a Spanish physician, who, at Calvin's instigation, was burned at Geneva in 1553. The same doctrine was attacked by *Valentine Gentilis*, a Neapolitan. After having with difficulty escaped the fiery death, destined for him by the Genevan Reformer, Gentilis was beheaded as an Antitrinitarian at Bern, in 1566. *John Campanus*, a native of Juliers, disseminated similar errors respecting the dogma of the Trinity. He was cast into prison in his own country, where he died in 1578.

313. But none of these men succeeded in forming a regular and permanent sect. They left, however, some followers who became known as *Unitarians*. Unitarianism, which asserts the unity of person in God, was first propagated in Poland, whither it had penetrated almost contemporaneously with the heresies of Luther and Calvin. The most noted Unitarians were the two Italians, *Lælius Socinus*, who died in 1562, and his nephew *Faustus Socinus*, who died in 1604. They succeeded in elaborating the Unitarian doctrine respecting the Trinity into a system, and in forming its adherents into a community. Henceforward the Unitarians exchanged their name for that of "Socinians."

314. *Socinianism* is essentially rationalistic; its fundamental principle, being, that, both in the interpretation of the Scripture and in explaining and demonstrating the truths of religion, reason alone must be consulted; that consequently, anything contrary to "Right Reason," that is to say, to the understanding of the Socinians, must not be considered a revealed doctrine. Respecting God and the person of Christ, the Socinians hold the Father only to be God; the Son of God to be a mere man, who was conceived of the Holy Ghost, and therefore called the Son of God; the Holy Ghost to be a power and efficiency of the Deity. Christ was, before beginning His public ministry, raised into heaven where he received his commission relative to mankind. They reject the vicarious satisfaction on the part of Christ, and the imputation of his merits as pernicious to morality. They declare justification to be a mere judicial act of God, whereby man is acquitted and absolved of all guilt; finally, they deny original sin and the perpetuity of hell-punishment, and teach an annihilation of the damned.

315. Calvin's rigid theory on predestination encountered much opposition even in the bosom of his own sect. A very violent contest arose on that question among his followers in Holland. There the parties of "Supralapsarians" and "Infralapsarians" stood opposed to each other in battle array. The former asserted that, prior to the fall of Adam, the predestination to eternal felicity and damnation was already decreed; the latter, that it was so subsequent to that event. Then, there were the "*Arminians*" and "*Gomarists*" wrangling on Calvin's tenets. Arminius, a preacher in Amsterdam, and, after 1603, a professor in Leyden, dissented from Calvin's severe doctrines on Free Will and Predestination, and adopted a system which he deemed less revolting to the reason of man. He was opposed by Gomar, his colleague at Leyden.

316. The controversy between the Arminians, also called "Remon-

strants," from their "Remonstrance" which, in 1610, they presented to the States-General, and the Gomarists, known also as "Anti-Remonstrants," led early, in the seventeenth century, to violent commotions. Repeated, but ineffectual, attempts were made on the part of the civil authorities, to bring about a reconciliation between the contending parties. The National Synod of Dort, in 1618, upheld Calvin's doctrines, and condemned the Arminians as heretics, who, in consequence, were deprived of their situation, and even banished the country. Though much persecuted, the Arminians maintained themselves as a distinct sect.

SECTION XXIX.—CAUSES AND EFFECTS OF THE PROTESTANT REFORMATION.

Rapid Spread of Protestantism—Two Questions put and answered—Influences contributing to the General Result—Character of the Reformers—True Origin of Protestantism—Causes of its Rapid Progress—How Protestantism was propagated—Dr. Brownson—Reaction of Catholicity—Causes—Effects of the Reformation—Religious Strifes—Thirty Years' War.

317. Protestantism had spread, chiefly over Northern Europe, with astonishing rapidity. Before half a century had elapsed, it was not only firmly established in Northern Germany, where it had originated; but its dominion extended over England, Scotland, Holland, Denmark, Sweden, Norway, Switzerland, and Southern France. The German and Scandinavian States had adopted the doctrines of Luther, as taught in the Confession of Augsburg; while England, Scotland, Holland, Switzerland, and the French Huguenots had embraced the Calvinistic faith. Efforts had been made, with more or less success, to establish the reformed doctrines also in Bohemia, Hungary, Transylvania, and Poland.

318. Naturally, we ask how is this rapid progress of Protestantism to be accounted for? Is it that the Church had ceased to fulfill its mission among men? Or is it that the doctrines of Christianity had become so overlaid with new and superstitious teachings and practices as to be completely hidden from the minds of the people? If the promise of Christ that "the gates of hell shall not prevail against his Church" have any meaning, we must maintain that the Church, despite of scandals, has always been faithful to her mission, which is to proclaim revealed truth, and furnish men with means of sanctification. If we are to believe the Apostle, who, in speaking of the Church, declares her to be the object of the special love of Christ, and describes her "as glorious, not having spot or wrinkle," we must recognize her as free from all error in her teaching, and from all superstition in her solemn worship, since God would not otherwise

dwell in her as in his chosen temple, nor would she be "the house of the living God, the pillar and the ground of truth."

319. The Reformation does not owe its origin and progress to any of the causes to which they sometimes are ascribed, for instance, to the quarrel between the Humanists and Schoolmen; or the contention between the two rival orders, the Dominicans and Augustinians; or the preaching of indulgences; the invention of the art of printing; or the revival of literature and the arts; or to the discovery of America. All these influences may have contributed in some degree to the general result; but they were in themselves not sufficient to produce that great religious revolution which, for a time, seemed to threaten the very existence of the Catholic Church.

320. But least of all, can we ascribe the rapid progress of the Reformation to the personal influence and qualities of its recognized leaders. Not to Luther, Zwingli, or Calvin; not to Henry VIII., Edward VI., or Elizabeth of England; not to Christian II. of Denmark; not to Gustavus Vasa of Sweden. The Reformers were remarkable neither for their intellectual influence, nor their moral excellence. We see in them little to admire and much to lament and to censure. We find among them individuals who were too often false and treacherous; some who were even brutal and sensual; men who were ambitious and arrogant, who hated the Church because she stood against their sordid interests and unbridled passions.

321. Like the heresies of preceding ages, Protestantism owed its birth to the pride and the passions of its founders; while the causes of its spreading so widely are to be found in the tendencies of the age and the elements of which society was then composed. Such causes were in particular: 1. The estrangement of society from the Church and its general dislike of Rome, which had been brought about by the prolonged conflicts of the Popes with the German emperors, and subsequently with the French kings; 2. The existence of numerous abuses and a general relaxation of discipline, against which zealous bishops and churchmen had so loudly declaimed during two centuries; 3. The ignorance of the people, and the neglect, on the part of the clergy, of preaching and otherwise instructing the flocks committed to their charge; 4. The intrusion of worldly and even licentious men, generally of high birth, into the offices of the Church, coveted only for their wealth and power; 5. The wealth of the Church which had long excited the cupidity of the secular princes and the impoverished nobles; 6. The doctrines of the Reformers so alluring to the sensual-minded man, such as that of justification by faith alone, of the uselessness of good works and the like. These, and not the talents of a

few individuals, were the true causes of the deplorable revolution known as the "Reformation."

322. But more than all, the violence of princes and State authorities helped to propagate Protestantism. According to the maxim which then gained acceptance among Protestants: "Who rules the land, also rules religion," (*Cujus est regio, illius et religio*), the religion of each country depended on the caprice of its ruling prince. Thus the Palatinate changed its religion four times in sixty years. First it became Lutheran, then Calvinist, then Lutheran again, and lastly Calvinist.

323. Almost in every instance the people were torn away from the old faith by the aid of the secular power. "The Reformers would have accomplished little or nothing," remarks Dr. Brownson, "if politics had not come to their aid. Luther would have bellowed in vain, had he not been backed by the powerful elector of Saxony, and immediately aided by the Landgrave Philip; Zwingli, and Ecolampadius, and Calvin would have accomplished nothing in Switzerland, if they had not secured the aid of the secular arm, and followed its wishes; the powerful Huguenot party in France was more of a political, than of a religious party, and it dwindled into insignificance as soon as it lost the support of the great lords. . . In Denmark, Sweden, and Norway, the Reform was purely the act of the civil power; in the United Provinces, it was embraced as the principle of revolt, or of national independence; in England, it was the work, confessedly, of the secular government and was carried by court and parliament against the wishes of the immense majority of the nation; in Scotland, it was effected by the great lords, who wished to usurp to themselves the authority of the crown."

324. Within the first fifty years of its existence, the Reformation attained its fullest development. Of all the nationalities of Europe, in the general apostasy from the Catholic Church, only Italy, Spain, Portugal, and Ireland remained wholly faithful. For a moment Protestantism seemed to triumph. But the triumph was not real. Notwithstanding the premature shouts of victory raised by the new sectaries, the old Church stood unconquered. She began to gain ground, and fully retrieved her losses, even in Europe. Vast bodies of Protestants, especially in Austria, France, Bavaria, and Poland reentered her pale.

325. One leading cause of the reaction of Catholicity was the promulgation and general adoption of the decrees of the Council of Trent. The clearer definition of Catholic doctrine by that Council,

¹ *Essays*, "Protestantism ends in Transcendentalism."

and the reform of discipline enforced by its enactments, opposed a powerful barrier to the further progress of the new heresy. In every land, except England and the Scandinavian kingdoms, a decline of Protestantism commenced, which, from that hour, no effort has been able to arrest. Thenceforward, the Church was everywhere triumphant, regaining much of what she had lost—a triumph, as Macaulay observes, “to be chiefly attributed, not to the force of arms, but to a great reflux in public opinion.”

326. The effects of the Reformation on religion and society were the most deplorable. Bitter complaints were made by the Reformers themselves, of the increasing corruption of morals. We find Luther admitting that there was a worse Sodom under “the Gospel” than under the Papacy. He owned that insubordination, arrogance, and licentiousness, had become almost universal and that he would never have begun to preach if he had foreseen these unhappy results. “Who would have begun to preach,” he writes, “if he had known beforehand that so much unhappiness, tumult, scandal, blasphemy, ingratitude and wickedness would have been the result?”

327. The Reformation everywhere became the fruitful source of political intrigue and discord, of long and cruel civil wars. The evil seed it had sown everywhere bore bloody fruit. The religious strifes in Switzerland; the revolts of the Huguenots in France, and of the Calvinists in the Netherlands; the wars of the Peasants and Anabaptists in Germany; finally, the wars of the Protestant princes of Germany against the Empire, were the natural results of the discord and hatred which the Reformers, by their revolutionary teachings, had enkindled among the peoples of Europe. It was the Reformation that made England the scene of constantly recurring insurrections and civil wars from the Pilgrimage of Grace till the Great Rebellion, which brought Charles I. to the block.

328. The Thirty Years’ War, which converted Germany into a vast field of desolation and horror, was the distinct legacy of the Reformation. In this terrible war,—which lasted from 1618 to 1648—the Catholic party, or League, was headed by the house of Austria, and the Protestant party, or Evangelical Union, was under the leadership of the Palatine Elector, Frederic V. The Catholic forces, under Tilly and Wallenstein, gained victory after victory, and Germany was in a fair way of recovering political and religious unity, when Catholic France interfered and came to the rescue of the Protestants.

329. Richelieu, the French prime minister, though a Cardinal of the Church, did not scruple to league himself openly with the Protestants and even enlist the Swedish King Gustavus Adolphus, against

the house of Austria, the bulwark of Catholicity in Germany. Thus the war, in which Spain also was embroiled by France, continued to rage till 1648, when the *Peace of Westphalia* put an end to the internecine struggle. Austria was humiliated, and valuable provinces were made over to France and Sweden, the nations that had helped the German Protestants to ruin their country.

CHAPTER III.

HISTORY OF THE CATHOLIC CHURCH.

SECTION XXX.—THE COUNCIL OF TRENT.

Demand for a General Council—Obstacles—Paul III.—His Disposition towards a Council—Summons the Council of Trent—Opening of the Council—Presiding Legates—Number of Sessions—Decrees—Julius III.—Continues the Council—Decrees—Suspension of the Council—Marcellus II.—Paul IV.—Pius IV.—Resumes the Council—Decrees—Dissolution of the Council—Results.

330. A General Council had been looked for by many as the only means of settling the religious differences that distracted Europe. Charles V. had been especially urgent for the convocation of such an assembly: eager to conciliate the Lutherans and secure their aid against France and the Turks, he had promised that the affair of religion should be laid before a General Council which he would induce the Pope to convene. At one time, Luther himself appealed from the Pope to a General Council; and his followers were ever demanding, and appealing to such a tribunal. The Protestant leaders, however, were insincere in their demand for a Council. They clamored for its convocation only, because thus they gave a show of subordination, and loyalty to their pretensions, and gained time, which was essential to their success.¹

331. Clement VII. found it impossible to hold a Council. The danger of the empire from the Turks; the war between Germany and France; the political differences between the Pope and the Emperor; the intrigues of the Lutherans—these and other events of great magnitude prevented its meeting. Besides, the Pope felt persuaded that a Council could not satisfy the minds of the Lutherans, en-

¹ For a fuller treatment of these and other matters to be noticed hereafter we refer the reader to the excellent *History of the Council of Trent*, by the Rev. J. Waterworth.

venomed as they were against the authority of the Holy See, which, only, could convoke such an assembly and preside thereat.

332. Paul III., A. D. 1534-1549, who succeeded Clement VII., was long and favorably disposed towards the convocation of a General Council, and this disposition had much influence in his election. From the beginning of his pontificate his efforts for the summoning of such an assembly were unwearied. He sent Vergerius on a special mission to Germany, and issued letters to the bishops and Christian princes of Europe, proposing successively Mantua, Vincenza and other cities as places suitable for the holding of the Council.

333. The project of convoking a General Council was assented to by the Catholics, but obstinately opposed by the Protestants. Assembling at Smalkald, in 1537, the Lutheran princes drew up the pretexts upon which they rejected the proposed Council.¹ They were upheld in their opposition by Henry VIII. of England, who refused to acknowledge any synod summoned by the Pope, claiming that to princes alone pertained the right of summoning such an assembly. But Paul III. persevered in his efforts, and after many years of anxious labor, he had the happiness of seeing these efforts crowned with the success which they deserved. The Peace of Crespy, which put an end to the bloody war between Charles V. and Francis I., at length rendered the Council possible, which Paul summoned to meet at Trent, a city on the confines of Germany and Italy.

334. The *Holy Ecumenical Council of Trent* opened Dec. 13, 1545, and continued, though with several interruptions, through twenty-five sessions, till 1563, when it concluded its labors. The presiding legates were the cardinals Del Monte, Cervino, and Reginald Pole. The work to be done embraced the propagation of the faith; the extirpation of heresies; the restoration of peace and concord among Christians; the reformation of morals, and the overthrow of the enemies of Christendom.

335. Ten sessions were held during the pontificate of Paul III. The first questions to be determined by the Council, related to the right and the mode of voting and the order of treating matters. It was agreed that, besides the bishops, also the generals of religious orders should be allowed to vote on matters of doctrine, and that the votes should be given by individuals, and not, as had been done at Con-

¹ "They required that the Council should be held in Germany, that the Pope should neither convoke nor preside at it, adding other demands of a like nature, which could not be acceded to without at once sacrificing fundamental points of doctrine and jurisdiction. They were encouraged in their opposition to the Council by the ambassadors of France and England; by the former power from political motives; by the latter as a counterpoise to the hostility of Rome, occasioned by Henry's late marriage and proceedings in religion."—J. WATERWORTH, *Counc. of Trent*, P. I., ch. xi.

stance, by nations. It was further decided, that both faith and discipline should be treated together, and be made to proceed concomitantly with each other.

336. In the fourth session, the important decree on Scripture and Tradition was adopted. The Council declared that it received both the written Word of God and the unwritten Traditions "with an equal affection of piety and reverence," and ordained that the Vulgate version should everywhere be accepted as authentic, and that no one should "presume to interpret the sacred Scripture contrary to the declared sentiment of the Church, or the unanimous consent of the Fathers."

337. In the fifth session, the doctrine of Original Sin was defined. In the sixth, the Synod promulgated the celebrated decree on Justification, giving in clear and precise terms the teaching of the Church on that important subject. The Lutheran errors on free-will, grace, and justification were condemned in thirty-three canons. The decrees of the seventh session defined the Catholic doctrine on the Sacraments in general, and on Baptism and Confirmation in particular. An epidemic which broke out at Trent, necessitated the removal of the Council to Bologna. But as the imperial bishops refused to leave Trent, the Pope, who had some apprehensions of a schism, would not allow the Fathers at Bologna to publish any decrees, and, at length, in Sept. 1547, suspended the Council.

338. Paul III. died in Nov. 1549. His successor, Julius III., A. D. 1550-1555, re-opened the Council at Trent on May 1, 1551. During this second period of the Council, extending from the eleventh to the sixteenth session, the doctrines of the Sacraments of the Altar, Penance, and Extreme Unction were defined, and two reformatory decrees on the jurisdiction of bishops and the reformation of the clergy were passed. The war which had broken out between the Protestant princes and the emperor caused the Pope, in April 1552, to suspend the Council for two years.

339. After the short administration of Marcellus II., of only twenty-two days, Cardinal Caraffa ascended the Papal throne as Paul IV.; 1555-1559. During his troubled pontificate no attempt was made to reconvene the Council of Trent. Paul IV. earnestly supported Queen Mary in her efforts to restore the Catholic religion in England. Charles V. having abdicated without consulting the Holy See, Paul refused to recognize the elevation of Ferdinand to the Empire. The Roman emperor, henceforward, not being crowned but merely "elect," had, from that time no other relations with the Holy See than those of other sovereigns.

340. Pius IV., A. D. 1559-1565, again convoked the Council of

Trent, which was re-opened, at the seventeenth session, in January 1562. The decrees adopted, during this third period of the Council, ordered an "Index of Prohibited Books" to be made, and defined the doctrines of the Sacrifice of the Mass, of Christian Marriage, of Purgatory, of the Invocation and Veneration of Saints and Holy Images, and of Indulgences. With the twenty-fifth session, the Fathers of Trent concluded their labors. "Thus the Council," says the Protestant Ranke, "that had been so vehemently demanded, and so long evaded, that had been twice dissolved, had been shaken by so many political storms, and whose third convocation, even, had been beset with danger, closed amid the general harmony of the Catholic world. It may readily be understood how the prelates, as they met together for the last time on the 4th Dec. 1563, were all emotion and joy Henceforth Catholicism confronted the Protestant world in renovated collected vigor."¹

341. The Decrees of the Council of Trent were signed by two hundred and five prelates and confirmed by Pius IV., in his Bull, "*Benedictus Deus*," Jan. 26, 1564. Pius IV., also caused a "Tridentine Profession of Faith," containing a summary of the Council's dogmatical decrees, to be published. The "Catechism of the Council of Trent," drawn up by order of that assembly, appeared in 1566. It is also known as the "Roman Catechism," and contains a precise and comprehensive statement of all that Catholics believe. The Tridentine decrees of our *faith* were received by all Catholic nations without restriction. France objected to some of the decrees on *discipline* as being opposed to the liberties of the Gallican Church or to the rights of the Crown. It was only after protracted delays that the disciplinary enactments of Trent were introduced in France.

342. The Council of Trent must ever be regarded as one of the most important ever held in the Church. No former Synod treated so many important and difficult subjects with such marked ability, and defined so many doctrines with such precision and clearness. By its dogmatical definitions, it confirmed the faithful in their adherence and loyalty to the Church, and instructed them in the clearest manner concerning many articles of faith. By its disciplinary enactments, it inaugurated a genuine reformation of all classes and awoke new life and zeal in the Church. And though its efforts to re-unite those who were separated from the Church were vain, it yet stamped the new heresies with the seal of condemnation, and thus opposed a powerful barrier to

¹ Notwithstanding the refusal of Queen Elizabeth to join the Council, England was not entirely unrepresented at Trent. Besides Cardinal Pole who attended some of the earlier sessions, Bishop Goldwell of St. Asaph was present at the latter sittings under Pius IV. Ireland was represented by three bishops—O'Herlihy of Ross; O'Hart of Achoury; and McCongall of Raphoe.

their further progress. Before the Council, entire nations abandoned the faith of their fathers ; after the Council, no single instance can be adduced of any extensive revolt from the authority of the Church.

SECTION XXXI.—OTHER PÓPES OF THIS EPOCH.

Pius IV.—*Congregatio Concilii Tridentini*—Pius V.—Battle of Lepanto—Gregory XIII.—Gregorian Calendar—Sixtus V.—Clement VIII.—Paul V.—Gregory XV.—The “Propaganda”—Urban VIII.—Case of Galileo—Innocent X.—Peace of Westphalia.

343. In his bull of approbation, Pope Pius IV., made it the duty of bishops to introduce, without delay, and to execute faithfully the reforms inaugurated by the Council of Trent. He himself gave the example by his promptitude and perseverance in enforcing the prescribed reforms at Rome. He established a congregation of cardinals—*Congregatio Cardinalium Concilii Tridentini Interpretum*—to which was assigned the special office of enforcing and interpreting the enactments of Trent. He also was the first to open, under the direction of the Jesuits, an ecclesiastical seminary, as a testimony of his admiration of that wise regulation which ordained the erection of such an institution in every diocese.

344. On the death of Pius IV., mainly through the influence of St. Charles Borromeo, the pious Dominican, Cardinal Ghisleri, was chosen, who took the name of Pius V., A. D. 1566–1572. The pontificate of Pius V., though extending over a period of only six years was most advantageous to the Church. With indefatigable zeal he labored in restoring the discipline and enforcing the canons of reformation promulgated at Trent. He obliged bishops to reside in their sees and enjoined the strictest seclusion both of monks and nuns.

345. In France and Germany, Pius V. upheld, with firmness and wisdom, the cause of the true faith against the innovations of the Reformers. He showed much sympathy for the ill-fated Mary Stuart, and, with every means in his power, the noble-minded Pontiff sought to rescue the hapless princess from the clutches of her blood-thirsty royal cousin. Alarmed at the progress of the Turkish power under Selim II., Pius represented to the Catholic courts the danger that threatened religion and civilization in Europe. By his efforts an alliance was formed between the Holy See, the Venetians, and Philip II., of Spain, and it is to his foresight and energy that Christendom is indebted for one of the most signal victories recorded in history. The gallant Don John of Austria was given command of the Christian armada, and in the celebrated battle of Lepanto (1571), the power of the Turks was forever broken.

346. Gregory XIII., who governed the Church from A. D., 1572 to 1585, continued the work of reform begun by his predecessors. He established nunciatures in all the principal cities of Europe and founded at Rome six colleges for the Irish, the Germans, the Jews, the Greeks, the Maronites, and the youth of Rome respectively. We are indebted to this Pope for the new calendar; for it was by his order that the calendar was corrected, and the so-called "new style" introduced.¹

347. Sixtus V., A. D., 1585–1590, who rose from the very humblest degree to the highest dignity in the Church, possessed all the qualities of a great Pontiff and ruler. By his prudence and firmness, and by a rigorous administration of the law he put an end to the disorders that then prevailed. He freed the Papal States from the banditti, regulated the finances, enlarged the Vatican library, improved and beautified Rome with many stately edifices, streets, and aqueducts. He fixed the number of cardinals at Seventy, and reorganized the administration of ecclesiastical affairs by appointing a number of new congregations of cardinals and other officers.

348. Popes Urban VII., Gregory XIV., and Innocent IX., reigning collectively only a little over a year, adorned the Papacy by their many virtues and their zeal for reform. The Pontificate of Clement VIII., A. D., 1592–1605, is remarkable for the reconciliation of Henry IV. of France in 1595, and the celebration of the great Jubilee in 1600, which is said to have attracted three millions of pilgrims to Rome. Clement is represented by his contemporaries as a man of uncommon abilities, of great discretion and prudence.

349. After the brief reign of Leo XI., who survived his election only twenty-six days, Paul V., was raised to the Papacy A. D., 1605–1621. The new Pope became involved in a dispute with the Republic of Venice respecting the imprisonment of several ecclesiastics and the passing of laws which prohibited the founding of religious and charitable institutions, and the acquisition of landed property by the Church, without State approval. He excommunicated the Doge and laid Venice under an interdict. The regular clergy who observed the papal sentence, were forced to leave the Venetian territory. The dispute was settled to the advantage of the Church through the mediation of the French king, in 1607. Paul introduced the "Forty Hours' Adoration" and completed St. Peter's Church at Rome.

¹ The "Gregorian Calendar" was immediately adopted by all the Catholic States. It was not introduced into Denmark, Sweden, and the Protestant States of Germany until the year 1700; in England as late as 1751. "The Protestant States," observes Hallam, "came much more slowly into the alteration, truth being no longer truth when promulgated by the Pope." Russia and the Schismatical Greeks adhere still to the Julian Calendar.

350. Paul V. was succeeded by Gregory XV., A. D. 1621–1623. This Pope founded the famous Congregation *De Propaganda Fide*. He also gave to papal elections the rules and forms—by “Scrutiny,” “Compromise, and Quasi Inspiration”—which have ever since been in force. Urban VIII., A. D. 1623–1644, was a man of letters, and an elegant writer and poet, and a generous patron of learning. He enlarged the powers of the Propaganda and founded the college that bears his name—*Collegium Urbanum*—where young men of every nationality might be trained and prepared for the missions among the heathen and heretics. In the pontificate of Urban VIII., the celebrated case of Galileo occurred which hostile writers have always used to represent the Church as an enemy of science.¹

351. The pontificate of Innocent X., A. D. 1644–1655, deserves to be numbered among the most fortunate; but its reputation has suffered somewhat from the undue influence which his sister-in-law, Donna Olympia Maldachina, was allowed to exercise over the administration of ecclesiastical affairs. The charges made against his morals on that account are the fabrications of bigotry. His apologist is the Protestant Ranke, who says of him: “In his earlier career, as nuncio and as cardinal, Innocent had shown himself industrious, blameless, and upright, and this reputation he still maintained.”

352. By his Bull “*Zelus domus Dei*,” Pope Innocent X. entered a solemn protest against the Peace of Westphalia, which brought the Thirty Years’ war to a close. It was not against the peace, as such, nor against the entire treaty that the Pope made objections, but only

¹ They forget that the system advocated by Galileo had been advanced, without censure, by the learned cardinal Cusa nearly two hundred years before; that it had been expressly maintained, with the encouragement of the Roman Pontiffs, by Copernicus, fully ninety years before the Congregation of the Index pronounced sentence against the Florentine astronomer. They forget too, that Protestants were the first who vigorously opposed the Copernican system on the ground of Scripture. “Even such a great man as Bacon,” says Macaulay, “rejected with scorn the theory of Galileo.” “Had,” says Kenrick, “Galileo confined himself, as he was repeatedly warned, to scientific demonstrations, without meddling with Scripture, and proposed his system as probable, rather than as indubitable, he would have excited no opposition.” It is rather unfair and ridiculous to call the Church an enemy of science because she forbids writers to adduce the Scripture in support of their views. No corporal punishment was inflicted in the case of Galileo; and no dungeon was opened to receive him. On the contrary his disobedience and contempt were visited only with a slight penance—to say once a week for three years the seven penitential psalms—and he was put under some restraint—not in a prison—first with the archbishop of Siena, his personal friend, and afterwards in his own villa, near Florence. The decree of the Index against Galileo proves nothing against Papal Infallibility; it neither bears the Pope’s name, nor any mark to show the Pope’s intention of defining a doctrine to be held by the whole Church. The decree in question was simply disciplinary, not doctrinal. “In 1624 (eight years after the Decree of the Index had been issued), speaking of the new theory, Pope Urban VIII. said that the Church neither had condemned nor ever would condemn the doctrine of the earth’s motion as heretical, but only as rash.” See “Irish Ecclesiastical Record,” September, 1886.

against certain articles which were prejudicial to the Church. The property of which the Church had been robbed by the Protestants was made over to them as their own forever. Lutherans were not only permitted the free exercise of their religion in numerous places, but were also admitted to certain bishoprics and other ecclesiastical dignities and benefices. A number of bishoprics and other Church benefices and properties were given to Protestant princes as perpetual fiefs. These and other articles were gross violations of the rights of the Catholic Church and of all Catholics in general.

SECTION XXXII. NEW RELIGIOUS ORDERS.

Society of Jesus—St. Ignatius—Labors and services of the Jesuits—Capuchins—Recollects—Alcantarines—Discalced Carmelites—Augustinians—Congregation of St. Maur—Clerks Regular—Congregations of Secular Priests—Congregations of Women.

353. This period was a very critical one and of great import for the Church. Heresy had attained alarming dimensions in Germany, Scandinavia, England, Scotland, and even in France and Italy. The discovery of America and of a new route to India had opened a vast field for missionary enterprise. Men were wanted to combat heresy at home, and to conquer new worlds abroad; to revive the spirit of holiness in the clergy and to reform the manners of the people. This want for apostolic men, who would assist the Church in her arduous and difficult task, prompted the founding of new religious orders.

354. At the very period when Luther and the other Reformers bade defiance to the Holy See, Divine Providence raised up an order which should support the Chair of Peter against the new heretics; sustain, by example, preaching, and education the cause of Catholic truth, and carry the light of the Gospel to the heathen of distant countries. This order was the noble and famous *Society of Jesus*. St. Ignatius Loyola, its founder, was born in 1491, of a noble Spanish family and trained to the profession of arms. But touched by divine grace, he gave up that profession to devote his life to the service of the Church.

355. In instituting his order, the foundation of which was laid on the feast of the Assumption, 1534, Ignatius desired to create a spiritual militia which should be completely subject to the orders of the Vicar of Christ, and whose services should be ever ready to be employed by the Pope in whatever manner, and whatever part of the world he should judge best. The rules laid down for the government of the society all tend to this end. A fourth vow, that of undertaking at the bidding of the Pope any mission in any part of the

world is added to the other three vows of poverty, chastity, and obedience, which latter they declare to be the duty of every member of the Society.

356. The Society of Jesus became the vanguard of the Church in her conflict with Protestantism. The progress of heresy in Germany was checked, and thousands were converted from their errors by the labors of the Jesuits. Austria, Bavaria, and Poland, where heresy had reached alarming dimensions were confirmed in the Catholic faith, and, in the main remained true to the Church. The Jesuits being everywhere the support and bulwark of the Church, we cannot be surprised that they soon won the deadly hatred of the enemies of the faith.¹

357. The common calumny of the Protestants, that the Catholic Church was hostile to learning, has been practically refuted by the numerous Jesuit colleges, founded in almost every kingdom of Europe, in which the humanities, philosophy, and the sciences were taught with great skill and success. The society of Jesus increased rapidly. When St. Ignatius died in 1556, it was firmly established in many countries of Europe and engaged in successful missions in Asia, Africa, and America. It possessed upwards of a hundred houses and colleges, and numbered more than a thousand members divided among twelve provinces.

358. Many Jesuits became martyrs of charity, others suffered actual martyrdom in China, India, Japan, and North and South America. Even European countries, where heresy prevailed, were watered with their blood. In England, where the first Jesuits arrived in 1580, they were hunted down like wild beasts. Fathers Cornelius, Walpole, Filcock, Campion, Briant, and Page were executed under Elizabeth; Father Oldcorne and the two Garnets under James I.²

359. The *Capuchins*, a branch of the great Franciscan Order, were instituted by Mattaeo di Bassi of Urbino. Their special object is the strict observance of monastic poverty as prescribed in the Rule of St. Francis. They were to have no revenues, but to live by begging. In 1528, they obtained from Clement VII. permission to wear beards and

¹ The advice given by Calvin that "the Jesuits, who most oppose us, should either be killed, or if this cannot well be done, driven away; and at any rate, put down by lies and slander;" remains to this day the common watch-word of heretics and infidels. "Use your best endeavors," the Genevan Reformer writes, "to rid the country of these scoundrels. . . . Such monsters should be dealt with as was done here in the execution of Michael Servetus, the Spaniard."

² "From a rough calculation it would appear that, from 1540-1773, 21,000 Jesuits were employed in foreign missionary work. During this period 500 Jesuits are recorded to have won the martyr's crown; some at the hands of the heathens, others through the persecutors of Northern Europe. Of these martyrs, 3 have been canonized, 75 beatified, and 27 declared venerable."—Catholic Missions, July 1886.

to use the long-pointed capuche, or cowl, from which they derive their name. The new Order spread rapidly and became very popular. The Capuchins labored, with much success, in reclaiming to the true faith numberless Protestants in Germany, Savoy, and Switzerland. There are other branches of the Franciscan Order called the *Recollets* and *Alcantarines*; the former founded, in 1500, by Blessed John Guadalupe, the latter in 1555, by St. Peter of Alcantara. Both are required to observe the original rigor of the institute. There is no essential difference between the two Orders; the Alcantarines, however, wear a white habit.

360. Special congregations, aiming at the strict observance of the original rule, arose, likewise, in other religious Orders. The *Discalced Carmelites*, both male and female, were instituted by St. Teresa. The new institute which was approved by Gregory XIII. in 1580, extended rapidly into all the Catholic countries of Europe. About the same time the *Discalced Augustinians* were founded by Father Thomas of Jesus.

361. Among the reformed monks, particular attention is due to the Maurists, who rendered such priceless services to the cause of secular and sacred learning. The *Congregation of St. Maur*, as this reformed institute called itself, was established in France in 1618, with the view of reviving the pristine austerity of the rule of St. Benedict, and for the advancement of literature and learning. Those famous and highly valued "Benedictine editions" of the Greek and Latin Fathers, all came from members of the Congregation of St. Maur.

362. To spread an ecclesiastical spirit among the secular clergy, and reform the manners of the Catholic laity, were the principal objects of several new Orders. The "*Clerks Regular*," as the members of these communities called themselves, were priests, observing a common rule of life, and devoting themselves to the education of the clergy, the instruction of the people, the care of the sick and the orphans, the conducting of missions, and similar works. They were: 1. The "*Theatines*," founded in 1524, by St. Cajetan and Archbishop Peter Caraffa of Theate, afterwards Pope Paul IV.; 2. The "*Clerks Regular of Somascha*," instituted by St. Jerome Æmiliani in 1530; 3. The "*Clerks Regular of St. Paul*," or, "*Barnabites*," also founded in 1530; 4. The "*Clerks Regular, Minors*," instituted in 1588; and 5. The "*Clerks Regular*," or "*Servants of the Sick*," founded by St. Camillus Lelis. Similar to the last-named were the "*Brothers of Mercy*," founded by St. John of God in 1540, for the care of the sick in hospitals, to which they bind themselves by an additional vow.

363. Besides these, there were the "Congregations of Secular Priests," resembling in their aim and organization the preceding orders: 1. The "Oratorians," founded by St. Philip Neri, in 1558; 2. The "Oblates of the Blessed Virgin and St. Ambrose," instituted by St. Charles Borromeo in 1578; 3. The "Piarists," or, "Fathers of the Pious Schools," an institute founded at Rome by St. Joseph Calasanctius, about 1600; 4. The "Lazarists," or "Fathers of the Mission," instituted by St. Vincent of Paul, in 1624; 5. The "Eudists," established by Père Eudes, under the name of Jesus and Mary, in 1643; and 6. The "Sulpicians," or "Priests of the Congregation of St. Sulpice," a community founded by the sainted Jacques Olier, in 1642,—their chief object being the direction of ecclesiastical seminaries and the training of candidates for the priesthood.

364. Among women, also, the religious life underwent a most beneficial awakening. The Order of the "Ursulines," so called because it is placed under the patronage of St. Ursula, was founded by St. Angela Merici, in 1537. The work of teaching was, from the beginning, the distinctive employment of this community. It received the papal approbation, in 1612. The holy widow Frances de Chantal, under the direction of St. Francis de Sales, became the foundress of the "Order of Visitation." The venerable Margaret Alacoque, so well known in connection with the devotion to the Sacred Heart, belonged to this Order, which was approved by Pope Paul V. in 1618.

365. The "Institute of the Blessed Virgin Mary," was established by Mary Ward about 1603. These Sisters known, also, as "Loretto Nuns," in Germany as "English Virgins," are principally devoted to the care of female boarding institutions. The Order worked great good in England during the persecutions. "The institution of the "Sisters of Charity," also called "Grey Sisters," so famously known all over the world, owes its origin to St. Vincent of Paul, and was founded by him in 1634, while the "Sisters of the Good Shepherd," whose object is the reformation of fallen women, date from the year 1646.

SECTION.—XXXIII. THEOLOGICAL CONTROVERSIES.

Immaculate Conception.—Doctrine of the Franciscans—Of the Dominicans—Of the Council of Trent—Baius—His Errors—Controversy on Grace—Thomists and Molinists—Jansenius—His "Augustinus"—Jansenists.

366. In the twelfth century, the question concerning the "*Immaculate Conception*" of the Blessed Virgin—that is, of her immunity, through the merits of her divine Son, from original sin—began

to agitate the minds of theologians. The controversy was subsequently carried on with great warmth, especially between the Franciscans and Dominicans. The former following Duns Scotus, who thought it more consonant with the teachings of the Church and the testimonies of the Fathers, and more becoming the dignity of the Mother of God, that she never contracted original sin, defended the doctrine of the Immaculate Conception; while the Dominicans, on the authority of St. Thomas Aquinas, who held that Mary was only sanctified in the womb after the animation of her body (*post corporis animationem*), denied that prerogative of the Blessed Virgin.

367. The Holy See, though delaying to declare it as an article of faith, invariably supported the doctrine of the Immaculate Conception. The Roman Pontiffs,—Sixtus IV., Pius V., Paul V., and Gregory XV.—approved of the Feast of the “Conception of the Blessed Virgin” and of the office composed for it, and forbade the contrary doctrine to be taught and preached. The Fathers of Trent, adopting the well-known declaration of St. Augustine that, when speaking of sin, the Blessed Virgin, on account of the honor of the Lord, must always be excepted, affirmed in the decree concerning original sin, that “it was not their intention to include in it the Blessed and Immaculate Virgin Mary, the Mother of God.”

368. *Michael Baius*, doctor and professor of Theology at Louvain, misinterpreting the doctrine of St. Augustine, advanced new opinions on original justice, grace, and freedom of will. His lectures on these subjects excited much opposition among his academic colleagues, especially among the Franciscans. The principal errors couched in the doctrines of Baius are, that original justice is an integral part of human nature, and not a free gift of God; that fallen man, being utterly depraved in his nature, is incapable of doing good; that all actions of man, in the natural order, are sinful; and that divine grace constrains man to be and to do good. In 1567, Pope Pius V. condemned seventy-six propositions, representing the teachings of Baius, as erroneous and heretical, which sentence Gregory XIII. renewed in 1579. Baius, who died in 1589, submitted to the papal decision. But his tenets, which are hardly distinguishable from those of Calvin, struck root, and passed from his disciples to Jansenius in the next century.

369. The errors of Baius gave rise to an animated controversy between the Dominicans and Jesuits on the efficacy of grace and its relation to the freedom of the will. The Dominican theologians, adopting the Thomist theory on the subject, maintained that grace is efficacious of itself independent of the human will. Grace becomes

efficacious, as they expressed it, by "physical premotion" on the part of God, which is infallibly followed by the consent of the will on the part of man.

370. The Jesuits met the doctrine of intrinsic efficacy of grace and physical premotion with a vigorous opposition. Louis Molina, in 1588, published his famous book, entitled *Liberi Arbitrii cum Gratiæ donis concordia*, in which he maintains that grace becomes efficacious by the consent of the will which accepts it; and that God predestines those whom he foresees will correspond to grace.

371. The controversy waxed warm amongst theologians who became divided into two camps under the names of *Thomists* and *Molinists*. Clement VIII. calling the whole matter before his tribunal, instituted the famous Congregation *De Auxiliis* for the examination of the question. After years of discussion, Paul V. in 1607 dismissed both parties, permitting them to hold their respective opinions, provided they did not stigmatize their opponents with heresy.

372. The disputes were revived and inflamed by the treatise, which Jansenius, in 1640, published on grace and fallen nature. *Cornelius Jansenius*, born in 1585, was professor at Louvain; afterwards he became bishop of Ypres. Being averse to the theological views of the Jesuits, he concerted with his friend Hauranne, abbot of St. Cyran, a new system of doctrine concerning the working of divine grace. He published his system in a book which, from St. Augustine, of whose doctrine the author, as he professed, attempted to give a faithful statement, is entitled *Augustinus*. The book is in three parts; the first contains a history of the Pelagian heresy; the second and third treat of grace, fallen nature, and the Semipelagian errors.

373. Jansenius, who died in 1638, submitted his "*Augustinus*" to the Pope's judgment, though he could not believe that the work contained doctrinal errors. But such it comprised. It gave rise to a new heresy, which denied the freedom of will and the possibility of resisting divine grace, wherefore Urban VIII., in 1624, condemned the work as reviving the errors of Baius; and Innocent X., in 1653, denounced as heretical five propositions, to which the errors of Jansenius were reduced.

374. The "*Disciples of St. Augustine*," as the Jansenists styled themselves, making a distinction between what they called the *question of right* (*quæstio juris*) and the *question of fact*, (*quæstio facti*) were willing to admit that the five propositions condemned were false, but they denied that the book of Jansenius contained them in the sense condemned—a question of fact, on which, as they maintained, the Church might err. Alexander VII., however, in 1656, declared that

The Jansenists declared ... that ... infallible dogma ...

the five propositions were contained in "Augustinus," and were condemned in the sense in which the author used them. The leaders of the Jansenist party at this time were Antoine Arnauld, doctor of the Sorbonne, and Pascal, author of the famous "Provincial Letters."

SECTION XXXIV.—THEOLOGICAL SCIENCE AND RELIGIOUS LIFE.

Literary Activity of the Clergy.—Baronius—His "Ecclesiastical Annals"—Bellarmine—His Principal Works—Dogmatic and Moral Theology—Eminent Theologians—Canon Law—Exegetics—History—Saints of this Epoch—Sanctity of the Church.

375. All the different branches of science and literature, during the course of this epoch received a fresh impulse and a new degree of lustre and improvement. The eminent writers that adorned the Church, especially in Italy, France, and Spain, where the ecclesiastical sciences were cultivated with much ardor, were many in number. The Maurists and Dominicans, the Jesuits and Oratorians, and even the secular clergy counted in their ranks many persons, distinguished for their genius and erudition, who, by their theological or literary productions contributed much to the propagation and improvement of both sacred and profane learning. We shall here mention only those writers, with whom it is necessary for a student of ecclesiastical history to be acquainted.

376. At the head of the eminent men, found among the regular clergy, must be placed the Cardinals *Baronius* and *Bellarmino*. Both obtained immortal fame, the one as historian, the other as controversialist. Baronius, a member of the Oratory, was the author of the famous "Ecclesiastical Annals," a work of stupendous research and learning, the equal of which has not been written to the present day. This work, which ranges from the year 1 of the Christian Era, to 1198, and which gained for the author the honorable title of "Father of Ecclesiastical History," was undertaken to oppose the compilation of the "Centuriators of Magdeburg," a history of the Church written in an intensely Lutheran and hostile spirit. Baronius died in 1607.

377. The principal works of Bellarmine, a Jesuit, and nephew of Pope Marcellus II., are his "*Disputationes de controversiis Christianæ Fidei Articulis*," and "*De Scriptoribus Ecclesiasticis*," the latter a sort of Patrology. This renowned and formidable champion of the Catholic Church died in 1620. Other eminent controversialists, besides those already mentioned in the history of the Reformation, were Thomas Stapleton, professor at Douay, the Jesuit Gregory of Valentia, and the Cardinals Perron and Hosius.

378. A fresh impetus was given to the study of dogmatic theology

by the controversies with the Reformers on almost all the Catholic dogmas, and with the Jansenists on the doctrine of grace. The greatest names among the dogmatic theologians, in this age, are, besides Bellarmine, his brother Jesuits, Vasquez (d. 1604), Suarez (d. 1617), Petavius (d. 1652), Lessius (d. 1623), and Cardinal de Lugo (d. 1660); and the Dominicans, Cardinal Cajetan (d. 1534), Melchior Canus (d. 1560), Victoria (d. 1549), Bannez (d. 1604), and Alvarez (d. 1640).

379. Moral theology was treated in this period with greater completeness, and arranged in a more systematic manner for practical use. In this sphere excelled, especially, Cardinal Toletus, (d. 1596); Molina, Laymann, Escobar, and Busenbaum, all of the Society of Jesus. In Canon Law conspicuous were Cardinals Parisius, Simonetta, and Cervantes, and Bishop Barbosa of Ugento (d. 1649).

380. Great advance was made in Biblical studies during the present epoch. The aid given to the study of exegetics, especially by the fathers of the Society of Jesus, was remarkably valuable. To prove this it is only necessary to cite such names as Maldonat (d. 1583); Salmeron, Toletus, and Cornelius à Lapide (d. 1637). Another celebrated interpreter of the Scripture was William Estius, chancellor of the University of Douay¹ (d. 1613.)

381. Fathers Pallavicini, Rosweyde, and Bolland, of the Society of Jesus, obtained great fame as historians. The two last named conceived and carried out the great design of the famous "Bollandist Lives of the Saints." Pallavicini, who became Cardinal, was the author of a "History of the Council of Trent," a work written to refute the misstatements of Paolo Sarpi, an excommunicated Servite friar, on the same subject.

382. At the very time when the Reformers decried the Church as being degenerate and void of all higher life, she produced a glorious array of saints, whose holy lives were shining patterns of faith and heroic virtue. The sixteenth and seventeenth centuries were adorned by such holy persons as St. Charles Borromeo, Cardinal, and Archbishop of Milan (d. 1584), so justly celebrated for his exemplary piety and his unparalleled liberality and beneficence; St. Francis de Sales, Prince-Bishop of Geneva (d. 1622), who brought back by the power of his gentleness 72,000 Calvinists to the Catholic faith; St. Vincent de Paul, the father of the poor and afflicted; St. John of the Cross, co-laborer of St. Teresa in reforming the Carmelite Order; St. John

¹ At Douay, in Flanders, was begun, about 1580, the translation of the Holy Scriptures current among English speaking Catholics. Hence the name of "Douay Bible." The divines who undertook the work were Drs. William Allen, afterwards cardinal, Gregory Martin, Richard Bristow, and John Reynolds. The New Testament was published in 1582 at Rheims, the Old Testament in 1609 at Douay.

General history of the Reformation in England

of God ; and St. Philip Neri (d. 1595), honored to this day as the "Apostle of Rome."

383. The Society of Jesus produced, besides St. Ignatius, its illustrious founder, such saints as Francis Xavier, the Apostle of India and Japan ; Francis Borgia, third general of the order ; Francis Regis, the Apostle of Southern France ; Stanislaus Kostka (d. 1568) ; and Aloysius Gonzaga (d. 1591.) We meet, besides, at this period such eminent men as St. Turibius, Archbishop of Lima ; St. Thomas of Villanova ; St. Cajetan ; St. Pius V ; St. Peter Alcantara ; St. Camillus Lelis ; St. Joseph Calasanz ; St. Joseph Cupertino, and many others.

384. Among the female saints flourishing in this time, we mention particularly St. Jane, Queen of France and foundress of the nuns of the Annunciation ; St. Teresa and St. Magdalena de Pazzi of the Carmelite Order ; St. Angela of Merici and St. Frances de Chantal, foundresses, the one of the Ursulines, the other, of the Visitation Order ; St. Catherine of Ricci, and St. Rosa of Lima, the first canonized saint of America—both of the Dominican Order.

385. The lives and examples of these saints, which could not but exert a beneficial influence on the masses of the people, loudly proclaimed the sanctity of that Church which the self-styled Reformers were wont to denounce as degenerate and corrupt. Saints, properly so called, are to be found nowhere except in the Catholic Church, a fact which even fair-minded Protestants admit. "It is only in that Church," says Leibnitz, "which preserved the name and character of Catholic, that we find those superhuman examples of heroic virtue and spiritual life ; but there they are everywhere manifested and cherished."

386. The ascetical works which some of these saints have written on Christian life and Christian perfection have been a guide and afforded spiritual comfort to many souls even in these latter days. Of this nature were the "Spiritual Exercises" of St. Ignatius ; the incomparable "Introduction to a devout Life" of St. Francis de Sales ; the writings of St. Charles Borromeo, St. John of God, St. Theresa, the pious Louis of Granada, and others, which contributed much to revive and nourish the spirit of piety and religion in the hearts of the faithful.

SECOND EPOCH.

FROM THE MIDDLE OF THE SEVENTEENTH CENTURY
TO THE VATICAN COUNCIL.

OR,

FROM A. D. 1650 TO A. D. 1870.

INTRODUCTORY REMARKS.

Macaulay on the Decline of Protestantism—Deplorable Results of the Reformation—Sects—Atheism—Dr. Brownson—Protestantism essentially Intolerant—Led everywhere to Insurrection and Civil Wars—St. Bernard on the Perpetuity of the Church.

1. For three whole centuries, Protestantism had had full sway and perfect freedom of action throughout half of Germany and all of Northern Europe. What have been its progress and the practical results of its influence? Macaulay in his famous Essay on the Popes answers the question by saying: "We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightenment must be favorable to Protestantism, and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this will be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been in the highest degree active, that it has made great advances in every branch of philosophy, that it has produced innumerable inventions, tending to promote the conveniences of life——yet we see, that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been a change, that change has, on the whole, been in favor of the Church of Rome."

2. Christ came on earth to establish a Church which he endowed with absolute authority in matters of religion. He made her the mouth-piece of infallible truth: "The pillar and ground of the

truth." By rejecting that divinely constituted authority, and substituting, in its stead, the right of private judgment, the Reformers brought about a lamentable confusion of doctrine, and paved the way for a countless multitude of conflicting heresies. Sect after sect sprang into existence; the countries in which Protestantism became predominant, literally swarmed with them. All, of course, professed themselves to be founded upon the Bible. In spite of every effort to coerce the licentious spread of schism, divisions still continued to multiply, and the eternal Truth was asserted to have taught as many different systems of faith, as there are expounders of the Bible. Such, then, was the influence of the Reformation on the doctrines of Christianity! It found but one faith on the earth; and it created a hundred new ones, all contradicting one another.

3. But Protestantism is answerable for still greater evils: it logically leads to the denial of all religion, to atheism, and therefore, to nihilism—for to deny that God exists, is to deny that anything is. "Protestantism, as we now find it, and even as it was virtually, in the sixteenth century," writes one of the most logical thinkers of the age, Dr. Brownson, "is not merely the denial of certain Catholic dogmas, is not merely the denial of the Christian revelation itself, but really the denial of all religion and morality, natural and revealed. It denies reason itself, as far as it is in the power of man to deny it, and is no less unsound as philosophy, than it is as faith. It extinguishes the light of nature, no less than the light of revelation, and is as false in relation to the natural order as to the supernatural. Even when Protestants make a profession of believing in revelation, they discredit reason."

4. Protestantism is essentially intolerant and hostile to the Catholic Church. Nowhere, on obtaining power, did it permit Catholics to enjoy the exercise of their religion, even in private. "Protestantism," the same Brownson remarks, "is really in its very nature and essence an earnest and solemn protest against religious liberty." In point of fact, the Reformers were themselves the most intolerant of men, not only towards the Catholic Church, but even towards each other, and Protestants have very generally violated the fundamental principle of their own sect—the right of private judgment—and, in the name of religious liberty, have practised the most cruel and unjust tyranny over man's conscience.

5. This assertion may seem harsh, but it is nevertheless true. A proof of it we see in their public protestation at the Diet of Spire in 1529, against the free exercise of the religion of their Catholic fellow-citizens, from which the Reformers and their followers received the

significant name "Protestants." This is evident also from the teachings of the Reformers themselves. They defended the proposition that the people were authorized to take up arms, and resist, and even expel their rulers, if they oppressed the true religion—Protestantism—and introduced idolatry—Catholicism. The Lutherans in Germany, the Calvinists in Switzerland, and the Huguenots in France, received express approval from their preachers for their wars of religion. So did the new believers in England, Scotland, and the Netherlands.

6. The pernicious doctrines broached by the Reformers, were bearing their fruit; they everywhere led to insurrection and civil wars. Protestantism was in sympathy with every revolt against established authority, especially the authority of the Church. The Church was plunged into the greatest conflict with which she ever met since the time of her foundation by Christ. Neither the violence of the persecutions under the Roman Emperors, nor the fierce attacks of the early heresies on Catholic doctrines; neither the devastating inroads of the Northern Barbarians, and later on, of the Turks; nor the prolonged contest between the Papacy and the Empire, had been so dangerous as the cruel warfare that has been waged against the Church of God ever since the outbreak of the Reformation.

7. But, "the Church of God," says St. Bernard, "has from the beginning been often oppressed and often set free. The arm of the Lord is not shortened, nor become powerless to save her. He will, without doubt, once again set free His Bride, whom He has redeemed with His blood, endowed with His Spirit, and adorned with heavenly gifts." "He will set her free, I repeat He will set her free." The Catholic Church, the work of God Incarnate, has a supernatural life, and the most secure pledge of endurance till the end of the world. Thousands of years may pass by, but she will neither decay nor alter. To her belongs the promise: "On this Rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.) "When we reflect on the tremendous assaults which she survived," Macaulay aptly remarks, "we find it difficult to conceive in what way she is to perish."

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

SECTION. XXXV.—MISSIONS TO THE HEATHEN IN ASIA AND AFRICA.

Christianity in China—Dispute about Chinese Customs—Persecutions of the Christians—Christianity in India—Distinguished Missionaries—Missions in Tong-King—Inhuman Persecutions—Missions in Africa—In Polynesia.

8. *In China*, the Jesuits, especially Ricci and Schall, by their scientific attainments had won from the imperial house respect for the Christian religion and toleration for its professors. In spite of the civil wars which desolated the country, the Jesuit missions flourished. Christianity spread rapidly and missionaries were always in demand. It was unfortunate that subsequently disputes about certain *Chinese customs* broke out among the missionaries, which did much to retard the progress of religion in China. For want of a better expression, the Jesuits had given to God the name *Tien-tshu*, (Lord of Heaven), or *Shangti*, (Supreme Emperor), and to the Trinity that of *Xing* (Holy). They also had tolerated among their converts, the observance of certain practices in honor of Confucius and departed ancestors, which, in their opinion, were purely civil, but which the Dominicans denounced as superstitious and idolatrous.

9. The Papal Legate, de Tournon, who, in 1706, had been sent to China to investigate the matter, condemned the customs tolerated by the Jesuits, and positively forbade the use of the words in question. The prohibition was confirmed by Pope Clement XI. in 1715, and again by Benedict XIV. in 1742. The condemnation of the Chinese Rites had a most prejudicial effect upon Christian missions. The consequence was a general persecution, which broke out in 1722, under the Emperor Yong-Tsching. A decree of extermination was published against the Christian religion; all the missionaries were driven from their posts: more than three hundred churches were destroyed or turned to profane uses, and above three hundred thousand Christians were abandoned to the fury of the heathen.

10. The persecution which devastated the Church in China under Yong-Tsching, continued with increased rigor during the succeeding reigns, till the year 1820. A multitude of Christians, including

princes of the imperial family, magistrates, soldiers, merchants, women, and even children, obtained the crown of martyrdom, emulating, amidst the most cruel torments, the heroism of the primitive confessors. Multitudes of converts, driven from their homes, died of starvation. But in spite of incessant persecution, Christianity continued onward in its course in China.

11. *In India*, Christianity continued to make rapid progress under the direction of the Jesuit missionaries. The Blessed John de Britto converted great numbers of Gentiles, sometimes baptizing five hundred, and sometimes as many as a thousand catechumens in a day. He was beheaded by the king of Marava, in 1693. Francis Laynez, during an apostolate of more than thirty years, converted to God upwards of fifty thousand idolators. Through the efforts of these heroic missionaries and their successors, such as Fathers Martin, surnamed the "Martyr of Charity," Bouchet, Borghese, Diaz, and a host of others, the number of converts grew more numerous from year to year. There was hope that all India would become Christian. But a severe blow was dealt to these and other missions by the suppression of the Society of Jesus.

12. The work of evangelization, commenced so successfully in *Tong-King*, in the seventeenth century, was prosecuted by the Jesuits, Dominicans, and Lazarists with wonderful success. Christian communities abounded in all parts of the kingdom. In 1677, this flourishing mission was divided into the two vicariates of Eastern and Western *Tong-King*. In 1696, a violent persecution broke out in which upwards of forty thousand Christians are reported to have suffered for the faith. But in spite of sufferings and torments which awaited the Christians, the work of conversion went on. In *Cochin-China* also, the missionaries had to undergo most trying experiences and to encounter constant dangers. Providence, however, blessed their labors, and their success was most marked and extraordinary.

13. *In Corea*. The first apostle of that "Forbidden Land," was a young native who had embraced the faith at Peking, in 1783. By means of books which he had brought from China, this first neophyte instructed his countrymen in the Catholic faith. In ten years there were 4,000 Christians in Corea. In 1794, the first missionary, James Tsin, from China arrived, and his labors in a few years increased the number of converts to 10,000.

14. This rapid progress of Christianity provoked a violent persecution which burst forth in 1795, and continued, almost without intermission, to the present time. Three bishops and a great number of priests and laics were put to death, some of them after enduring

terrible tortures. The Corea, which, in 1831, was made a vicariate apostolic, became the "Land of Martyrs." The result of the cruel persecution was a continued increase of converts. Before the outbreak of the great persecution of 1866, there were 25,000 Christians in the peninsula. Fully half that number, many in excruciating torments, died for the faith. The people of Corea show a strong disposition to embrace the faith and a rich harvest may be in store for the Catholic missions as soon as the Corean gates shall have been thrown open to foreigners. The Catholics count about 19,000.

15. A new light has dawned in our own day upon Africa, where, under the baneful influence of Islamism, Christianity had become all but extinct. *Algeria*, the largest and most important of the colonial possessions of France, contains upwards of 380,000 Catholics, nearly all French, Spanish, and Italian emigrants, distributed among three sees—the archdiocese of Algiers, and the suffragan sees of Oran and Constantine. The ancient archbishopric of Carthage, which was re-established in 1884, and includes the former vicariate of Tunis, has a Catholic population of 50,000 while the prefectures of Tripoli and Morocco count together some 11,500 Catholics.

16. The rest of Africa is fringed around on both coasts with Catholic missions, which are rapidly developing and extending over the whole of the "Dark Continent." Where, forty years ago, existed only two bishoprics (Loanda and the Two Guineas), there are to-day fifteen vicariates and fourteen prefectures apostolic, worked by Missioners of Algiers, Fathers of the Holy Ghost, Jesuits, Lazarists, and other religious Orders. Adding to these the bishoprics of Northern Africa (including Egypt), and those of the Islands of Madeira and St. Thomas, the Azores, Canaries, and Cape de Verde Islands, we obtain thirty-two dioceses or vicariates, and seventeen prefectures apostolic, with a Catholic population of over 2,642,000.¹ With a view to supplying the African missions with native priests, colleges have been founded at Cairo, Brussels, Louvain, and in Malta, in which young negroes are educated for the clerical state.

17. In *Polynesia*, which comprises the numerous islands in the Pacific, the Church has achieved a marked success. In some of these islands, where the Catholic missionaries have not been interfered with, the entire native population has been converted. In 1840, the whole of Polynesia, including New Zealand, was divided into two vicariates

¹ This includes the prefectures of Madagascar and Mayotta, the vicariate of the Seychelles, and the bishoprics of St. Denis and Port Louis in the islands of Bourbon and Mauritius respectively which together have a Catholic population of more than 400,000. The mission of Madagascar, which dates from 1855, contains some 42,000 Catholics in charge of French Jesuits.

—Western and Eastern Oceanica. Now there are in this vast region twelve dioceses and an apostolic prefecture with about 170,000 Catholics. About half of this number is to be found in the four bishoprics of New Zealand.

SECTION XXXVI.—PRESENT STATE OF THE EASTERN, AND OTHER FOREIGN MISSIONS.¹

Disastrous Result of the Suppression of the Jesuits—The Condition of the Indian Missions—The Goa Schism—Establishment of a Hierarchy—Condition of the Missions of Further India—In China—In the Philippine Islands—In Japan.

18. The suppression of the Society of Jesus, followed, as it was, by the dispersion of the religious orders in Europe during the period of the French Revolution, was a severe blow to the Catholic missions throughout the world. For sixty years the Christians of India and China were abandoned to their own exertions. Yet, in spite of this great trial, without a parallel in the history of Christianity, nearly all the missions founded by the Jesuits, Dominicans, Franciscans, and other religious orders, either in Asia or America, by special Providence survived, and, as the following will show, are to-day in a more flourishing condition than they were before their abandonment.²

19. Since the reorganization of the Indian missions under Gregory XVI., great progress has been made in the work of evangelization which necessitated the establishment of a number of new vicariates. The great mass of the Catholics are to be found in the South of India, where, in many districts, they form a considerable part of the population. The mission of Madura founded by Father de Nobile, counts over 175,000 Catholics, while the province of Verapoly, which occupies the greater part of the native state of Travancore, once the scene of St. Francis Xavier's labors, numbers nearly 400,000, including over 200,000 "Thomas Christians," or Nestorians, on the Malabar Coast, who were converted to the Catholic Church in the sixteenth and seventeenth centuries. The island of Ceylon contains a Catholic population of over 233,000.

20. The *Goa Schism*, which arose in 1843, brought serious

¹ For further particulars concerning the various missions, their position and present condition, the reader is referred to F. Werner's "Atlas of the Christian Missions," published in German and French. The introduction of 43 pages is divided into sections, filled with statistics and dates regarding the missions for each of the 20 colored maps which follow. See also A. H. Atteridge, S. J. "Notes on Catholic Missions," and *Missiones Catholicae*, published annually by the Propaganda.

² "In India," says Marshall, author of "Christian Missions," "the prodigious fact was revealed that more than one million remained, after half a century of utter abandonment, who still clung with inflexible constancy to the faith which had been preached to their fathers, and still bowed the head with loving awe when the names of their departed apostles were uttered amongst them."

troubles to the Indian Church. By an old covenant with the Holy See, Portugal claimed a patronage over all the churches of India. After the country had passed into the possession of the English, the Portuguese government, though no longer able to execute the concordat, still refused to recognize the action of the Holy See in appointing bishops for the Catholics under British rule. For many years such appointments were made the pretexts of a schism, which militated greatly against the missions of southern India, and which the bishops and clergy of Goa and Macao did their best to perpetuate. In 1857, the schism was happily terminated, and thus several hundred thousand schismatics were reconciled to the Church.

21. The rapid progress of the Catholic Faith throughout the Indian Empire having rendered the establishment of a hierarchy very desirable, the present Pope, Leo XIII., in 1886, converted all the existing vicariates into episcopal churches among which are eight archiepiscopal sees. Including the archbishopric of Goa and the three sees of Ceylon, there are now twenty-two dioceses in India, with a Catholic population of one million and a half.

22. In *Further India*, or Indo China, comprising the kingdoms of Burmah, Siam, and Annam, Catholicity has been making steady progress, in spite of the hostility of the natives towards foreigners and the religion of Christ. The missions of the two first-named kingdoms have between 60,000 and 70,000 Christians under the care of six vicars apostolic and 120 missionaries. In the Empire of Annam there were about 400,000 Christians, in 1820. This promising mission has been the scene of cruel persecutions within the last sixty years. In the terrible persecutions, which tried the Church of Annam under the emperors Minh-Menh and Tu-Duc, five bishops and a large number of priests and laymen have sealed their faith with their blood. In our own day, under the provocation of the French invasion, (1882-1885), Christian blood has flowed in torrents. Hundreds of churches and religious institutions have been destroyed and thousands of Catholics have been massacred. But in spite of incessant persecutions, the missions of Annam, which include nine vicariates, may be said to flourish exceedingly. They count some 710,000 Catholics, over 500,000 in Tong-King, 108,500 in Cochin-China, and about 20,000 in Cambodia.

23. In *China* great efforts have been made within the last fifty years to reconstruct the missions which heathen fanaticism had destroyed during the late persecutions. The work of evangelization was much retarded by official hostility to foreigners and by the persecutions which the "Taiping Rebels," the sworn enemies of everything Christian, raised against the Church. In 1900, a popular outbreak occurred

known as the "Rebellion of the Boxers," which resulted in the massacre of thousands of Christians and in the destruction of Catholic churches and institutions.

24. Nevertheless the Church of China is growing every year, especially since 1858, when France and England compelled the Chinese government to grant the Christians the free exercise of their religion. At the present day there are in China Proper over half a million Catholics governed by thirty-six bishops and two prefects apostolic, while the dependencies of the Chinese Empire—Thibet, Mondchuria, Mongolia, and Corea,—count some 55,000 Christians in charge of six vicars apostolic.

25. In the *Philippine Islands*, an American possession, by far the greater part of the population is Catholic. There is a hierarchy composed of an archbishop and four suffragans, ruling over 5,500,000 subjects. The progress of the Church among the non-Christian population, which is estimated at about 500,000, is very rapid. The Dutch Indies—Sumatra, Java, Borneo, and the Moluccas—form the vicariate of Batavia, which contains some 46,000 Catholics. In Sarawak, in the north of the island Borneo, there is the prefecture of Labuan, where English missionaries from Mill Hill have been at work since 1881.

26. In *Japan*, in spite of numberless persecutions, and utter abandonment for two long centuries, the Christians had not all perished. There were still to be found in the interior of the Empire many persons who secretly practised the religion of their Catholic ancestors, as is proved by the many martyrdoms which occurred even during the present century. As late as 1829, a woman and six men were crucified as "obstinate Christians." In 1856, some eighty persons were discovered near Nagasaki professing the proscribed religion of Christ, for which offence they were subjected to cruel tortures and imprisonment.

27. A fresh persecution raged between 1867 and 1872. Many hundred Catholic families were dispersed and exiled to pagan districts, and some 3,000 were thrown into prison. It was only at the instance of the foreign ambassadors, notably the American and English, that the persecution was brought to an end and the persecuted Christians obtained permission to return to their homes and to profess their religion. Since then Catholicity is making rapid advances in Japan. There are four bishoprics, which contain about 60,000 Catholics, the increase in the last ten years amounting to over 30,000.¹

¹ A regular hierarchy has been established in Japan this year (1890), with the Metropolitan see at Tokio, and three episcopal sees at Nagasaki, Osaka, and Hacodate, to take the place of the three vicariates, which have existed since 1888.

SECTION XXXVII.—PRESENT STATE OF THE GREEK AND OTHER
SCHISMATIC CHURCHES.

The Oriental Churches—Their Present Forlorn Condition—Their Aversion to Protestantism—Number of Orthodox Greeks—The Greek Patriarch of Constantinople—His Jurisdiction greatly Diminished—Other Greek Patriarchs—The Russian Church—Cause of the Schism—Efforts of the Popes to restore Union—Patriarchate of Moscow—Peter the Great—The “Holy Synod”—Other Schismatical Churches—Their Present Degradation.

28. From a very early period, the numbers of the Eastern Catholics have been greatly diminished by the inroads of the Arian, Nestorian, Eutychian, and other heresies. To-day the great majority of the Oriental Christians are, and have been for ten centuries, outside the pale of the Catholic Church. These are the Nestorians of Persia; the Syriac Jacobites; the Schismatical Armenians; the Copts, or Monophysite Christians, of Egypt and Abyssinia; and the Schismatical Greeks and Russians.

29. The Oriental Churches prospered as long as they were in communion with Rome; since the date of their separation they have constantly declined. Their long separation from the Chair of St. Peter has led them into many abuses and even errors. Torn from the trunk of the true Church, they are sapless branches, void of all intellectual life and activity. It is an undeniable fact that since their secession from Rome the Oriental Churches have not produced any great ecclesiastic nor saint, nor held one Council worth mentioning.

30. It is a notable feature in these Oriental Churches, that they reprobate the errors of Protestantism as obstinately as they reject the spiritual supremacy of the Roman Pontiff. In several successive synods, held at Jerusalem and Constantinople, the Greek patriarchs energetically rejected the errors of Luther and Calvin. In 1638, a Greek Synod condemned and deposed the two patriarchs Cyril Lucaris of Constantinople, and Metrophanes of Alexandria, for holding Calvinistic principles and for their attempts to unite the Orthodox with the Reformed Church.¹

31. The *Schismatic Greeks*, or “Orthodox Greeks,” as they call themselves, are estimated at 76,000,000. Of these 64,000,000 are in the Russian Empire, and about 12,000,000, in Turkey and other coun-

¹ It is deserving of note that all the Oriental Churches, no matter how much separated from each other by sectional feelings and sectarian prejudices, unanimously agree with one another and with the Roman Catholic Church in all the doctrines rejected by Protestants—the Real Presence of our Lord in the Holy Eucharist, Transubstantiation, the Sacrifice of the Mass, the Veneration of Images, the Invocation of Saints, the number of the Sacraments—a proof that these articles of belief and these Catholic usages prevailed in the Church as early as the fifth century.

tries. The spiritual head of the Greek Church in the Ottoman Empire is the Patriarch of Constantinople. He is superior in rank to the Patriarchs of Alexandria, Jerusalem, and Antioch, and assumes the title of "Ecumenical Patriarch." He has not only spiritual, but also a kind of temporal jurisdiction ; as he is the supreme arbiter in all civil disputes between his subjects. In the discharge of his official duties, he is assisted by a council, called the "Holy Synod," which is composed of twelve bishops of metropolitan rank.

32. The jurisdiction of the Patriarch of Constantinople, which formerly extended over all the Greeks and Bulgarians in the Ottoman and Russian Empires, has been greatly diminished within the last three centuries. The Russian Church was emancipated by the erection of a patriarchate at Moscow, in 1589, and made wholly independent by the foundation of the "Holy Synod" at Petersburg, in 1721. The bishops in the kingdom of Greece declared their independence in 1833, and more recently also the Bulgarian Church asserted its autonomy, and placed itself under an exarchate, or primate, who is independent of Constantinople.

33. The second place in rank belongs to the Patriarch of Alexandria. His jurisdiction extends over Egypt, Lybia, Nubia, and Arabia ; but he counts only about 5,000 subjects. Next comes the Patriarch of Antioch, whose jurisdiction extends over about 28,000 Greeks in Syria, Cilicia, Mesopotamia, Isauria, and other Asiatic provinces. The Patriarch of Jerusalem, who resides at Constantinople, rules over about 15,000 souls in Palestine. These patriarchs have their own officials and synods, and are independent of the Patriarch of Constantinople, with the exception that they can have relations with the Ottoman Government only through him.

34. The *Russian Church* agrees with the Orthodox Greek Church, both in doctrine and liturgy ; in administration, however, she is distinct, being governed, not by a patriarch, but by the "Holy Synod" of Petersburg. The custom of receiving the metropolitans from Constantinople, on which she had been made dependent, could not but result in drawing also the Church of Russia into the schism of the Greeks, although the separation from Rome did not take place till half a century after. Thus, in the beginning of the twelfth century, Nicephorus, sent from Constantinople as patriarch of Kiew, then the principal see of the Russian Church, avowed himself a schismatic. Prince Alexander of Moscow, indeed, returned to the communion and died in the faith of the Catholic Church, in 1262 ; but under his successors the separation from Rome was rendered complete.

35. Repeated attempts at re-union were made by the Roman

Pontiffs, chiefly by Alexander III., Innocent III., and lastly by the Council of Florence. The bishops of Northern Russia, and the dukes of Moscow steadily opposed the union, while the metropolitan of Kiew and his eight suffragans accepted it, and remained in communion with Rome till 1520, when they also fell away into schism. All subsequent attempts of the Popes to unite the Russians with the Latin Church proved fruitless.

36. After the conquest of the Greek Empire by the Turks in 1453, the Czars of Moscow took occasion to free the Russian Church from all foreign dependence, and subject the ecclesiastical power to their own. This was accomplished, in 1589, by the erection of the Patriarchate of Moscow. In that year Jeremiah II., Patriarch of Constantinople, at the instance of Czar Feodor, raised Job, metropolitan of Moscow, to the dignity of patriarch, who was recognized as such also by the other Greek patriarchs. In order to complete the hierarchy of the Russian establishment, four metropolitan sees were instituted—at Novgorod, Kasan, Rostov, and Kroutitsk—and six archbishops, with eight bishops, were added to the ranks of the clergy.

37. In 1613, Michael Romanoff, the founder of the present imperial family, was elevated to the throne. His third descendant was Peter, known in history as the Great. Under his reign the entire subjection of the ecclesiastical to the imperial power was completed. For, after the death of Hadrian, in 1700, Peter purposely left the patriarchate vacant, and then, in 1721, replaced it by the "Holy Synod" which depended entirely upon the Czar. Though Peter did not, in his time, formally assume the title of Head of the Church, it was done by his successors.¹ By the suppression of the patriarchate all danger of conflict between Church and State was, indeed, averted, but with it disappeared also the independence of the former, and much of its energy and vitality. It became practically the vassal of the Crown, and an important, even the most important, of the departments of State, under the absolute rule of the Czar.

38. The Czar is the real head of the Russian Church; he can do everything but officiate. He nominates all the bishops as well as the members of the synod, who, on entering office, swear that "they recognize the monarch of all Russia as the supreme judge of this

¹ "The members of the first synod had to humble themselves so far as to promise obedience to the Czarina Catherine, whom Peter had married in defiance of the canons, his legitimate wife being still alive. The Greek Church admits divorce in case of adultery; but Peter did not forward that reason or any other cause which could nullify his first marriage. Besides, no ecclesiastical decision ever intervened to declare the marriage void. The conduct of Peter recalls that of Henry VIII." Professor Lamy, in the "Dublin Review," April 1881.

ecclesiastical college." The bishops are all equal, and under the immediate jurisdiction of the Holy Synod, which has power to transfer, and even to depose them. They must be unmarried and are therefore chosen from the regular, or "black clergy." But the "white" or secular clergy must be married, and are mostly sons of "Popes," as the Russian priests are called.

39. There are in the Russian Empire in all about 53 archbishoprics and bishoprics with 36,000 parishes. In 1764, Catherine II., who assumed the prerogative of "Defender of the Faith," confiscated all the Church property.¹ Since then the entire clergy receive their sustenance from the government. The Russian government does not allow members of the "Orthodox Church" to embrace any other confession of faith, nor, above all, to become Catholics. The most severe penalties—corporal punishment, exile, imprisonment—are incurred by those who are guilty of apostasy from the national Church.

40. The hierarchical constitution of the other schismatic communities in the East²—the Nestorian, Armenian, Jacobite, and Coptic—differs little from that of the Greek Church. They all have their own liturgy and are governed by a "Catholicos," or a Patriarch, to whom they render obedience. He confirms and consecrates the metropolitans and bishops, who are usually taken from the monks; the secular clergy being married are debarred from these dignities. The condition of these once flourishing churches is most degrading. Having rejected the mild rule of the Vicar of Christ, they have become the handmaidens, or rather the slaves, of the State. The ignorance and corruptions of their priesthood are notorious. Simony and bribery prevail, to a dreadful degree, both among the higher and lower clergy.

¹ "The religious establishments in Russia were very numerous and very wealthy; many were very ancient, with exclusive and peculiar privileges dating back anterior to any codified laws. There were in all 557 monasteries and convents, whose vast possessions comprised 130,000 peasant houses and many hundreds of thousands of serfs; the richest was the great Troitsa monastery, near Moscow, which owned 20,400 houses and upwards of 100,000 serfs, representing, at the present time, a value of nearly four millions sterling; then came the official property of the patriarchate, which was reckoned at 8,900 houses, and that of the see of Rostov, comprising 4,400 houses, with proportionate numbers of serfs."—A. F. Heard. *The Russian Church*.

² See page 203, § 206; and page 208, § 216.

SECTION XXXVIII.—MISSIONS TO THE SCHISMATICAL SECTS OF THE EAST.

United Greeks—Melchites—Græco-Roumanians—Ruthenian Catholics—Catholicity in the Balkan Countries—Armenian Catholics—Maronites—Syrian and Chaldean Catholics—Catholicity in Egypt—In Abyssinia—Marriage of the Clergy.

41. Great numbers of Greek schismatics were, from time to time, brought back to the Church, especially in the seventeenth and eighteenth centuries. These retain their ancient rites and the canon law to which they have been accustomed, but acknowledge obedience to the Pope. The name of "United Greeks," given to the Greeks in communion with Rome, includes the Melchites in the East; the Greeks in Italy, and the Græco-Roumanian and Ruthenian Catholics.

42. The *Melchite Church* in Syria and Egypt, which dates from the conversion of the Greek Patriarch Athanasius of Antioch, in 1686, numbers upwards of 35,000 members. It is governed by four archbishops and seven bishops, all subject to the Patriarch of Antioch, who also administers the patriarchates of Jerusalem and Alexandria, through vicars. The Greek Catholics in Southern Italy, who came thither from Albania and other parts of the Greek Empire, after its invasion by the Turks, are estimated at 30,000. They have their own clergy and follow the Greek rite, but in other respects are subject to the bishop of the diocese in which they live.

43. A re-union of the Greeks, or *Græco-Roumanians*, in Hungary and Transylvania, was accomplished in 1699, when their bishop, Theophilus, became a Catholic. They number over 1,000,000 and form an ecclesiastical province with one archbishop and three suffragan bishops. The *Ruthenian Catholics* are numerous in Poland and the Austrian dominions. In Russian Poland there are some 250,000 Catholics of the Ruthenian rite; in Prussia, 40,000, while Hungary and other Austrian provinces count as many as 2,000,000. They use the Greek liturgy translated into old Slavonic.

44. In the Balkan countries, including Bosnia, Herzegovina, European Turkey, the kingdoms of Greece, Roumania, and Servia, and the principalities of Montenegro and Bulgaria, there are ten archbishoprics, and seventeen bishoprics, or vicariates; having a Catholic population of about 500,000. Among the schismatics in these countries, especially among the Bulgarians, there exists a strong and steadily growing feeling in favor of a re-union with the Catholic Church. The Catholics of Bulgaria are governed by an archbishop and two bishops of their own rite, with the title of Vicars Apostolic.

45. Among the Schismatic *Armenians*, especially of Asia Minor,

Catholicity is making rapid progress. An entire diocese of converted schismatics has been erected within the last twenty-five years. The Armenian Catholics have three archbishops and fifteen bishops, subject to the Patriarch of Cilicia, whose jurisdiction extends over part of European Turkey, all Asiatic Turkey, excepting Palestine, and over Egypt. They count in all about 150,000 souls. The "Mechitarist Congregation" was founded in 1702 for the special purpose of instructing and converting the Armenian nation. The present Pope, Leo XIII., in 1881, established in Asia Minor, an Armenian Mission, which he entrusted to the Jesuits, and in 1883, he founded at Rome a new ecclesiastical college for Armenians.

46. Besides the Melchite and Armenian Catholics, also the *Maronites*, and the "Syrian" and "Chaldean Christians" in Asia have their own Patriarchs and bishops, and follow their own ritual. The Maronites in Syria were all re-united to the Church in 1182, after abjuring the Monothelite heresy. They are reckoned at 150,000. "The Maronite Patriarch of Antioch," has under his jurisdiction eight archbishops and one bishop, who rule over 400 parishes, and 500 secular priests. In 1889, the Maronite bishops met in council at Surfa.

47. The *Syrian Christians*, or Catholics, who are converts from the Jacobite, or Monophysite Church in Syria, in 1840, were catalogued at 30,000, which number has since been considerably increased by many conversions. They have four archbishops and eight bishops under the "Syriac Patriarch of Antioch." The number of Catholics in Syria, including all rites, exceeds 347,000; while the Catholic population of the Latin Patriarchate of Jerusalem, is given at 22,000.

48. The *Chaldean Christians*, or converted Nestorians, are to be found chiefly in Persia, Kurdistan, Mesopotamia and Turkish Armenia. They are ruled by the "Chaldean Patriarch of Babylon," who has under him four archbishops, and seven bishops. In 1892, the Nestorian patriarch Mar Ebnun with the last remnants of his sect, sought union with the Holy See, thus putting an end to what was once known as the Nestorian schismatic church. In Persia and the surrounding countries the Catholics of various rites number about 63,000.

49. The progress which Catholicity is making in Egypt, even among schismatics, is very encouraging. According to recent statistics Egypt has a Catholic population of 84,000. This number includes 12,000 Orthodox, or Catholic Copts; 4,000 Melchites, or United Greeks; some 7,000 Catholics of the Syrian rite, and 2,500 Maronites. There are two vicariates Apostolic, one for the Latins, the other for the Copts; a Delegation Apostolic, extending over Arabia; one Prefecture Apostolic for Upper Egypt, and another for Lower Egypt.

The Catholic Armenians are governed by an archbishop of their own rite, while the United Syrians are under the jurisdiction of the Syriac Patriarch of Antioch, and the Maronites under that of the Maronite Patriarch on the Lebanon.

50. Great efforts have been made in the last forty years to convert the *Copto-Ethiopians*, or Abyssinians, who are closely connected in religion with the Egyptian Copts. The labors of the Catholic missionaries were attended with the best results in spite of almost incessant persecutions. Including the converted Gallas, there are in Abyssinia to-day over 30,000 Christians living in communion with Rome. They are governed by two Vicars Apostolic, who have under their jurisdiction some forty priests, foreign and native. Educational institutions have been opened by the Capuchins. Among the Abyssinians as among the Greek Schismatics there exists a bitter hostility to the Catholic Church, and all the influence of their metropolitan, or Abuna, is exerted to keep Catholic missionaries out of the country, while on the other hand he encourages the settlement of Protestants.

51. As to the marriage of the clergy, the same rules prevail among the Orthodox, or United, Oriental Christians as among the Oriental Schismatics. The Holy See forbids all clerics to marry after the subdeaconate, but permits married men to be promoted to Holy Orders, who are allowed to retain their wives. The secular clergy are usually married. Married priests, however, are never promoted to positions of dignity, which are filled by the unmarried only. The patriarch, archbishops, and bishops are invariably taken from the monks.

52. The progress Catholicity is making among the schismatical sects of the East, the Russians excepted, is very promising. From the Libanus to the shores of the Bosphorus, along the coasts of Syria, Asia Minor, in the whole Archipelago, in the Balkan countries and Egypt, are spread the churches in union with Rome. Catholic missionaries occupy Damascus, Aleppo, the Greek Isles, Smyrna, Constantinople, and Alexandria. They have penetrated into Persia, while in Armenia and Mesopotamia, throughout their whole extent, are found numerous churches in subjection to the chair of St. Peter. Thus the Catholic missionaries are everywhere at work in the East and are gradually preparing the way for the return of the schismatical sects to the Roman Church—the Mother of all Churches.

CHAPTER II.

HISTORY OF THE CATHOLIC CHURCH.

I. THE PAPACY.

SECTION XXXIX.—ALEXANDER VII. AND HIS SUCCESSORS.

Alexander VII., and Louis XIV. of France—Christina of Sweden—Innocent XI.—His conflict with Louis XIV.—The Regale—The French Clergy—Declaration of 1682—John Sobieski—Alexander VIII.—Fénelon—Clement XI.—His Controversy with Amadeus of Savoy—Benedict XIII.—Clement XII.—Benedict XIV.

53. After the death of Innocent X., the choice of the cardinals for Pope, fell upon Cardinal Chigi, who took the name of Alexander VII., A. D. 1655–1667. The distinguished talents and virtues of the new Pontiff gave fair hopes of a happy and prosperous reign. But the arbitrary proceedings of Louis XIV. of France against the Holy See gave Alexander much annoyance and greatly embittered his life. It was in this pontificate that the Swedish Queen, Christina, daughter of Gustavus Adolphus, abjured Lutheranism, and sacrificing her crown, embraced the Catholic faith. At the invitation of the Pope, who assigned her a yearly pension, the royal convert came to Italy and spent the remainder of her life at Rome, where she founded the Arcadian Academy. She died in 1689, and was interred beneath St. Peter's Church.

54. The two succeeding Popes, Clement IX., A. D. 1667–1669, and Clement X., A. D. 1670–1676, are spoken of by contemporary writers as persons endowed with every virtue becoming their exalted office and dignity. They rendered what help they could to the Venetians and Poles in their struggle with the Turks. The French king continued in his course to intrench upon the rights of the Church, and all remonstrances on the part of the Holy See were of no avail.

55. Innocent XI., A. D. 1676–1689, was a man of austere morals and distinguished for his eminent talents and virtues. On his accession to the throne, he applied himself with much zeal to revive ecclesiastical discipline and displayed uncommon courage in defending the rights of the Church and the prerogatives of the Holy See. He had scarcely

ascended the Papal chair, when he became involved in warm controversy with the haughty Louis XIV. of France.

56. The subject of this controversy was the *Regale*, that is, the royal privilege of receiving the revenues of vacant bishoprics and of appointing to certain benefices, the granting of which belonged to the incoming bishop. Louis XIV. arbitrarily extended the *Regale*, which was established only in some dioceses, to all the episcopal sees of the realm. This was opposed by the bishops of Aleth and Pamiers; and the Pope, to whom they appealed for protection, at once espoused their cause.

57. Unhappily the great body of the French clergy supported the king against the Pope; the conflict became more and more complicated, and finally culminated in the celebrated *Declaration of the Gallican Clergy* (*Declarationes Cleri Gallicani*), which, by order of Louis XIV., was drawn up, and approved by the bishops of France in their assembly of 1682, and defined what the courtly prelates were pleased to call the "Liberties of the Gallican Church." Innocent XI., promptly annulling the Declaration, severely censured the bishops who had taken part in the proceedings, and refused canonical confirmation to such as advocated the so-called "Gallican Liberties." Thirty-five bishoprics, were in consequence, left vacant. It was at the urgent request of Innocent XI., that the gallant King Sobieski of Poland, hastened to relieve Vienna in 1683, when besieged by the Turks.

58. Alexander VIII., A. D. 1689-1691, a pontiff highly extolled for his moderation and prudence, obtained from Louis XIV. the restoration of Avignon, which had been occupied by the French under the preceding pontificate. Innocent XII., who followed from 1691 to 1700, succeeded in terminating the great contest with France, which had arisen from the famous Declaration of 1682. Louis XIV., in 1693, annulled, and the bishops of France retracted the Declaration, and the "Four Articles," which it contained. It was by this Pope that the Book of the famous *Fénelon*, archbishop of Cambray, entitled "Maxims of the Saints," was condemned. That excellent prelate, Fénelon, not only acquiesced in the sentence, but humbly announced it to his people from the pulpit; and in a pastoral addressed to the clergy, forbade the reading of his work.

59. The pontificate of Clement XI., A. D. 1700-1721, with which the eighteenth century opened, fell in troublesome times. The new Pope had scarcely taken possession of the Holy See, when he found himself involved in serious political conflicts. In the war that broke out in the beginning of his reign, between the houses of Austria and Bourbon, concerning the Spanish succession, he resolved to remain neutral, and sought to mediate. But his refusing to recog-

nize either of the two competitors, Phillip V., or Charles III., and to grant to either the investiture of the kingdom of Naples, offended both, and involved the States of the Church in all the calamities of the war.

60. Clement XI. had a controversy also with the new king of Sicily, Amadeus of Savoy, about the "Sicilian Monarchy,"¹ as it is called, which the Roman Pontiffs had always objected to, as a manifest usurpation of the rights of the Church. He published a Bull, abolishing the Spiritual Monarchy, and when the king refused to give it up, placed the whole island under an interdict. Amadeus, thereupon, forbade the clergy to observe the sentence, and, on their refusal, 3000 ecclesiastics were driven into exile. Clement died after a pontificate of twenty-one years. He was universally beloved for his eminent virtues, and was well skilled in state affairs; but he was constantly brought into difficulties by the conflicting interests of the ruling houses.

61. After the brief pontificate of Innocent XIII., A. D. 1721-1724, who was despoiled of Parma and Piacenza, Benedict XIII., A. D. 1724-1730, a Dominican, accepted with reluctance the papal dignity. He held a provincial council in the Lateran, in 1725, which enacted wise laws for the suppression of abuses and the reformation of morals, and terminated the dispute concerning the "Spiritual Monarchy of Sicily." But he was rudely treated by the Catholic courts, on account of inserting an historical fact in the office of St. Gregory VII.

62. His successor, Clement XII., A. D. 1730-1740, who first condemned Freemasonry, was treated no better by the Catholic rulers. He became involved in complications with the courts of Turin, Vienna, and Madrid. The rights of the Roman See were everywhere despised, and the power of protesting was all it now possessed. Benedict XIV., A. D. 1740-1758, one of the most learned Popes that ever filled the Papal chair, yielded in the extreme toward civil rulers, and thus succeeded in preserving friendly relations with most of them. However, he gained little by the great concessions he made. He saw the beginning of the warfare against the Society of Jesus.

¹ See page 368, § 90.

SECTION XL.—PONTIFICATES OF CLEMENT XIII., AND CLEMENT XIV.—
SUPPRESSION OF THE JESUITS.

Clement XIII.—The Jesuits—Infidel Conspiracy against the Society—Foul Calumnies—The Jesuits expelled from Portugal, France, Spain, and Naples—Clement XIV.—The Bourbon Courts—Suppression of the Jesuits—Their Survival in Russia and Prussia.

63. Benedict XIV. was succeeded by Cardinal Bezzonico, who, on his election, took the name of Clement XIII., A. D. 1758–1769. The new Pontiff, a man of zeal and unwearied activity, was, throughout his whole reign, in painful controversy with the Bourbon courts. The disputes related principally to the Jesuits, to whom Clement was a devoted friend. The Society of Jesus performed wonderful educational and evangelical works throughout the Catholic world and even among the heathen. The Jesuits had great influence with all classes, because they were the confessors of the nobility and of the great, as well as being the educators of the young nobles. This circumstance explains the bitter hatred with which the order was persecuted by the enemies of the Church and of religion in general.

64. We find the persecutors of the Jesuits to consist, not of the common people, nor of any honorable men among the higher classes, but of persons who, being devoid of faith and principle, hesitated at no falsehood, meanness, or cruelty, which could advance the base objects they had in view. In Portugal, it was Pombal; in France, Choiseul; in Spain, Aranda; in Naples, Tanucci; and in Parma, Tillot; all of them men who were in sympathy with the free-thinkers, and who had made it the main object of their lives to “limit,” as they called it, “the pretensions of the Church.” There was no difficulty with rulers of the Bourbon type, such as Joseph I. of Portugal; Louis XV. of France; Charles III. of Spain; and Ferdinand IV. of Naples, who, having surrendered their power to ministers and courtesans, allowed themselves to be deceived by forgeries and calumnies, or were intimidated by threats and false conspiracies.

65. The first attack on the Society of Jesus was made in Portugal by the all-powerful Marquis de Pombal, prime minister under Joseph I. Pombal, while Portuguese minister in England, had observed the docility of the Anglican clergy, and their submissiveness to the English government. No sooner had he obtained the reins of power, than he formed plans for a national Church in Portugal, separated from the Holy See. As the Jesuits were the strongest defenders of the Papacy, he resolved on their suppression.

66. The means which Pombal adopted, were calumny and cruel per-

secutions. He caused writings, grossly defaming the Society of Jesus, to be circulated among the people. Every imaginary crime was attributed to the Jesuits. They were accused of conspiring against the State; of creating discontent among the Indians in Paraguay; they were even denounced as the instigators of, or accomplices in, an attempt upon the king's life. A royal edict of Sept. 3, 1759, declared the Jesuits as being traitors and assassins, and banished them from Portugal, and from the Portuguese colonies, both East and West. Pope Clement XIII., vainly appealed to the king in favor of the Society. All the Jesuits living in the Portuguese dominions, were seized and imprisoned, or deported to the States of the Church, while all their property was confiscated. The venerable Malagrida, who had passed a great portion of his life in the Brazilian missions, and two other Fathers, were, in their innocence, condemned to the stake.

67. In France, Choiseul, prime minister, and Madame de Pompadour, mistress of Louis XV., united with Parliament and the free-thinkers to compass the ruin of the Jesuits. The reputation of the Society among the people had suffered greatly, in consequence of the failure of the commercial speculations of Father Lavalette, superior in Martinique. At the same time pamphlets were distributed over the land, attributing to the Jesuits preposterous crimes. They were charged with holding the pernicious maxim, that "the end justifies the means," and with defending the doctrine of tyrannicide.¹ In vain did French bishops point out the injustice of condemning an entire order, without cause, and petitioned for the preservation of the Society. In 1762, the Jesuit colleges were closed, by order of Parliament, and two years later, a decree affirmed by the weak and licentious Louis XV., pronounced the suppression of the Society in France. Four thousand Jesuits were thus scattered at one blow. Though Clement XIII. declared the decree to be null and void, he accomplished nothing.

68. The movement against the Jesuits now spread rapidly through the other countries under the Bourbon rule. Choiseul spared no effort to obtain their expulsion also from Spain and Naples. Charles III., of Spain, was, personally, well inclined towards the Society; but

¹ The great Jesuit Bellarmine expressly says on the subject: "It is unheard of that the murder of a prince should ever be permitted, even were he a heretic, a heathen, and a persecutor, and even were monsters to be found capable of committing such a crime."—St. Ignatius, the founder, desired that politics should be altogether excluded from his Society. But in the sixteenth century, all court affairs, all diplomatic negotiations, and even wars, had, more or less, a religious stamp. They all tended either to uphold, or stamp out Catholicity. Jesuits were thus obliged to share in the movement of ideas, social and political. When the general Aquaviva demanded from Sixtus V. that he should issue a decree, prohibiting any political activity on the part of the Jesuits, the Pope refused to accede to the request.

his minister, Aranda, who favored the principles of revolution, by intrigues, and especially by forged letters, in which Father Ricci, the general, declared the king a bastard, and not entitled to the throne, succeeded in making the weak and unsuspecting monarch believe that the Jesuits were conspiring against his person.

69. Upon this the wrathful Charles, in 1767, expelled with violence all the members of the Society of Jesus from his dominions, for reasons, which, as the crowned lunatic stated in his reply to the remonstrances of the Pope, "he had forever locked up in his royal heart." All the Jesuits in Spain and the colonies—to the number of six thousand—were arrested on the same day and shipped to the Papal States. In a similar cruel manner, the Society was suppressed in Naples, Parma, and Malta.

70. The Bourbon Courts next demanded from the Pope the suppression of the Society for the whole Church. When this was refused, they proceeded directly to attack the Holy See: France seized Avignon and Venaissin; Naples, Benevento and Pontecorvo, while Parma and Modena harassed the Pope by rudely interfering with the duties of his office. But the aged Pontiff remained firm. In his distress, Clement turned for support to the Empress Maria Theresa, of Austria. But she refused to interfere, on the ground that the affair was one of state policy, and not of religion. Under the blows of so many assaults Clement XIII. died heart-broken.

71. The death of Clement XIII. was followed by a vacancy of over three months, occasioned by the intrigues of the Bourbon sovereigns, who used every effort to secure the election of a Pope who would comply with their wishes. Cardinal Ganganelli, a Franciscan, who enjoyed their special favor, was, at length, elected under the name of Clement XIV., A. D. 1769–1774. He was no sooner seated in the Papal chair, than the Bourbon courts pressed him to suppress the Society of Jesus. Threats were used that kingdoms would throw off their allegiance to the Church unless the prayer were granted.

72. Clement XIV. felt the difficulties of his situation, and demanded time for reflection. He conceived it to be his duty to protect an order which had helped to support and defend the Church against heresy and infidelity, and which had been recommended by so many of his predecessors. At the same time he wished to avoid a rupture with those courts which had evidently the power, and seemingly the inclination, to inflict serious wounds on the Papacy. He, therefore, hesitated long before he took the decisive step to which he was driven by the Bourbon rulers. At length, yielding to their importunity, Clement XIV., on July 21, 1773, published the Brief *Dominus ac*

Redemptor nostris, by which he suppressed the Society of Jesus "for the maintenance of the common peace," and directed that its members should enter either some other religious order, or the ranks of the secular clergy. In his decree of suppression, Clement made not the slightest reference to the charges brought against the Jesuits by their enemies.

73. The Society, then numbering 22,000 members, submitted everywhere, without hesitation, to the will of the Pope. Father Ricci, the general, who was imprisoned in the Castle of St. Angelo, on his death-bed, solemnly protested his own and his order's innocence of the charges which had been brought against them. Frederic II. of Prussia, who declared that he had never found better priests in every respect than the Jesuits, permitted them to continue as an organized society in his states; while the Empress Catherine II. of Russia and her successor Paul I. not only approved of the Society, but gave the strictest orders that they were to remain in their dominions.

SECTION. XLI. —PONTIFICATE OF PIUS VI.—JOSEPHISM—
THE FRENCH REVOLUTION.

Accession of Pius VI.—The Jesuits declared Innocent—Tendency of the Age—Josephism in Austria—Journey of the Pope to Vienna—Revolt of Belgium and the Netherlands—The Ems Congress—Synod of Pistoja—French Revolution—Its Causes—Opening of the States-General—National Assembly—Leaders of the Revolution—Civil Constitution of the Clergy—Courageous Bearing of the Clergy—Position of Pius VI. respecting the Revolution—Massacres of Priests—Trial and Execution of Louis XVI.—Reign of Terror—Pius VI. forcibly carried to France—His Death.

74. After a protracted conclave of over four months, Cardinal Braschi ascended the Papal chair as Pius VI., A. D. 1775–1799. The new Pontiff, mild and affable, but firm in purpose, applied himself with zeal and energy to the work of reform in both Church and State. The trial of the Jesuits, begun under his predecessor, was brought to a close; the commission charged with this duty, declared the Society of Jesus wholly innocent of the accusations brought against it by its enemies. Unfortunately for the cause of religion, there seemed to be, during this pontificate, a general disposition to diminish, if not to undermine, the Papal authority, even in Catholic countries. The courts of Madrid, Naples, and Florence continued to encroach on the immunities of the Church, claiming rights which were in direct opposition to the prerogatives of the Holy See.

75. The heart of the much harassed Pontiff was sorely afflicted, especially by the "reforms" of Emperor Joseph II. of Austria, whose

arbitrary regulations, on purely ecclesiastical matters, were at variance with the true interests of religion. Imbued with the principles of Febronianism, and of a false philosophy, Joseph arrogated to himself the right and duty of reforming the Church of Austria, as he had reformed the State. He abolished all diocesan seminaries and replaced them by general seminaries, thus taking the education and training of priests out of the hands of the bishops. He suppressed over 700 monasteries, and severed those which were spared from their connection with Rome. Papal Bulls and episcopal ordinances were subjected to the royal *Placet*.¹ Bishops were forbidden to confer Orders, and to apply to Rome for dispensations, without the Emperor's permission. Joseph carried his interference in ecclesiastical affairs so far as to prescribe the kind and number of images and candles to be used in churches.

76. All these changes were introduced without consulting the Holy See; and the rights of the bishops were as little considered as the wishes of the people, who viewed the innovations with little favor. But few of the Austrian bishops had the courage to oppose the schemes of the emperor, while many of the clergy openly espoused them. Remonstrances were treated with contempt; the non-conformance of some bishops was punished with fines, of others with exile. Pius VI., finding his most urgent warnings disregarded, resolved, in 1782, to visit Vienna, in the hope of diverting the deluded emperor from his disastrous career of reform. The people everywhere hailed the Pope, a true *Peregrinus Apostolicus*, with the utmost enthusiasm, and the emperor received him with great respect. But at the Austrian capital, the august visitor was treated with marked coldness, and even insolence, by the officious courtiers, especially by Kaunitz, the prime-minister.

77. Pius VI. returned to Rome, having accomplished nothing, Joseph remaining inflexible. But the deluded monarch dearly paid for his arrogant pretensions. His hasty and arbitrary reforms, outraging the national feelings of the subjects of the imperial house, excited universal discontent, and were the occasion of disturbances in Hungary, Belgium, and the Netherlands, which at length terminated in open rebellion. This broke the heart of the irritable emperor, and hastened his death, which occurred in 1790. His brother and successor, Leopold II., abrogated most of the innovations, and thus restored peace to the empire.

¹ "By the *Placet* is understood a custom prevailing in many States, according to which Papal Bulls and Briefs are subjected to the inspection of the civil power before they are permitted to be carried into execution. From the word by which the assent of the sovereign is signified, it is called the *Placet* or *Exequatur*."—Lingard.

78. Unhappily for the cause of the Church, some of her dignitaries in Germany and Italy, seconded the proceedings of Joseph. II. The "*Ems Congress*" acted on the same principles. Representatives of the spiritual Electors of Cologne, Treves, and Mentz, and of the archbishop of Salzburg, in 1786, met at Ems, and drew up a declaration in twenty-three articles—known as the *Punctuation of Ems*—the object of which was to make the archbishops practically independent of the Holy See. All exemptions of religious orders were annulled; recourse to Rome for dispensations was forbidden; the oath of obedience, which bishops take to the Pope, was abrogated, etc.

79. Similar principles were asserted by the *Synod of Pistoja*, which, under the presidency of Bishop Ricci, in 1786, passed a series of decrees that were diametrically opposed to the constitutions, as well as the teachings, of the Church. Owing to the firmness of the Pope and the vigorous opposition to the movements made on all sides, the danger of a schism was averted. The spiritual Electors, in 1789, formally renounced their pretensions, while the uneclesiastical decrees of Pistoja, were condemned by Pius VI., in 1794.

80. Amid all these different cares, Pius VI. had to witness the outbreak, and experience the horrors of the *French Revolution*, the effects of which proved so disastrous to both Church and State. That fatal revolution, which plunged France into an abyss of confusion and anarchy, was only the logical outcome of Protestantism, and the final result of the unsettledness of faith, caused by the protracted wars of religion. It was the gathering in of the harvests, of which the seed had been sown by an earlier generation. The reformers had subverted the authority of the Church, and, as a necessary consequence, the authority of the State fell with it.

81. The chief causes which conspired in preparing the way for the French revolution, are to be sought in the machinations of the Jansenists and other sectaries, who, by their continued resistance to ecclesiastical authority, had done much harm among the French people; in the gross and scandalous licentiousness under the Regency of the Duke of Orleans, and during the reign of Louis XV.; especially in that spirit of irreligion and infidelity, which had long been spreading itself in France, through the agency of secret associations, and under the influence of infidel philosophers, such as Voltaire, Rousseau, D'Alembert, and Diderot. This spirit of irreligion pervaded, more or less, all ranks, and was accompanied by corresponding dissoluteness of morals. Thus society had become ripe for revolution. Anarchy already existed in ideas, in manners, and in laws, before it developed into events.

82. The financial embarrassment brought on the government by the American war, in which France participated against England, forced Louis XVI. to call together the States-General. Deputies of the three Estates, to the number of 1200, of whom 600 belonged to the third Estate, assembled at Versailles in 1789. On the refusal of the clergy and nobles to sit with the commons, the latter constituted themselves an independent body, under the name of "National Assembly," and usurping all political and civil power in the kingdom, soon revealed hostile intentions, both against the throne and the Church.

83. The National Assembly soon came wholly under the control of the revolutionary clubs of Paris—the Cordeliers and Jacobins. Among the ruling spirits of that body were Mirabeau, Sieyes, Treillard, Talleyrand, Dupont, Barnave and others; men, who in endeavoring to establish what were proclaimed as the "Rights of Man," brought about that fatal revolution, which eventually overturned, alike, the altar and the throne, and drenched France with the blood of thousands of its best citizens.

84. Among the early measures of the Assembly affecting the Church were: the confiscation of all Church property, and the "Civil Constitution of the Clergy." The French clergy to relieve the distress of the nation, had voluntarily renounced their tithes. This generous offer, however, did not prevent the Assembly, on motion of the apostate bishop Talleyrand of Autun, from passing a decree, which stripped the Church of all her property. Ecclesiastical property to the amount of 400,000,000 francs, was thus by one stroke confiscated.

85. The "Civil Constitution of the Clergy" reduced the number of bishoprics from 136 to 83, a bishopric for each of the departments into which France was divided; it decreed that bishops should be elected by the clergy, and interdicted their appointment by the Pope; abolished religious Orders, and made the reception of a Papal Bull or Brief, unauthorized by the government, a state offence. Moreover, all the clergy were required to swear allegiance to the new constitution, under pain of forfeiture, and of being prosecuted as disturbers of the public peace. But the great majority of the French clergy, including 127 bishops, refused to take the oath, preferring exile and poverty to the sacrifice of their sacred obligations. Only four bishops, among whom was the notorious Talleyrand, and a very small minority of the priests gave in their adhesion to the new constitution. These were the "Jurors," or "Assermentés," while those refusing the oath were styled "Nonjurors," or "Insermentés."

86. Pope Pius VI. acted with great vigor. In monitory letters and briefs addressed to the clergy and people of France, he condemned

the "Civil Constitution of the Clergy," severely censuring, and, at last, suspending from office the ecclesiastics who had taken the oath. To avenge itself on the Pope, the National Assembly ordered the annexation of Avignon and Venaissin. The more violent National Convention, which succeeded the Legislative Assembly, in 1792, decreed the banishment of all priests who would not take the revolutionary oath. More than 50,000 of the clergy came under this proscription.¹ Many hundreds of these devoted men, including one archbishop and two bishops, were massacred in Paris, Meaux, Chalons, Lyons, Rheims and other cities, with circumstances of revolting cruelty. All the bishops who refused to acquiesce in the alteration were driven from their sees, and a body of new bishops were consecrated by Talleyrand. Many of the non-juring priests, however, remained in France, secretly ministering to the faithful, at the risk of their lives.

87. Meanwhile, anarchy and infidelity spread over France with irresistible force. The monarchy was abolished and France declared a Republic. This was followed by the execution of Louis XVI., who was guillotined on Jan. 21, 1793. The pious but unfortunate prince was attended in his last moments by the Irish Father Edgeworth. The queen, Maria Antoinette, daughter of the great Empress Maria Teresa, the king's sister, the Princess Elizabeth, and other members of the royal family, shared the same fate. The youthful Dauphin, Louis XVII., died in prison, the victim of neglect and cruelty.

88. The National Convention, bent on the annihilation of all supernatural religion, solemnly abolished Christianity and the belief in God, and in its stead decreed that the only deities in France should be "Liberty, Equality, and Reason." A solemn festival in which a woman of infamous character personated the goddess of Reason in the church of Notre Dame, marked the commencement of the new religion. The existence of God and the immortality of the soul was officially denied.

89. With *Robespierre* at the head of the State, a reign of terror began, which was inaugurated by the massacre of the friends of

¹ "Amidst the various nations which have afforded an asylum and succor to the French clergy whom a strict adherence to their religion had exiled from their native soil, England, beyond a doubt, has the pre-eminence for generosity and compassion". . . . Eight thousand of them were entertained in either England, Jersey, or Guernsey. . . . By the benevolence of Government, the Royal Palace at Winchester was fitted up, and some seven hundred of the suffering exiles were supported there at the expense of the State. "The nation at large opened a subscription and every parish contributed its part, the amount of which, in 1793, was £ 67, 000. . . . The University of Oxford printed a fine edition of the Vulgate New Testament, and presented a copy to each of the French priests who desired to have one. The acts of kindness to the *émigrés*, as they were called at the time, were universal over the whole kingdom. But the crowning act of charity was the grant by the House of Commons, on the proposal of William Pitt, of an annuity of £20 a year to each one of the exiles." *Amherst. History of Catholic Emancipation*, Vol. I., 209-210.

religion and social order. Forty-four thousand Revolutionary committees were appointed and as many guillotines were set up to clear France of every trace of Christianity and royalty.¹ Priests and nuns, and members of the nobility perished by the thousands. Blood flowed in streams and neither age nor sex was spared. In the Vendee alone, where so gallant a stand was made in behalf of religion and order, 900,000 were killed, among them 15,000 women, and 22,000 children. More than two millions are said to have perished by the wars and massacres of the Revolution.

90. With resistless fury, the Revolution poured like a torrent beyond the limits of France. The campaign of 1796, under General Bonaparte, made the French masters of Northern Italy; ere long the Pope also was threatened in his dominions. It was in vain that Pius VI. pleaded his neutrality. He was forced to purchase peace by cessions of territory and exorbitant contributions in money and works of art. Nor was this all; the Pope was not an enemy like any other. His condemnatory briefs had still a great effect on the French people. The Directory at Paris demanded of him the revocation of these condemnations, and the recognition of the Civil Constitution. But this Pius VI. refused to grant. The French Directory now resolved to put an end to Papal rule. Rome was taken and proclaimed a Republic, in 1798. The Vatican was invaded, and Pius VI., though begging to be permitted to die where he had lived, was taken a prisoner and carried to France, where he died at Valence in the eighty-second year of his age, A. D. 1799.

SECTION XLII.—PIUS VII.—HIS SUCCESSORS.

Election of Pius VII.—Napoleon Bonaparte—Restoration of the Catholic Church in France—The Concordat—Organic Laws—Coronation of Napoleon—Pius VII. in Paris—Insolent Demands of the Emperor—Occupation of Rome by the French—Excommunication of Napoleon—Pius VII. Removed to France—Brutal Treatment of the Pope—Napoleon's Divorce and second Marriage—Concessions wrung from the Pope—Fall of Napoleon—Pius VII. returns to Rome—The Papal States restored—Death of Pius VII.—His Successors.

91. On the death of Pius VI., unbelief and heresy exultingly proclaimed that the Papacy had ceased to exist, and that the end of the Catholic Church was come. But Providence still watched over his Church. Under the protection of Austria, the Sacred College, number-

¹ Under the sentence of these committees were guillotined 1,135 priests, 350 nuns, 2000 of the nobility, besides thousands of the lower classes. To these must be added 32,000 killed at Nantes, and 31,000 at Lyons.

ing then thirty-five cardinals, assembled at Venice, and there, March 14, 1800, elected Cardinal Chiaramonti, who took the name of Pius VII. Owing to the successes of the allied Austrian and Russian armies against the forces of the French Republic, the new Pope, who was a man of singular virtue and noble gifts of heart, entered his capital the following July, amidst the joyous acclamations of the Romans.

92. Napoleon Bonaparte, then First Consul, finding it impossible to govern a people destitute of religion, resolved, in accord with the sentiments of the great majority of the nation, to restore Catholic worship in France. Accordingly, on July 15, 1801, he concluded with Cardinal Consalvi, the special delegate of the Pope, a Concordat, whereby the Catholic religion, the practice of which had been proscribed since 1790, was re-established in France and recognized again as the Religion of the State.

93. The Restoration of the Catholic Church in France was attended with great difficulties and was to be effected only at the cost of extraordinary concessions. These Pius VII., in the interests of so many millions of souls, considered necessary to make without, however, sacrificing any Catholic principles. By the terms of the Concordat, the Pope agreed to a new division of the dioceses in France, reducing their number from one hundred and thirty-five to sixty, as well as to a new appointment of bishops, who were to be nominated by the government, but to receive Canonical institution from the Holy See. He, moreover, granted the holders of Church property, alienated during the Revolution, full right to possess and keep it, and agreed to call upon the lawful bishops of the old dioceses to resign their sees in the interests of peace and unity,¹ and that the newly appointed bishops should take the oath of fidelity to the First Consul, who was recognized by the Pope as possessing all the rights and prerogatives enjoyed by the late king. On the other hand, the French Government guaranteed the free and public exercise of the Catholic religion in France, and promised a suitable annual grant for the support of the clergy.

94. But Napoleon showed his bad faith by appending to the Concordat, on his own authority, certain additional clauses, called *Organic Laws*, which tended to place the concerns of the Church

¹ Of the 135 episcopal sees existing in France, in 1789, fifty-one titularies were dead and three had already handed in their resignation. Of the eighty-one surviving prelates, forty-five acceded to the request of the Pope and offered their resignation; but thirty-six refused to resign and were deposed by Apostolical authority. Of the fifty-nine "Constitutional" bishops the Pope could not be expected to take cognizance; they had to retire in obedience to the civil power from which they had received their appointment. Pius also abolished all the old episcopal churches with their chapters and privileges; and in their stead erected ten metropolitan sees and fifty bishoprics.

wholly at the disposal of the Government and were a flagrant violation of his agreement with the Holy See. Of these laws, which were ratified by the *Corps Legislatif*, April 5, 1802, the principal were: That no Bull, Brief, nor other missive from the Court of Rome, even though it should relate to individuals only, shall be received or put in force in France, without authority of the Government; that no council or diocesan synod shall be held without the express sanction of the Government; that professors in seminaries shall teach the four articles of the Declaration of the French Clergy; that bishops shall be amenable for misdemeanors to the Council of State; that parish priests shall give the nuptial blessing only to those who can prove that they have been already married before a Civil Magistrate." Pius VII. earnestly, but vainly, protested against the "Organic Laws," which had been added to the Concordat, without his knowledge.

95. When in 1804, he was proclaimed Emperor by the French Senate, Napoleon requested the Pope to come to Paris and crown him; that his imperial dignity might receive the sanction of the Church. Pius VII. felt extreme reluctance to perform the ceremony, but finally, after consulting with the cardinals, resolved to comply, notwithstanding the protest of Louis XVIII. His motive was to testify to Napoleon his gratitude for the restoration of the Catholic religion in France and to obtain further advantages for the Church. At the ceremony of the coronation, however, (Dec. 2. 1804), the proud monarch, departing from all ancient precedents, would not have the Pope to place the crown on his head, but seizing it, crowned himself, and also placed the crown on the head of the empress.

96. In the course of the many interviews which he had with the Emperor, Pius VII., indeed obtained several concessions for the Church, but could not prevail on him to revoke the "Organic Laws" and restore to the Holy See the provinces of which it had been bereft. Inflated with success, Napoleon thought of retaining the Pope in France to make him the tool of his ambitious designs. He pressed him to remove his court to Paris or Avignon. But these speculations were baffled by the firmness of Pius, who answered the emperor that, before leaving Rome, he had executed a formal act of abdication, and deposited it at Palermo, then under British protection, which would be promulgated, if force should be used against his person. On this, Pius was suffered to return to Rome.

97. But the amicable relations thus apparently established, were soon interrupted by new demands from the emperor, with which it was impossible for Pius to comply. Napoleon wanted the Pope to annul the marriage of Jerome, the emperor's brother, with an Ameri-

can Lady, Miss Paterson; and crown another brother, Joseph, king of Naples; to close his ports against British vessels, and dismiss from his court the ambassadors of such governments, as were at war with France; to abolish clerical celibacy and suppress the religious orders; and, finally, to acquiesce in the spoliation of the territories of the Church that had been seized by the emperor, and annexed to the Kingdom of Italy.

98. The refusal of the Pope to consent to these outrageous demands, hastened a rupture. In May, 1809, Napoleon issued from Vienna a decree ordering the annexation of the remainder of the Papal States to the French Empire, declaring Rome a free city of that monarchy, and settling on the Pope an annuity of two millions of Francs. Pius VII. replied by a Bull of excommunication, cutting off the Emperor and all his agents and abettors from the communion of the Church. On this, the courageous Pontiff, by order of Napoleon, was arrested and carried away a prisoner to Grenoble, thence to Savona, and lastly to Fontainebleau, in France.

99. During the five years of his captivity (1809–1814), Pius VII. was treated with great indignity and harshness, bordering even on cruelty. He was jealously debarred from all communication with the Church, and studiously kept in ignorance of the real state of affairs. He even was deprived of books and writing materials, and was not allowed to give audience, except in the presence of a guard. The Sacred College was dispersed, most of the cardinals languishing in exile, some in prison. But his courage failed not. The venerable old man courageously resisted the imperial despot, steadfastly refusing to enter into terms with him.

100. In his pride, Napoleon refused to recognize any bonds that could limit his ambition. To procure to himself a successor of royal blood, he repudiated his lawful wife Josephine, and, in 1810, was married to the archduchess Maria Louisa of Austria.¹ On the Pope's refusal to confer canonical institution upon the bishops appointed by the emperor, the latter, in order to find some way of settling the difficulty, in 1811, assembled a "National Council" in Paris, but dissolved it again, when he found that the bishops could or would not second his arbitrary and violent proceedings against the Church and its Head.

¹ A decree of divorce was granted by the French Senate, and was subsequently ratified by Cardinal Fesch, the emperor's nephew, as metropolitan of Paris and primate of Gaul, the alleged cause being that the formalities prescribed by the Council of Trent had not been observed, and that access to the Pope, then a prisoner, was impracticable, if not impossible. Thirteen of the cardinals who refused to attend the solemnization of Napoleon's marriage with Maria Louisa, were commanded by the wrathful emperor, to wear in future black instead of red. This gave rise to the well-known distinction between the *red cardinals* and *black cardinals*.

101. In Fontainebleau, whither he had been brought in 1812, Pius VII., oppressed and harassed with the importunities of courtly prelates, and without a minister of State, or even a trusty friend, to whom he could turn for counsel in his perplexity, at length allowed himself in an unguarded moment to be persuaded to an arrangement which involved a virtual renunciation of some of his temporal and even spiritual rights. But no sooner had he discovered his error, than he immediately revoked the agreement which had been extorted from him.¹

102. But the high pretensions of Napoleon, who aimed at establishing on the ruins of the conquered kingdoms a universal monarchy, and at making the Papacy the tool of his imperial omnipotence, were not destined to be fulfilled. The mighty emperor, was cast from his throne, while the humble Pontiff was restored once more to the pinnacle of power. After the mad expedition to Russia, in which the weapons had literally fallen from the frozen hands of his soldiers, Napoleon was unable to withstand the arms of the European powers that had leagued against him. The battle of Leipsic (1813) proved the grave of his empire. By a singular disposition of Providence, Napoleon was compelled, two months after the Pope had been set free, to sign his own abdication in the very same palace of Fontainebleau, in which he had maltreated the venerable prisoner. He was sent, first to Elba, and after his final overthrow on the field of Waterloo, in 1815, to the Island of St. Helena, where he died, sincerely reconciled with the Church, in 1821.

103. Pius VII. re-entered Rome in May 1814, amidst the rejoicings of his people and accompanied by the cordial good wishes of all civilized nations. Through all his troubles the much-trying Pontiff experienced much sympathy, even from the three great non-Catholic sovereigns—the Czar of Russia, the King of Prussia, and the Prince Regent of England. A signal proof of their esteem for the venerable Pontiff may be found in the readiness with which they supported, at the “Vienna Congress” (1814), his demand that all his territories should be restored to him. By the “Treaty of Vienna,” the following year, the Papal States, with the exception of the territories situated on the left bank of the Po, which were held by Austria, and of the Comtat Venaissin and Avignon, which were retained by France, were recognized.

104. The efforts of Pius VII. were henceforth directed towards

¹ “He yielded for a moment of conscientious alarm,” says Cardinal Wiseman (in his “Recollections of the Last Four Popes”), “he consented, though conditionally, under false, though virtuous, impressions, to the terms proposed to him for a new Concordat. But no sooner had his upright and humble mind discovered the error than it nobly and successfully repaired it.”—The Articles which Pius VII. was prevailed on to sign were published by Napoleon as the “Concordat of Fontainebleau,” whilst they were intended by the Pope only as the basis of a future agreement.

healing the wounds the Church had received during his enforced absence from the Apostolic See. One of his first acts, after his return to Rome, was the restoration of the Society of Jesus. He concluded, in 1817, a new Concordat with Louis XVIII., which restored that of Leo X. and Francis I. and abolished the "Organic Articles" in so far as they were contrary to the doctrine and laws of the Church. In addition to the dioceses re-established in 1801, forty-seven new sees were to be erected in France. Pius VII., notwithstanding his great age and sufferings, outlived Napoleon, and received the intelligence of his death with feelings of sincere sympathy. The great Pontiff, whose reign was the longest since St. Peter's, died Aug. 23, 1823.

105. Popes Leo XII., A. D. 1823-1829, and Pius VIII., A. D. 1829-1830, continuing the work of their illustrious predecessor, gave their chief attention to restoring religion and learning in Rome and to averting the evils by which the Church was then more particularly menaced. In their encyclicals they warned the faithful against religious indifferentism and secret societies, particularly Freemasonry. Both Leo XII. and Pius VIII. evinced their apostolic zeal and firmness, the one by granting bishops to the new Republics in South America, notwithstanding the protest of Spain; the other by his celebrated answer to the Rhenish bishops on the subject of mixed marriages, which the Prussian government claimed to regulate as belonging solely to the domain of the State.

106. In those days when the secret societies, notably the *Carbonari*, aimed at the overthrow of all governments in Italy, and at secularizing the possessions of the Church, it required a man of strong iron will to take upon him the temporal and spiritual administration of the Church. Such a Pontiff was Gregory XVI., who ascended the Papal chair immediately after the outbreak of the Parisian revolution of 1830. His administration, A. D. 1831-1846, was characterized by firmness, fortitude, and statesmanlike prudence, and was noted for efforts at reforms, as well as for zeal in maintaining the purity of the Catholic faith. He condemned the rationalistic doctrines of *Hermes* and *Bautain*, and the extreme radicalism of *De Laménais*, and courageously supported the cause of the outraged German bishops against the Prussian government, and of oppressed Poland against Russian tyranny.

107. A munificent patron of the sciences and the arts, Gregory XVI. greatly increased the Vatican library, founded three museums, and promoted men of learning to the highest honors in the Church, among whom were *Mezzofanti*, the greatest linguist that ever lived, and *Angelo Mai*, the discoverer and editor of many ancient works and

manuscripts. In 1839, Gregory published the remarkable Bull, "*In supremo apostolatus fastigio*" against the slave-trade, which did more to put down that infamous traffic than negotiations and royal prohibitions. The same year witnessed the canonization of St. Alphonsus Liguori, founder of the Redemptorists, and other saints.

SECTION XLIII.—PIUS IX.

Early History of Pius IX.—His Election—Grants a Political Amnesty—Revolution of 1848—Pius IX flees to Gaeta—Restored to His Throne—Victor Emmanuel—Papal States invaded—Rome taken—Important Ecclesiastical Acts—Definition of the Immaculate Conception—The Syllabus—Eighteenth Centenary of the Martyrdom of St. Peter—Death of Pius IX.

108. In the long line of Popes, who ruled over the Church since the days of St. Peter, there are very few that were more distinguished than the illustrious Pius IX. His pontificate was the longest—from A. D. 1846–1878—as well as one of the most remarkable in the history of the Papacy. Born in 1792 at Sinigaglia, of the illustrious family of Mastai-Ferretti, he was ordained a priest in 1819. His merits were early recognized by Leo XII., who, in 1823, appointed him secretary to the Apostolic Delegate to Chili, and, in 1827, created him archbishop of Spoleto. Gregory XVI. transferred him to the more important See of Imola, and, in 1840, raised him to the cardinalate. On the death of that Pontiff, Cardinal Mastai-Ferretti, the youngest member of the Sacred College, was elected to succeed him, taking the name of Pius IX.

109. The new Pontiff inaugurated his reign with a general amnesty to all political offenders, and entered at once on a course of reforms, which made the Papacy again the center of Italy. He gave greater freedom to the press, improved the affairs of government and the administration of justice, advanced laymen to the principal civil offices, granted to his States a constitutional government, and finally took preparatory measures for a confederation of the Italian States. But these concessions did not satisfy the *Mazzinists*, or Italian revolutionists, whose avowed aim was the overthrow of all governments in the Peninsula, in order to unite the Italian States into one great Republic. Because the Pope refused to make war on Austria, he was declared a traitor to Italy, and the Mazzinists resolved on his own dethronement.

110. The revolution which broke out in France and northern Italy in 1848, produced a powerful effect also in the Papal States. Rome soon was all ablaze and completely in the hands of the revolutionists. The revolution opened with the assassination of the Pope's prime

minister, the energetic count Rossi. Pius IX. had to flee in disguise to Gaeta. A frightful state of things followed in the Papal States, especially in Rome, where anarchy and terror reigned supreme under *Mazzini* and *Garibaldi*.

111. The Constituent Assembly, elected during this reign of terror, dethroned the Pope and proclaimed the Roman Republic. In response to a call issued by the Pope from Gaeta, the Austrians and French marched into the Roman States and drove out the revolutionists. Amid the rejoicings of his people, Pius IX. returned to Rome in the Spring of 1850, when Cardinal Antonelli, as secretary of State, undertook to heal the wounds struck by the revolution.

112. For several years peace and tranquility reigned in the Pontifical States under the paternal rule of Pius IX. But the policy of Cavour, the Piedmontese premier, who bent all his energy on uniting all Italy into one nation under the King of Sardinia, raised new difficulties. The Franco-Italian war against Austria, in which the power of the latter was beaten down at Solferino (1859), was followed by the annexation of four-fifths of the Papal States to Sardinia.

113. The Pope was now left in the possession of only one province, the "Patrimony of St. Peter;" of this also he was deprived in 1870, when the Piedmontese king, *Victor Emmanuel*, taking advantage of the reverses, suffered by France in the war with Germany, invaded Rome and made it the capital of "United Italy." Since then the Pope has virtually been a captive in the Vatican. Refusing to accept any portion assigned to him by the "Law of Guarantees," he was enabled to carry on the administration of his high office, by the voluntary contributions (*Peter's Pence*), taken up for him throughout Catholic Christendom.

114. Pius IX. displayed most wonderful energy in the government of the Universal Church. Up to the year 1877, he had founded 135 new bishoprics and archbishoprics, besides raising 24 bishoprics to the dignity of archiepiscopal sees. He re-established the Catholic hierarchy in England and Holland, restored the Latin patriarchate of Jerusalem, put an end to the schism in Goa, and created a vast number of episcopal sees in the United States. SS. Hilary of Poitiers, Alphonse de Liguori, and Francis de Sales were declared by him Doctors of the Church, while the interests of the Church were defended by the conclusion of new concordats with nearly all the governments of Europe.

115. During his long pontificate Pius IX. created more cardinals than any preceding Pope, honoring with that dignity countries which had never or rarely been represented in the Sacred College. England had three cardinals: Wiseman, Manning and Howard; Ireland, one,

cardinal Cullen ; while the United States were honored by the promotion of archbishop McCloskey, of New York, to the cardinalate.

116. During his stay at Gaeta, Pius IX. addressed his Encyclical *Ubi primum* to the bishops of the Catholic world, calling for their opinion on the expediency of defining the doctrine of the *Immaculate Conception* of Mary, the Blessed Mother of God. On the receipt of their replies, which were all but unanimous in expressing the wish for a definition, the Pope, on Dec. 8, 1854, in the presence of over two hundred bishops, issued a solemn decree declaring the doctrine of the Immaculate Conception to be a truth revealed by God and an article of Catholic belief, and proposing it as such to the Universal Church. The Dogmatic Bull reads: " We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary was, in the first instant of her conception, by a singular grace and privilege of Almighty God, in virtue of the merits of Christ Jesus, the Saviour of the human race, preserved free from all stain of original sin, is revealed by God, and on that account is to be firmly and constantly believed by all the faithful." The whole Church received the definition with acclamation and delight.

117. The reign of Pius IX. is noted for many other doctrinal pronouncements, which, though not definitions of faith, yet claim the earnest attention and assent of every Catholic. Over how large a field of thought his other determinations have ranged, is testified by the famous Encyclical *Quanta Cura*, issued Dec. 8, 1864. The *Syllabus of Errors* annexed to the Encyclical, contains under ten heads a collection or catalogue of eighty current errors, or erroneous propositions, condemned by him at various times—theories, which under the specious names of Liberalism, of Progress, and of modern Civilization, have been more or less extensively adopted of late in the various countries of Europe. Whilst on the one hand the publication of the Syllabus was hailed with joy and admiration by the Catholic world, on the other hand, its appearance excited the anger and hatred of the enemies of the Church.

118. Few Popes have so often seen the Catholic episcopacy gathering around their throne, and have bestowed the honors of canonization on so large a number of saints as Pius IX. In 1862, on occasion of the canonization of the twenty-six *Japanese Martyrs*, he brought together at Rome over three hundred bishops from all parts of Catholic Christendom. Again, on the *Eighteenth Centenary of the Martyrdom* of the Princes of the Apostles (June 29, 1867), Rome witnessed a still greater and more imposing assembly of bishops, who

had come to pay homage to the successor of Peter and assist at the canonization of a large number of Martyrs.

119. Pius IX. was the first among the Roman Pontiffs who lived to see the years of St. Peter in the See of Rome. On June 16, 1871, he reached the twenty-sixth year of his accession to the Papal throne. He closed his remarkable Pontificate on February 7, 1878, having reigned thirty-one years and eight months. He saw the royal usurper, Victor Emmanuel, die in the Quirinal, but not before he had asked pardon of his august Victim in the Vatican.

SECTION XLIV.—COUNCIL OF THE VATICAN.

Reasons for Convoking a General Council—Convocation of the Vatican Council—Chief Objects—Opening of the Council—Number of Prelates Present—The Two Constitutions—Attempted Intimidation by Governments—Definition of Papal Infallibility—Suspension of the Council.

120. The most important ecclesiastical event that distinguished the Pontificate of Pius IX. was the assembling of the *General Council of the Vatican*. For three hundred years no such Council had been held. In these three centuries the Church passed through revolutions which dissolved kingdoms and empires, and also changed her own position to the world. The countries in which Protestantism had gained the ascendancy before the Council of Trent, are, it is true, still under the power of heresy; but in nearly all of them Protestantism is now on the decline and the Catholic party has risen from an oppressed and helpless band to a respected and active body, which is daily increasing.

121. On the other hand, society, in our days, has become in many ways estranged from the Church and from religion in general. The spirit of infidelity is as powerful to-day, as it was a hundred years ago, and is far more widely spread. In most countries public opinion has become formally hostile to the Catholic religion, and the minds of the Catholics themselves have been much tainted by the atmosphere in which they live. These and other considerations induced Pius IX. to call a General Council.

122. Pius IX. intimated to the Sacred College his intention of calling a General Council as early as 1865. He asked the cardinals, and shortly afterwards also certain European and Oriental bishops, eminent for learning, for an account of their opinion on the opportuneness of such a convocation and of the questions which, in their opinion, ought to be treated by the Council. On the receipt of their answers, which were nearly unanimous in advising the convocation, Pius IX. announced his design of convoking the Council in a public Consistory of some 500

bishops who had come to Rome to celebrate the 18th centenary of SS. Peter and Paul. At last, by the Bull *Æterni Patris*, published on June 29, 1868, he summoned the Council to meet at Rome on Dec. 8, of the ensuing year.

123. The chief objects of the council as stated in the Bull of indiction were: To examine and decree what pertained to the integrity of faith, and the splendor of divine worship; to enforce the observance of ecclesiastical laws; to effect a general reformation of manners; to provide remedies for the ills of both Church and Society; and to bring back to the Church those wandering outside her pale. With this view, Pius IX. also invited "all bishops of the churches of Oriental rite not in communion with the Apostolic See," and "all Protestants and non-Catholics" to attend the Council, exhorting the latter in particular "to consider whether they were walking in the way marked out by Christ and leading to eternal salvation."

124. The Council, being the *Twentieth General Council*, was opened by its First Public Session on the appointed day in the Vatican Basilica. There were present 719 Fathers, which number afterwards increased to 769. For the first time in the history of General Councils, the European Governments were not represented, an invitation not having been extended to any of them. Pope Pius IX. presided in person at the Four Public Sessions, while five Cardinal-presidents were appointed by him to preside at the General Congregations of the Council; its secretary was the able Joseph Fessler, bishop of St. Pölten, in Austria. At the Second Public Session, on Jan. 6, 1870, the Pope made his profession of faith, after which all the Fathers followed, declaring at the Chair of St. Peter their adhesion to the one common faith pronounced by the Pastor and Teacher of all.

125. The work actually completed during this first meeting of the Vatican Council consists of two Dogmatic Constitutions. The first, "On Catholic Faith," purposes to affirm and define the existence of a supernatural order as opposed to rationalism and naturalism. Its four chapters affirming the existence of two orders of truths, are on God, the Creator of all things; on Revelation; on Faith; and on Faith and Reason. To these were added eighteen canons proscribing the errors at variance with divine revelation and faith. This "Constitution on Faith" was accepted by the unanimous vote of 667 Fathers present, and was confirmed by the Pope in the Third Public Session, April 24, 1870.

126. The other Constitution—the "First on the Church of Christ"—in three chapters treats of the institution, the perpetuity, and nature of the Primacy of the Roman Pontiff; the fourth and last

chapter defines the infallible teaching of the Pope in matters of faith and morals. Up to the opening of the Council no design was intimated by any one in authority of proposing the question of Infallibility for decision, and no place had yet been given to it in the original *schemata*. But that Papal Infallibility would be authoritatively declared was deemed certain. For though a minority of bishops deemed its discussion *inopportune*, the great majority favored a formal and explicit definition of the doctrine.¹

127. The probability that Papal Infallibility would be declared an article of faith by the Council, caused a storm of vituperation in anti-Roman and anti-Catholic circles. A factious body of nominal Catholics in Germany, headed by Dr. Döllinger of Munich, excited the governments on the point, calling their attention to the danger and the consequences likely to arise from the promulgation of the doctrinal decrees on the Primacy of the Roman Pontiff, the *schemata* of which had appeared in the "Augsburg Gazette." The Protestant and infidel press sounded the alarm and joined in the warfare against the Council, misrepresenting and vilifying its proceedings, and a series of publications appeared, the avowed object of which was to excite Catholics against the dogma of the Infallibility and to hinder, if possible, the Council of the Vatican from defining it.

128. But the expectations of the opponents of Papal Infallibility were doomed to disappointment. After adopting several amendments which had been voted upon in a preceding General Congregation, the Council of the Vatican defined "that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, *is possessed of that Infallibility with which the Divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals*: and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church."

129. On July 18, the Fourth Public Session was held and the Constitution *Pastor Æternus*, containing the definition of Papal

¹ "Setting aside this one question of opportuneness, there was not in the Council of the Vatican a difference of any gravity, and certainly no difference whatsoever on any doctrine of faith. I have never been able to hear of five Bishops who denied the doctrine of Papal Infallibility. Almost all previous Councils were distracted by divisions, if not by heresy. Here no heresy existed. The question of opportuneness was altogether subordinate and free. It may truly be affirmed that never was there a greater unanimity than in the Vatican Council."—*Manning, The Vatican Council and its Definitions*, p. 33.

Infallibility was promulgated. Of the five hundred and thirty-five Fathers who were present on this momentous occasion, *five hundred and thirty-three* voted *Placet*, and *two only*—one from Sicily, the other from the United States—answered *Non-Placet*.¹ Fifty-five bishops, who, indeed, accepted the doctrine of Infallibility, but deemed its definition “not opportune,” had absented themselves from this session. The Pope sanctioned with his supreme authority the action of the Council, and proclaimed officially the decrees and canons of the *First Dogmatic Constitution on the Church of Christ*. The two above-mentioned bishops, who had voted in the negative, as well as all others who had abstained from voting, or had been called home before the vote was taken, subsequently sent in their adhesion to the Constitution. Never before had the decrees of any Council received such prompt and universal acceptance. Nothing, too, has ever more luminously exhibited the supernatural endowments of the Church than the Council of the Vatican. The very opposition of the Infidel world to the dogma of the Infallibility but proved the working of the Holy Ghost in that memorable Assembly, and how necessary it was to define and settle once and forever a doctrine which is a safeguard for the purity and integrity of the Catholic faith.—On the same day that the Vatican Council defined the dogma of the Infallibility, Napoleon III. declared war against Prussia. The withdrawal of the French troops from Rome and the occupation of that city by the Piedmontese King, Victor Emmanuel, caused the Pope (Oct. 20.) to indefinitely suspend the sessions of the Council of the Vatican.

¹ Bishop Riccio of Ajaccio, and Bishop Fitzgerald of Little Rock, voted *Non Placet*, thereby placing on record a spontaneous declaration of the absolute freedom of the Council. The fact that two Fathers voted against the definition, though not against the doctrine of the Infallibility, and that several did not vote either way, proves that no attempt whatever had been made to tamper with the freedom in voting. The fifty-five bishops who absented themselves from the Public Session, in which the final vote on the Constitution *De Ecclesia Christi*, containing the definition of Papal Infallibility, was taken, in a letter to the Pope, declared, that their mind, regarding the opportuneness of defining that doctrine was unaltered, but that they meant to abstain from expressing their dissent. As long as the discussion lasted, the Fathers of the Council, as their conscience demanded, and as became their office, expressed their views on the question plainly and openly, and with all necessary freedom. As was only to be expected in an assembly of nearly 800 Fathers, many differences of opinion were manifested. These differences of opinion, however, can in no way affect the authority of the decrees themselves, which were received with an overwhelming majority, confirmed in the usual form by the Sovereign Pontiff, and finally were also assented to by all the dissenting Fathers.

II. -THE CHURCH IN EUROPE.

SECTION XLV.—THE CHURCH IN FRANCE.

Religion made an Instrument of the State—The Church under the Bourbons—Concordat—The Revolution of 1830—Regime of Louis Philippe—The Clergy—The Revolution of 1848—Second Empire—Napoleon III.—Present State of the Church.

130. The Reformation had served to destroy, in a great measure, the bond of union between Church and State. Religion at once became a serviceable instrument in politics. And this occurred not only in Protestant, but also in Catholic countries. The need of protection against the encroachments and violence of Protestantism gave such great prominence to State authority, that even Catholic rulers intruded on the domain of religion. The attempt was made to transfer the work of the Church to the civil power, and to make the Church an institution of the State. This abuse gradually developed into a system which in France was called Gallicanism; in Spain and Portugal, Pombalism; and in Germany, Josephism.

131. *In France*, infidelity had conspired to root up religion, and for this reason had excited a bloody persecution against the Church. But the Revolution devoured its own children, and the Church emerged from the trial, renewed and purified of its corrupt members. Under the reigns of Louis XVIII. (1814–1824), and Charles X. (1824–1830), the position of the Church was a precarious one. The zeal and activity displayed by the Catholic clergy were regarded with suspicion, and even dislike, by a generation that had grown up during the Revolution. The contending factions that distracted the country kept France in a state of agitation which proved a great hindrance to the cause of religion.

132. Notwithstanding this, the Church witnessed a great revival in France. In 1816, a concordat was concluded between Pius VII. and Louis XVIII., which revived that of 1515 between Leo X. and Francis I. The Organic Articles and the Concordat of 1801 were abrogated, but the Crown of France received the right of nomination to vacant bishoprics, with the *proviso*, that the persons nominated should be acceptable to the Holy See. By a new arrangement with Rome, in 1822, the number of bishoprics was reduced to eighty, fourteen metropolitan and sixty-six suffragan sees. Seminaries were opened, in which to train young men for the priesthood; old religious orders were restored, new ones founded; pious associations were formed, and the

episcopacy and clergy, both secular and regular, vied in zeal in reviving the faith and piety among the people.

133. On the other hand, the Jacobins and freethinkers had revived under the weak rule of the Bourbons, and with every possible means sought to check the religious awakening. The Church and her ministers were scorned, the religious orders assailed, and the Government itself, because of its efforts to forward the interests of religion, was opposed and made an object of contemptuous derision. The fierce conflict between *Royalists* and *Constitutionalists* brought matters to a crisis; it culminated in the Revolution of July, 1830, when Charles X. was compelled to abdicate, and Louis Philippe of Orléans proclaimed King of the French.

134. During the earlier years of Louis Philippe (1830-1848), the triumphant revolutionary factions continued to create disturbances, in consequence of which churches and episcopal residences were pillaged and destroyed. The Church of St. Geneviève was turned into a heathen pantheon. The new charter recognized the Catholic religion no longer as the religion of the State, but only as the *Religion of the majority of the French people*. The "Citizen King" was at best a doubtful friend of the hierarchy, and sought to govern the French without the Church. Born of the revolution, the new regime supported itself by means of intrigue and by flattering all revolutionary factions; and though it did not favor the spread of the doctrines of Saint Simon and Abbé Chatel, it allowed these turbulent enthusiasts to mislead the people.

135. Religion, however, gradually recovered tone, and even the banished religious, including the Jesuits, returned to France, although they were not permitted to open colleges. The worthy prelates who then adorned the Church of France, such as the Archbishop *de Quelen* of Paris, Cardinal *Gousset* of Rheims, and Bishop *Dupanloup* of Orléans, aided by a zealous clergy, labored hard and perseveringly in the cause of religion and Christian education. The pulpit of Notre Dame was then filled with those eloquent preachers, Fathers *Ravignan* and *Lacordaire*. The Catholic tribune had the illustrious *Comte de Montalembert*; and the Catholic Press the gifted and fearless *L. Veillot*.

136. The secret socialistic societies to whom the Government was not sufficiently ultra, continued their machinations against Church and State. The reign of Louis Philippe was abruptly brought to a close by the Revolution of 1848, when a Republic was proclaimed, to be followed after four years by the Second Empire, under *Napoleon III.* The new emperor, although retaining the "*Organic Laws*," generally allowed the Church unrestrained liberty and freedom of action. He

provided for the building of many new churches, and for the establishment of new bishoprics in France and Algiers. On the other hand, Napoléon has been justly censured for the course he pursued toward the Pope. Instead of preventing, as by treaty he was pledged to do, the French emperor, it is claimed, secretly aided the occupation of the Papal territories by the Piedmontese usurpers.

137. The rule of Napoleon was brought to a sudden end in the short but terrible war with Germany, and was followed by the establishment of the Third Republic. During the reign of terror introduced by the Paris Commune, horrible excesses were committed in the capital, among which the assassination of Archbishop *Darboy* and other noted hostages was the most lamentable. Under the presidencies of Thiers, (1871-1874) and MacMahon (1874-1878) the Church enjoyed full liberty of action. Not so under President Grévy (1878-1887). Religious communities not legally authorized have been suppressed, and a system of laws has been enacted, the avowed object of which is the secularization of schools, and the bringing up of the rising generation under the influence and in the infidelity of a godless State.

138. Amid all these political and religious changes, the French people have preserved their faith, and the French clergy, the zeal and devotion for which they are so remarkable. There are at present in France seventeen ecclesiastical provinces, numbering as many metropolitan sees, and sixty-seven bishoprics with a Catholic population of nearly thirty millions. There is no other Catholic country possessing so large a number of ecclesiastical establishments as France. Not to mention the religious orders and congregations of women, there are in France five legally authorized congregations of men, with an aggregate of 2,500 members, having 115 establishments at home and in the colonies, and 109 abroad. The number of unauthorized establishments of men is 384, with a membership of about 7,500. There are in addition 23 religious communities of men devoted to the education of the young, which number over 20,000 members and have over 3,000 schools under their direction.¹ The various teaching congregations had, before their suppression in 1880, in their establishments 61,000 scholars, the men having 20,235, the women 40,784, and over 2,200,000 children under instruction. The number of persons whom they otherwise assisted in hospitals and orphanages, amount, to 200,000.

¹ The population of France, according to the census of December, 1881, consisted of 29,201,703 Roman Catholics, being 78.5 per cent. of the total population; of 692,800 Protestants, or 1.8 per cent. of the population . . . of 53,436 Jews, and 7,684,906 persons 'who declined to make any declaration of religious belief.' This was the first census at which 'non-professants' were registered as such. On former occasions it had been customary to class all who had refused to state what their religion was, or who denied having any religion, as Roman Catholics. The number of persons set down as belonging to 'various creeds' was 38,042.—J. SCOTT KELTIE, *Statesman's Year-Book for 1887*.

SECTION XLVI.—THE CHURCH IN SPAIN AND PORTUGAL.

The Church under Joseph Bonaparte—Under Ferdinand VII.—Revolution of 1820—Its Consequences—Hostility of the Liberal Party—Peace restored under Isabella II.—Religious Revival.—The Church in Portugal—Bitter Persecutions.

139. *In Spain*, Charles IV. and his son Ferdinand VII. had been forced to abdicate, and in their stead Joseph Bonaparte was raised to the throne by his brother, the French Emperor. For the Church this was no favorable change, as it involved her in serious troubles and dangers. To punish the Spanish clergy, who continued loyal to the dethroned dynasty, Joseph burdened them with taxes and heavy contributions, reduced the number of convents to one third, and finally suppressed them all and confiscated their property, allowing to the ejected religious a trifling sum for their support.

140. But the Spanish population rose as one man to defend their independence and religious institutions. After a prolonged bloody campaign the French were driven from the country, and Ferdinand VII. was recalled to occupy the throne of his ancestors (1814). One of the first acts of Ferdinand was to abolish the constitution of 1812, it being hostile to the Church, and restore the ancient order of things. He recalled the Jesuits and other religious, who had been exiled under the preceding reign.

141. The new political ideas had found entrance also into Spain and gradually prepared the way for civil disturbances and insurrection in that kingdom. The country became divided into two hostile camps: the *Apostolics*, or Church party, and the *Liberals*, or anti-Catholic party. A revolution broke out in 1820, when the Liberals, having gained control of the State, forced the king to restore the constitution of 1812 and convoke the Cortes, which proceeded at once with great violence against the priesthood and the religious orders. Church property was seized; the Jesuits and several bishops were driven into exile; priests were imprisoned and even murdered; monasteries to the number of 820 were suppressed, and laws were passed prohibiting all communication with Rome and even forbidding ecclesiastics appointed to vacant sees to seek confirmation from the Holy See. The misdeeds of the Liberal party caused great dissatisfaction among the Spanish people, and led to the occupation of the country by French troops, in 1823, when Ferdinand was replaced in the fulness of his royal sovereignty.

142. Between the years 1833 and 1844, Spain remained all the

time in open rebellion against the Church. The abrogation of the *Salic* law, which excluded females from the throne, by Ferdinand VII., in order to secure the crown to his daughter by his fourth wife, Christina of Naples, became the occasion for a new civil war, and fresh persecutions of the Church in Spain. On the death of the king, in 1833, Christina became regent for her daughter, Isabella II. To maintain herself, she effected a reconciliation with the Liberals, whom she could attach to her cause only by daily making new concessions detrimental to the Church.

143. No sooner had the radicals regained the ascendancy, than the work of devastation and destruction was begun. In 1835, all conventual establishments were suppressed, and their property confiscated to defray the expenses of the civil war then raging between the *Christinos*, or Constitutionals, and the *Carlists*, or Royalists. All the possessions of the Church were declared national property. Communication with the Holy See was forbidden, and laws were passed for the reformation and reorganization of worship and of the clergy. Bishops were driven from their dioceses, and priests from their parishes, and their positions supplied from the ranks of the so-called "liberal clergy."

144. Christina becoming obnoxious, resigned the regency, in 1840, when Espartero was made regent. He too oppressed the Church, which was now stripped of all its possessions. The Papal Nuncio was expelled from the kingdom. In vain did Pope Gregory XVI. raise his voice against the outrages heaped upon the Church by the Spanish Government. After fruitless endeavors to obtain justice, the Pope proclaimed a jubilee, inviting all Christendom to unite in invoking the assistance of heaven for the distressed Church of Spain. The Cabinet of Madrid replied by still more violent acts. It went so far as to institute by force bishops not recognized by the Holy See.

145. The prayers of the Church for Spain were not without effect. The radical government was overthrown. *Isabella II.*, being declared of age, assumed the direction of the government and began her administration by acts of justice to the Church, permitting the exiled bishops to return and liberating the episcopate from State supervision. The relations with the Holy See were settled by the Concordat of 1851, and the ecclesiastical affairs of Spain definitely established by a convention with the papal court in 1859. The restoration, however, of the Church property, confiscated under the rule of the radicals, was not to be obtained.

146. The reign of Isabella, however, continued to be much disturbed, owing to frequent changes of ministry and occasional

revolts. In 1868, the queen was driven from the throne by a general revolution, and Spain was once more the scene of anarchy and bloodshed, until 1875, when Alphonso XII., the son of the ex-queen, was called to the throne. Notwithstanding the many revolutions that disturbed the peace of the nation, Spain witnessed a great religious revival. Eminent writers, like *Balmes* (d. 1848) and *Donova Cortes*, pious and learned bishops, and a zealous clergy have labored successfully to revive the faith and piety of the Spanish people. There are in Spain nine archbishoprics and forty-four bishoprics.

147. Revolutions similar to those in Spain took place in Portugal. The refusal of the Portuguese, in 1807, to accept the Continental system, involved the country in a war with Napoleon; John VI., its reigning Sovereign, with the royal family, took refuge in Brazil, establishing his court in Rio de Janeiro. During his absence in Brazil, a revolution broke out in Portugal, and a constitution was proclaimed which was still more injurious to the interests of the Church than that already adopted in Spain. At the urgent request of the nation, John VI., in 1822, returned to Portugal and confirmed the constitution passed by the liberalistic Cortes.

148. The demise of John VI., in 1826, gave rise to a fierce civil war, which raged for several years between Dom Miguel and his brother, Dom Pedro I. The result of the internecine strife was most disastrous to the cause of religion. Dom Pedro, supported by the Liberals, came out victorious in the struggle. Under his daughter, Queen Maria da Gloria, the government passed completely into the hands of the Freemasons, who were not slow in using their power to oppress the Church. The most sacred rights of religion and justice were outraged with a recklessness for which it is difficult to find a parallel in modern history.

149. Bishops who had been appointed by the Holy See on the presentation of Dom Miguel, were ejected and their sees declared vacant; all religious orders were suppressed and their property confiscated; tithes were abolished and the clergy reduced to great distress. The appointments to ecclesiastical benefices were regulated by law, and priests could not administer the sacraments, except by permission of the government. It was to no purpose that Pope Gregory XVI., in 1834, threatened with the censures of the Church. His warning did not deter the Patriarch of Lisbon from consecrating the bishops appointed by the government, without the authorization of the Holy See.

150. But the refusal of the people to acknowledge the intruded prelates as lawful bishops, at last forced the Portuguese government to

come to an understanding with the Holy See. A definite arrangement, however, was not obtained until 1886, when a concordat with Rome, regulating the ecclesiastical affairs of Portugal, was agreed upon by the court of Lisbon. The Portuguese Church is ruled by the Patriarch of Lisbon, two archbishops, and fourteen bishops.

SECTION XLVII. THE CHURCH IN BELGIUM, HOLLAND, AND THE
SCANDINAVIAN NORTH.

The Church in Belgium.—Oppression of Catholics—Revolution of 1830—Revival of Religion in Belgium—The Church in Holland—Its present State.—The Church in Denmark—In Sweden and Norway.

151. The Congress of Vienna, without regard to religion, language, and national antipathies, had united the Belgian provinces, subject before the French Revolution to the House of Austria, to the States-General of Holland in one kingdom. William, Stadtholder of Holland, who assumed the title of king of the Netherlands, professed the Calvinistic or Reformed faith. In the constitution which he published in 1815, the rights of Catholics were little respected. Nor was any attention paid to the remonstrances of the bishops, who were subjected to many indignities.

152. The Protestant Hollanders, regarding themselves as the rulers, attempted not only to force their language and laws upon the Belgians, but placed the education of the Catholic people under Protestant supervision. Religious orders were forbidden to receive novices; Catholic colleges and universities were closed, and Catholic students of divinity were required to attend the colleges established by the Protestant government. Acts of violence and oppression became daily more frequent and aggravating. When the bishops and the Catholic press allied themselves to protest against these encroachments on the domain of religion, they were proceeded against with fine, imprisonment, and banishment.

153. Availing themselves of the dissatisfaction thus produced, the Liberal party organized a general uprising against Dutch rule. The Revolution in Paris (1830) became the signal for an outbreak in Brussels. Belgium threw off the yoke of Holland, and, aided by France and England, became an independent kingdom, of which Prince Leopold of Saxe-Coburg was elected first sovereign. To conciliate all parties and strengthen his throne, the new monarch granted a free representative constitution and freedom of religion and education. As in other countries, so also in Belgium, the Liberal party is the relentless persecutor of the Church. Whenever possible, this party

has incited to deeds of scandalous violence against the priesthood and religious orders.

154. Through the influence and activity of such men as Cardinals and Archbishops *Sterkz* and *Dechamps* of Mechlin religious life revived, and Catholicity is steadily on the increase in Belgium, notwithstanding the fierce war which the Liberal party is carrying on against the Church and religion in general. The Catholic religion is professed by nearly the entire population. The progress made by the religious orders is simply marvelous. The number of convents has increased from 280 in 1829 to 1580 in 1889. A free Catholic university was established at Mechlin, subsequently transferred to Louvain, which successfully neutralizes the evil produced by the infidel institutions. The kingdom is divided into six dioceses, one archbishopric, and five bishoprics. Each diocese has its own ecclesiastical seminary.

155. *In Holland*, Calvinism was the State religion, but the States-General guaranteed a certain liberty to dissenters. The Catholics alone were oppressed, and that even piteously, down to the present century. The brief reign of Louis Bonaparte, who, in 1806, was appointed king of Holland by his brother, Emperor Napoléon, was favorable to the Church. The rights of the Catholics were generally respected. The incorporation of Holland with the French empire, however, led to some measures of repression, especially against the clergy, who had incited the anger of Napoleon by the firmness which they displayed in upholding the rights and prerogatives of the Holy See.

156. Under William I. (1815-1840) the old Calvinistic bigotry was revived; the fanatical prince did what he could to retard the growth of the Catholic Church in his dominions. Since the Revolution of 1830, however, which resulted in the loss of Belgium, the Church in Holland has enjoyed greater freedom. In 1853, Pius IX. re-established the Catholic hierarchy in Holland, erecting Utrecht into an archbishopric with four suffragan sees at Haarlem, Herzogenbusch, Breda, and Roermond. The number of Catholics has increased to nearly a million and a half, forming fully one half of the entire population. Instead of fifteen convents existing in 1810, there are now several hundred religious houses for men and women in Holland.

157. Until recently the Northern, or Scandinavian, kingdoms appeared to be the most hopeless of all the European countries for the propagation of the Catholic faith. The moral degradation of the people and the cruel penal laws against dissenters, Catholics especially, were insuperable obstacles to the progress of the Church in these

countries. Conversion to Catholicism was a crime involving confiscation of property and banishment, in Denmark as well as in Sweden and Norway. But now the Church has been restored to almost complete liberty, a few restrictive laws only remaining unrepealed.

158. In Denmark, for which mission in 1892 a vicariate apostolic was established, the Catholics number over 4000, with about thirty priests, and eighteen churches and chapels. Twenty schools, two orphan asylums, and two hospitals are served by over one hundred sisters, while the Jesuits conduct a flourishing college in Copenhagen. In 1868 the mission of Sweden was erected into a vicariate apostolic, and that of Norway in the year 1892. In the former country there are about 1300 Catholics, mostly converts, with ten priests and as many churches, and some sixty sisters laboring in three hospitals and ten boarding and day schools; while in Norway, where until 1815 no Catholic priest could reside under pain of death, there are now over twenty Catholic missionaries having the care of about 1000 souls, nearly all converts. Some twenty-five sisters have the management of two hospitals and ten schools. It seems, indeed, that both in Denmark and in Sweden the people in many places are well disposed towards the Catholic Church, and converts are rapidly increasing in numbers.

SECTION XLVIII.—THE CHURCH IN AUSTRIA AND BAVARIA.

The Church in Austria under Leopold II.—Under Francis II.—Peace of Lüneville—Secularization of Ecclesiastical Estates—Dissolution of the Holy Roman Empire—Congress of Vienna—Holy Alliance—Revival of Religion—Francis Joseph I.—Concordat of 1855—Present State of the Church—The Church in Bavaria—Machinations of Secret Societies—Order of the Illuminati—Trials under Maximilian Joseph I.—Concordat of 1817—Religious Revival under Louis I.—Present State of the Church.

159. In Austria the Josephist system as a whole continued in force, although some of the tyrannical laws which oppressed the Church were repealed under Emperor Leopold II. (A. D. 1790–1792.) It showed itself especially in the school-laws, which subjected the whole system of education, the education of the clergy included, to the control of the State, as well as in the vexatious tyranny of bureaucracy, to which the clergy, even in matters purely ecclesiastical, were compelled to submit. Unfortunately for the cause of religious liberty, the indifference and inactivity of the episcopate helped to perpetuate a system which inflicted such deep wounds on the Austrian Church. They seemed to have lacked the true understanding of the evils that necessarily result from the subjugation of the Church to the

civil power, and displayed a want of energy and resolution so necessary for the upholding of the rights of religion.

160. The many calamities which befell the Empire under the administration of Francis II., (1792-1823), were attended with great loss of property on the part of the Church in Germany. By the "Peace of Luneville," in 1801, Germany was forced to cede the right bank of the Rhine to France. The result of this operation was the great *Secularization*, which took place in 1803, when nearly all the ecclesiastical estates, the bishoprics, abbeys, and monasteries within the confines of the Empire were apportioned among the German princes, as indemnity for the losses they had sustained. The protest of Pius VII. against these disgraceful transactions, called the "Enactments of the Delegates of the Empire," was of no purpose.

161. During the war with France, so disastrous for Austria, many of the German princes allied themselves with Napoleon Bonaparte, and dissolving their union with the Germanic Empire, formed under his protectorate what is known in history as the "Confederation of the Rhine." Francis II., in consequence, was obliged to renounce the imperial crown of Germany, and took, instead, the title of Emperor of Austria. (1806.) By this proceeding the Holy Roman Empire of the German Nation ceased to exist, even in name, after it had continued for more than five centuries in the Hapsburg family.

162. After the defeat of Napoleon, the Congress of Vienna, (1814-1815), undertook to settle the affairs of Europe, and place the new order of things on a firm foundation. The arrangements, however, made at Vienna, were, by no means, in accordance with the claims of justice or the true wants of the people. Irrespective of all historical rights, the conquered and vacated lands were divided among the successful allies, instead of being restored to their rightful owners. Toward the Church the *Treaty of Vienna* was a shameful robbery. The Pope was deprived of portions of his territory without compensation, and the Spiritual Estates in Austria and Germany remained secularized, mostly in the hands of Protestant Princes. Cardinal Consalvi, the Papal Legate, strove hard against this spoliation of the Church, but without success.

163. Before their departure from Paris, (1815), the three allied monarchs of Russia, Austria, and Prussia concluded a treaty known as the *Holy Alliance*, which was subsequently joined by all the Christian sovereigns of Europe, except the Pope and the king of England. In this Holy Alliance, in which European Christendom was regarded as forming one single family, the three potentates were to remain in a bond of perpetual fraternity, to give each other help

and assistance, to govern their people like fathers of families, and to maintain religion, peace, and justice. The Holy Alliance, beautiful in theory, was soon made the instrument of a faithless and despotic policy, from which the Church had to suffer most. It made use of Christianity only to establish the absolutism of princes and the omnipotence of civil governments.

164. During the reign of Francis II., the Church witnessed a revival of religious life in Austria, notwithstanding the vexatious and tyrannical laws which hampered its free action. The Emperor himself was devoted to the Church, and contributed powerfully to this revival. The Bishops enjoyed a larger measure of influence in the education of youth and the clergy. In the appointment of bishops the Emperor was careful to select only men of virtue and ability. To promote the growth of faith among his subjects, he invited the Jesuits and Redemptorists to return, granting them permission to establish themselves in the principal towns of his Empire.

165. Since the accession of Francis Joseph I., in 1848, Catholic life in Austria has received a new and powerful impulse. Scarcely had the troubles of the first years of his reign subsided, when the youthful Emperor resolved to remove the restraints which hampered the free action of the Church. Renouncing the false principles of Josephism, which had been productive of nothing but evil to both Church and State, he concluded a concordat with the Holy See, in 1855, by which the ecclesiastical affairs of Austria were definitely settled.

166. By the Concordat the *Placetum regium* was abolished, and so papal documents and episcopal ordinances stand in need of no official authorization. The instruction of Catholic youth, especially their religious education, as well in private as in public schools and institutions, is under the supervision of the bishops; without their approval no one can teach Catholic theology or catechism in any school or institution whatever. For the Catholic youth, only Catholic teachers or professors can be appointed. Bishops can conduct the clerical seminaries according to the rules laid down in canon law. Although modern Liberalism has since made repeated attempts to again usurp authority over ecclesiastical matters, and succeeded even in having the Concordat abolished. (1870), the Church in Austria has proved too strong to submit to fresh encroachments.

167. Though the Catholic religion is the state religion of Austria, all other religious denominations are fully tolerated, and civil disqualifications do not attach to any of them. There are in Austro-Hungary eleven archbishoprics and forty-two bishoprics of the Latin rite, while the Armenian and Greek Catholics have, the former one archbishop,

and the latter two archbishops and seven bishops. There are, besides, one metropolitan and three suffragan sees which belong to the Ruthenian Catholic Church of Austria. The Catholics, including the Greeks and other Oriental Christians in union with Rome, number about 28,000,000; the Protestants of all denominations are estimated at 3,500,000, and the Greek schismatics at 3,000,000, under two archbishops and seven bishops.

168. Infidel doctrines had met a favorable reception also in Germany. The perusal of the writings of the French philosophers had perverted numbers, especially among the "upper" classes, to their opinions. Philosophers like Kant (d. 1804) and Fichte (d. 1814) destroyed the faith in the hearts of many of their disciples. Besides this anti-Christian tendency on the part of learning, other circumstances were at work in undermining religion and social order in Germany. Few countries have been so infected with the false teachings of the infidel philosophers, and have suffered so much from the machinations of secret societies, particularly the *Illuminati*,¹ as Bavaria.

169. Under the reign of Elector Maximilian Joseph I. (1799–1825) the Church was sorely tried, which was owing chiefly to the pernicious influence of Montgelas, the prime minister. Laws were enacted curtailing freedom of worship; religious foundations were secularized, and some four hundred convents were closed and despoiled. Maximilian, who, in 1805, was raised by Napoléon to the rank of king, soon saw the necessity of co-operating with the Holy See in healing the wounds which his government had dealt the Church. He removed his obnoxious minister and, in 1817, entered into a concordat with Pius VII., for the arrangement of ecclesiastical affairs in his kingdom. Notwithstanding, however, that the Pope had made very ample concessions, the principal terms of the concordat were rendered ineffective by a civil constitution, which was at variance with the liberty and prescriptions of the Church.

170. King Louis I. (1825–1848), himself a devoted Catholic, did all he could to redress the evils which afflicted the Church in Bavaria. During his reign religion witnessed a grand revival, notwithstanding the partial and tyrannical interference of the government in ecclesiastical matters. The different episcopal sees were filled with able and

¹ The *Order of the Illuminati*, or "Enlightened Reasoners," owed its existence to Adam Weishaupt, professor of Canon Law at Ingolstadt, Bavaria. Filled with a great aversion for the Jesuits and the Christian religion in general, he conceived the idea of forming an association which should labor for the establishment of the dominion of reason and the spread of republican opinions. The designs of the *Illuminati*, which were hostile both to the Church and the State, some time after were discovered, when their order was suppressed and Weishaupt banished by the Elector.

zealous pastors, the most noteworthy of whom were Sailer, Wittmann, and Schwäbl of Ratisbon ; Weiss of Spire ; Stahl of Würzburg, and Reisach of Eichstädt. Bishops were again allowed the fullest freedom in their communication with the Holy See. Conformably to his royal promise, Louis re-opened seminaries for the education of candidates for the priesthood and re-instated the Franciscans, Carmelites, Benedictines, and other religious orders that had been suppressed under the preceding reign. In 1837, when the Church in Prussia was persecuted by the imprisonment of the famous Archbishop of Cologne, von Droste Vischering, the magnanimous monarch pleaded in favor of the rights and liberties of the Church in Germany.

171. King Louis distinguished himself by his patronage of letters and the arts ; he was the friend and patron of such eminent Catholic writers as Görres, Möhler, Philips, Klee, Döllinger, and Reithmayr. He also contributed largely to the restoration and completion of cathedrals, the erection of magnificent churches, and the construction of many public works and monuments.

172. The course which the Bavarian Government has been pursuing since the abdication of the noble-minded Louis I., in 1848, was anything but favorable to the Catholic cause. Infringements of the Concordat are of frequent occurrence ; the rights of the Church are systematically disregarded, especially in regard to the education of the clergy. The state, claiming the right of controlling even theological teaching, does not allow the establishment of independent theological institutions. Much disaffection and narrow jealousy on the part of the liberal Government is shown against what are called "Ultramontane Principles," and Catholic professors avowing such principles are generally neglected, while Protestant or Rationalistic professors are favored, and apostates even sustained and supported in their resistance to the authority of the Church. Unfortunately, there is a large class of Catholics in Bavaria who tamely acquiesce in the abridgement of the rights of the Church, which is much to be regretted.

173. The Catholic religion is professed by nearly 4,000,000, rather more than seven tenths of the population of Bavaria. But full religious liberty is granted by the constitution, and the Protestants of the various denominations number about 1,400,000. The kingdom is divided into two archbishoprics, those of Munich and Bamberg, and six bishoprics. Of the three universities of the kingdom, two, at Munich and Würzburg, are Catholic, and one, at Erlangen, Protestant.

SECTION XLIX. THE CHURCH IN SWITZERLAND AND PROTESTANT GERMANY.

The Church in Switzerland after the Reformation—Effects of the French Revolution—Swiss Bishoprics—Constitution of 1815—Hostility of the Liberal Party—"Articles of Conference"—Intolerant Proceedings—Alliance of the Catholic Cantons—Civil War—The Church in Prussia—Frederick II.—Frederick William III.—Catholics denied Civil Rights and Religious Liberty—Archbishop Clement August—His Imprisonment—Frederick William IV.—The Church in Würtemberg and other German States—Distinguished Converts.

174. After the first storms of the Reformation had subsided, the Catholic and Protestant Cantons of Switzerland guaranteed to each other the peaceful enjoyment of their religious rights. The possessions of the Church, her institutions and monasteries, were respected and secured from all secular interference. Hence it is that we hear no more of religious rivalries and disturbances between Catholic and Protestant Cantons, although Catholics living in Protestant districts continued to be harassed and oppressed on account of their religious belief. This system of mutual toleration lasted till the occupation of Switzerland by the French, in 1798, which was followed by political anarchy and ecclesiastical disorganization.

175. After the downfall of Napoleon, Switzerland regained its independence. To secure the interests of the Church in that country, Pius VII., at the request of the Catholic Cantons, severed its connection with the Churches of France and Germany, placing all the Swiss bishoprics under the immediate jurisdiction of the Holy See. In 1823, St. Gall, and in 1828, Basle were erected into episcopal sees, which increased the number of bishoprics to five. The Constitution which the Federal Assembly adopted, in 1815, extended equal rights to Catholics and Protestants. The existence of the convents and cathedral chapters was guaranteed by a special article. The rights of all parties being respected, the relations between the Catholic and Protestant Cantons were peaceful; the Church began to flourish, and manifested great vigor and activity.

176. The Swiss Catholics, however, were not allowed to enjoy long the blessings of peace. As elsewhere, so in Switzerland, Modern Liberalism proved the relentless persecutor of the Church. Since the year 1830, an attack upon Catholicism was preparing. The infidel newspapers, in the interests of Freemasonry, powerfully aided the movement, and lost no opportunity of throwing contempt upon the Catholic Church and her institutions. Blasphemous and sacrilegious writings, and immoral and libelous pamphlets against the Pope, the Catholic priesthood, and the religious orders were scattered broad-

cast over the land. Even among Catholics a party arose, who, joining with the Liberals, clamored for separation from the Holy See and for the subjection of the Church to the State. Under the rule of Liberalism, whose aim always has been to crush all who do not believe its doctrines, and especially to gag, rob, and, if it were possible, destroy the Church of God, "Free Switzerland" became the land of religious tyranny and persecution.

177. No sooner had the Liberals gained the superiority, than they proceeded to enact measures destructive of the liberty of conscience and injuring Catholics in their most sacred rights. In 1834, the representatives of the Protestant Cantons met at Baden, and, without any regard to the Constitution and existing treaties, drew up *Articles of Conference*, the object of which was to completely subject the Catholic Church to the control of the state. It was in vain that Pope Gregory XVI. and the bishops protested against the Articles as contrary to the rights and spirit of the Church.

178. The Liberal party continued to harass the Catholics, and, whenever an opportunity offered, enacted obnoxious and despotic laws. One encroachment on Catholic freedom succeeded another, until at last the suppression of monasteries in the Canton of Aargau and the general attack upon the Jesuits and their flourishing colleges throughout the Confederation led the Catholic Cantons—Lucerne, Uri, Schwytz, Unterwalden, Zug, Freiburg, and Valais—to form, in 1845, a "special confederation"—the *Sonderbund*—for mutual defence against attacks upon their faith and their liberties.

179. The Radicals, having the majority in the Federal Diet, procured a resolution dissolving the Catholic Confederation and banishing the Jesuits from all Switzerland. To enforce this decree, a numerous army was collected and war was commenced against the Catholic Cantons which resulted in the defeat of the latter. The Liberals were not slow in using their victory against the Catholics, who were obliged to renounce the *Sonderbund*, banish the Jesuits, and alter the cantonal government. Some forty convents were suppressed; Bishop Marilley of Lausanne was exiled, and a new constitution was drawn up, which ignored the ancient guarantees for the inviolability of the monasteries and other Catholic establishments.

180. The ancient rulers of Prussia, by early adopting Protestantism, acquired a very important position as leaders of the new faith in Northern Germany. Clinging to the preposterous idea that they were the "Chief Bishops" over all their subjects, they claimed the right of regulating also the affairs of the Catholic Church. Under Frederick William, the "Great Elector," (1640–1688), and his immediate

successors, the attempt was repeatedly made to sever the connection of the Catholics in Prussia with Rome and place over them some ecclesiastic to whom the ruler might delegate his pretended "episcopal" rights. These efforts to reduce the Catholic Church in Prussia, like the Lutheran, to a mere state institution, was persevered in also by Frederick II., called the Great.

181. This prince (1740-1786), a rank infidel and blaspheming scoffer, who looked upon religion as the invention of interested hypocrites and artful statesmen, tolerated, indeed, every form of creed, from mere indifference, but encouraged still more contempt of religion. His court was a seat of irreligion and a school of impiety. While he tolerated all other religions, he oppressed the Catholic Church, denying her every free movement. He suppressed a number of convents, excluded Catholics from public offices, and prevented the free election of bishops. His famous saying : "In my states one may go to heaven as he likes," was but a meaningless phrase.

182. Frederick William III. (1797-1840) pursued the same policy, but with increased rigor. In the Treaty of Vienna, which secured to Prussia several new provinces with a large Catholic population, it had been expressly stipulated that Catholics and Protestants should in every respect be treated alike by the State. While Catholic Austria and Bavaria labored faithfully to carry out the provisions of this agreement, Prussia turned a deaf ear to the just demands of her Catholic subjects. A concordat, it is true, was signed with the Holy See, in 1821, which in some degree bettered the condition of the Catholics in Prussia ; but the agreement failed to free the Church from the oppression of a government, which, by every means in its power, sought to check her influence and to extend Protestantism at the expense of the Catholic religion.

183. The Catholics of Prussia, who numbered two fifths of the entire population, continued to be subjected to much unfair treatment. They were excluded from all privileges. The highest offices of state and army were exclusively filled by Protestants. The universities were wholly Protestant or controlled by Protestants, and funds originally destined for the maintenance of Catholic institutions were misappropriated. Communication with Rome was restrained, and episcopal ordinances were subjected to the inspection of the civil power. Many Catholic churches were closed or given over to Protestants. In Silesia alone no less than one hundred and fifty-three churches were taken away from the Catholics, in 1833.

184. A serious difficulty arose between the Prussian hierarchy and the Government on the subject of mixed marriages. A law published

for Silesia in 1803, which provided that the children of mixed marriages should follow the religion of the father, was, in 1825, extended to the provinces of the Rhine and Westphalia. This led Pius VIII. to forbid mixed marriages, when the promise was not given that the children of either sex should be brought up Catholics. Notwithstanding this, Archbishop von Spiegel of Cologne concluded with the Government a *secret convention*, by which he sacrificed the Catholic education clause, promising to abide by the regulations of the State.

185. *Clement August* von Droste-Vischering, the new archbishop of Cologne, however, was determined to follow the teachings of the Holy See, and in consequence, in 1837, was arrested and thrown into prison. For the same reason Archbishop *Dunin* of Posen was arraigned and condemned to imprisonment. This act of violence on the part of the Prussian Government aroused the greatest indignation throughout Europe, and in Germany caused a reaction in favor of the Catholic Church. Gregory XVI., in an allocution, made a solemn protest against these outrages. The celebrated *Joseph Gærres* also raised his powerful voice in defence of violated Catholic rights.

186. These events in Prussia wrought a wonderful religious revival in all Germany. With the exception of Sedlnitzky, Prince-Bishop of Breslau, who resigned his see and died a Protestant in 1871, all the bishops of Prussia, even those who had once been of a different mind, steadfastly held to the law of the Church. The venerable archbishop of Cologne remained in prison until 1839, when he was released and permitted to retire to Münster. Under Frederick William IV., who ascended the throne in 1840, peace was gradually restored between the Church and State. Bishops were now permitted to correspond freely with the Holy See. A royal decree of 1841 created in the Ministry of Worship a special division for Catholic affairs. Reparation was made to the injured archbishop of Cologne, who, to avoid complication, accepted, in the person of John von Geissel, a coadjutor. *Clement August*, who refused the dignity of Cardinal, died in 1845.

187. In the kingdom of Würtemberg the Church was even less free and more sorely pressed than in Prussia. The Government, ignoring the rights of bishops, took upon itself to suppress holidays and enact laws regulating worship; it claimed even the right of appointing to ecclesiastical benefices. The royal *Placet* was made requisite for all ecclesiastical decrees; even dispensations from fasting and impediments to marriage were subjected to the supervision of the civil power. Religious orders were proscribed, and their property was confiscated. Catholic education was tampered with; Protestant or rationalistic

professors were favored, while orthodox professors, who had the courage to defend Catholicism against Protestantism and modern Liberalism, were retired by the Government.

188. In the Grand Duchies of Baden and Hesse, and other Protestant states of Germany, the condition of the Church was no better. Owing to the vexatious tyranny of the State, which employed its power in checking the authority of bishops and the influence of the clergy, as well as to the unworthy conduct of Wessenberg and other liberalistic ecclesiastics who were at the head of affairs, the Catholic Church was reduced to a state of deep degradation. Catholics, who formed two fifths of the entire population, had almost lost courage.

189. In 1818, the Governments of Würtemberg, Baden, Hesse, Nassau, and other German states appointed representatives who, meeting at Frankfort, drew up a "Declaration of Protestant Princes and States united in the Germanic Confederation," the object of which was to secure greater concessions from the Holy See with a view of establishing a "National Catholic Church in Germany." The scheme was unsuccessful, but the result of the negotiations carried on with the Holy See was the publication of a Bull by Pius VII., in 1821, which provided for the establishment of the archbishopric of Freiburg, and the suffragan sees of Rottenburg, Mentz, Fulda, and Limburg. The divisions of these dioceses were made to correspond with the boundaries of the various states.

190. In the former kingdom of Hanover, now incorporated with Prussia, ecclesiastical affairs were regulated, under Leo XII., by a concordat, which provided for the erection of the two bishoprics Hildesheim and Osnabrück. In Saxony, where the vast majority of the population are Protestants, the royal family, Catholic since the year of 1697, has done what it could to protect and promote the interests of the Catholic Church.

191. Notwithstanding the many trials which the Catholics were subjected to in Protestant Germany, they adhered loyally to their faith and lost none of their love and reverence for the Church. Contrary to what had been anticipated, the persecution served only to produce the opposite effect. Men arose who ardently espoused and bravely defended the cause of the oppressed Church. Numbers of Protestants, many of them persons of rank and learning, like Count Leopold von Stolberg, Frederic von Schlegel, Karl Ludwig von Haller, the historian, August Gfrörer, the Duke and Duchess of Anhalt-Köthen, and many others, returned to the true faith.

SECTION L.—OPPRESSION OF THE CATHOLICS IN PRUSSIA AND SWITZERLAND.—THE
 “KULTURKAMPF.”

Effects of the Revolution of 1848—The German Episcopate—Catholicity flourishing in Prussia—The “Kulturkampf”—Begun under a double Pretext—First Legislative Acts against the Church—Suppression of Religious Orders—“May Laws”—The “Centre Party”—Action of the German Episcopate—Of the Pope—Imprisonment of Bishops and Priests—Gallant Resistance of the Catholic Laity—Further Measures of Oppression—Disastrous Effects of the Persecution—Negotiations with Rome—End of the “Kulturkampf”—Oppression of the Catholics in Switzerland—Attempts of the Old Catholics—Banishment of Bishops—Suppression of Religious Orders—End of the Conflict.

192. The year 1848 forms an era in the modern history of Europe. The insurrectionary tumults and subversion of government in France, Italy, Austria, and the various states of Germany, all occurring simultaneously, mark that year as one of the most memorable in European history. These popular commotions, though political in their origin, were not without their influence upon the Church. One of the effects of the Revolution of 1848 was to sweep away a whole host of vexatious and tyrannical laws which till then oppressed the Church, especially in Germany, and hampered its free movement.

193. During the political disturbances then going on, the German episcopate, at the invitation of Archbishop Von Geissel of Cologne, met at Würzburg to deliberate on the affairs and needs of the Church in Germany, and lay down the principles of ecclesiastical liberty. In the memorial which they addressed to the German sovereigns, the bishops warned the Governments of the coming dangers, and declared that they were powerless to stem the tide of revolution and anarchy, so long as they were denied the free exercise of their episcopal duties. They demanded the fullest freedom in the matter of education and instruction, and asserted the right of the Church to direct its own affairs, as well as the right of Catholics to communicate freely with their spiritual superiors.

194. Fortunately, the voice of the German episcopate was listened to, especially in Prussia, where the rights of the Catholic Church received a fair recognition. The new constitution of 1848 recognized the independence and confirmed the liberties of the Catholic Church, putting her on an equality with the Evangelical Church and other religious denominations acknowledged by the state. In no part of Europe was the Church more free and better organized, and nowhere did she display such wonderful activity as was manifested by her in Prussia since 1848. The clergy, stimulated by the example of their

bishops, showed the most praiseworthy zeal. Convents and monasteries were established all over the country; scientific associations were formed; and newspapers and reviews were founded in which Catholic interests were ably defended. Especially deserving of mention is the open and courageous manner in which so many laymen of the highest position bore witness to their faith, and the great devotion which they at all times manifested towards the Holy See.

195. Protestantism and infidelity viewed with alarm the growing power of Catholicism. To stay the advancement of the Church, the Prussian Government, entering into an alliance with the National Liberal party, the inveterate foe of religious independence, initiated a persecution unexampled in modern Europe. The first step in the warfare against Rome, or the "*Kulturkampf*" as its chief promoter was pleased to call it, was the suppression, in July, 1871, of the Catholic division of the Ministry of Public Worship. All matters relating to the Catholic Church were henceforward to be transacted by the regular officials of that department, who were all Lutherans.

196. To check the influence of the clergy in the schools, a law was enacted which handed over to the state the control over all educational establishments of every kind, whether private or public. In rapid succession Catholic schools were placed under Protestant inspectors, and a Protestant dictatorship was thus established over Catholic education. Another law "*On the Abuse of the Pulpit*" (*Kanzelparagraph*) curtailed freedom of worship. Every expression of disapproval of Government measures by the clergy was to be severely and instantly punished.

197. Next came the declaration of war against the religious orders. In June, 1872, the Reichstag passed a law prohibiting the Society of Jesus and other "affiliated orders" throughout the whole extent of the German Empire. Not only the Jesuits were ruthlessly driven out of the country, but also the Redemptorists, Lazarists, Barnabites, Theatines, Christian Brothers, Sisters of the Sacred Heart, Ursulines, and other religious orders and congregations, whose only crime was that they devoted themselves to the education of Catholic youth and the instruction of the people. The Prussian Ministry went so far as to interdict the "Association of Prayer" and devotions to the "Sacred Heart of Jesus." In vain did the bishops of Germany, who met at Fulda, in September, remonstrate against these outrages, insisting upon the freedom and independence of the religious orders. Pius IX. also raised his voice in behalf of persecuted innocence,

¹ The reader will find an interesting account of "*The Prussian Kulturkampf*, by a German Statesman" in the *Dublin Review* of 1879 and 1880, which has been consulted.

exposing, in his allocution on the eve of Christmas, the bad faith of Prussia and the cruelty of its recent acts of suppression.

198. But further measures of persecution were announced. In Spring of 1873, Dr. Falk, the new Minister of Public Worship, introduced into the Prussian Landtag a series of bills, known afterwards as the *May Laws*,¹ which purported to regulate the relations of Church and State, but in reality aimed at the complete dissolution of the Catholic Church in Prussia. They provided for the training of a "liberal and national," rather than "Ultramontane" clergy, and for an entirely new system of appointment, removal, and deposition of ecclesiastics; and contained, besides, a whole series of penal enactments for the enforcement of these laws.

199. In particular, the May Laws enacted that all ecclesiastical establishments for the training of the clergy should be placed under state control; that candidates for the priesthood should be examined as to fitness for their vocation in the usual subjects of a liberal education by commissioners of the state; that the state should have the right to confirm or protest against the appointment, as well as the removal, of all clergymen; that the application of ecclesiastical censures and penalties should be subject to the approval of the Government; lastly, that the State was to have the right to punish resistance to these measures with fines and imprisonment. With the view of compelling the clergy to bend completely to State supremacy, the "Royal Ecclesiastical Court" was established, which was empowered to receive appeals against the decisions of bishops and to dismiss every ecclesiastic, be he priest or bishop, from his office, "whenever his presence shall have become incompatible with public order."

200. The Centrum, in the name of the Catholics, protested vigorously against the new laws which aimed at Protestantizing the Catholic Church in Prussia. When they appealed to the existing statutes of the Prussian Constitution, of which these laws formed the most glaring violation, those statutes, on motion of the Government, were immediately repealed. The Bishops of Prussia, in their address to the Ministry (May 26, 1873), declared that they could not obey the laws in question, they being "an assault upon the liberties and rights of the Church of God." Pope Pius IX. addressed a strong autograph letter of remonstrance to the Emperor William.

¹ May Laws, so called, because they were passed in the month of May, although in different years. The Bishops of Prussia, in their Pastoral Letter, issued at Fulda, in May 1873, reduced the consequences of these laws to the following: "Separation of the bishops from the visible head of the Church; alienation of the clergy and people from their lawful pastors; severance of the faithful in Prussia from the universal Church; and utter destruction of the divine organization of the Church."

201. The new laws, however, having received the royal sanction, began to be rigidly enforced. Bishops and priests who refused obedience to what were universally regarded as iniquitous and unjust enactments, were fined, imprisoned, or exiled. Archbishops Ledochowski of Posen and Melchers of Cologne were among the first arrested and imprisoned. Other distinguished victims of Prussian persecution were the Bishops of Treves, Münster, Paderborn, and Breslau. Their sees were declared vacant by the Government, and the chapters were called upon to elect successors to them. When this was refused, crushing fines were inflicted on the recusant canons; in some instances they were sentenced to imprisonment. On the other hand, professors and such of the clergy as had joined the Old-Catholic movement were maintained in their office, despite the interdict and suspension of their bishop.

202. All through, from the commencement, the Catholic laity backed their clergy, and not a single parish has been found wanting in obedience to the Church. On every occasion the Catholics of Prussia vigorously protested against the interference of the State in religious affairs, and by their admirable union and activity defied the nefarious efforts of their enemies. Under the able leadership of Dr. Windhorst, political associations were formed over the whole empire, and in the elections of 1874 the number of Catholic representatives was increased in the Prussian Landtag from 52 to 89, and in the Reichstag from 63 to 105.

203. This firmness of the Catholic population startled the Government, which was forced even now to acknowledge its mistake. But passion predominated over reason and, rather than give up, the Prussian Ministry, for a time, had recourse to still harsher measures. The laws passed in 1873 being found inadequate to cope with the opposition of the Catholic clergy and people, additional penal statutes were enacted in the years 1874, 1875, and 1876. The worst of these were "An Act for the Prevention of the Unauthorized Exercise of Ecclesiastical Duties," passed in May, 1874, which empowered each separate State to banish obnoxious priests from specified districts or from Germany altogether at a moment's notice; and the so-called "Breadbasket Law," of April 22, 1875, by which support from the State was denied to all ecclesiastics who refused to promise submission to the new politico-religious laws. Another law admitted "Old Catholics" to a share in the revenues of Catholic parishes.

204. The result of the notorious "May-laws" may well be imagined. Hundreds of faithful priests were imprisoned or made homeless, being driven out of their houses and their country for

having exercised the most ordinary acts of administration without permission from the government. In quite a number of instances Catholics were deprived of their churches, which were turned over to a handful of Old Catholics. At Wiesbaden two hundred Old Catholics obtained possession of a large parish church to which twenty thousand Catholics belonged. It was a sore trial for the bereaved Catholics to see their places of worship profaned by innumerable sacrileges. The next act of tyranny was the expulsion of some nine thousand religious, about eight thousand of whom were women, in accordance with a fresh law, passed May 31, 1875, which suppressed all existing religious orders and congregations and interdicted all future foundations of the same in Prussia.

205. The conflict continued from 1873 to 1878 without any sign indicating a prospect of change on the part of the Government. The danger menacing the Church in Prussia was indeed great, the rigid enforcement of the new ecclesiastical laws working devastation and destruction in every direction. The Church mourned over dioceses without bishops, over parishes without priests, over the closing of all seminaries and educational institutions, and over the suppression of nearly all religious orders and congregations throughout the kingdom. In 1878, all episcopal sees, except three, had become vacant by death, or were deprived of their bishops by exile or imprisonment, while hundreds of parishes were without priests. Spiritual destitution in consequence became appalling. Hundreds of thousands of Catholics were deprived of the consolations of religion, and many hundreds even left to die without the last sacraments.

206. On the other hand, the oppressors suffered fully as much, if not more, than the oppressed. The terrible evil of Socialism, which, up to the year 1860, hardly existed in Germany, was spreading with alarming rapidity, and its influence, especially among the working classes, was enormous. This, it would seem, at length convinced the Prussian Government that waging war against the Church was not the way to increase reverence for sovereign authority, but the means to spread anarchy and revolution. Notwithstanding the violent assaults of the Government and the various anti-Catholic parties, the Centrum, under the lead of Dr. Windhorst, had grown in strength and influence; it finally held the balance of power in the Prussian Landtag. Dissensions among his own followers, and the dangers threatening the State from Socialism drove *Prince Bismarck*, the prime-minister of Prussia, to seek an alliance with the Catholics.

207. Encouraged by the conciliating spirit of Pope Leo XIII., the Prussian Government sent an ambassador to Rome and entered

into negotiations with the Vatican, which became especially active in 1880, when the first Catholic Relief Act was passed. Slowly and gradually Catholic disqualifications were removed by the partial abrogation of the notorious "May-laws," whose author, Dr. Falk, was compelled to resign in 1879. The banished bishops and clergy were recalled, and finally, in May, 1886, the "May Laws Amendment Bill" was passed, which virtually put an end to that disastrous conflict, called the "Kulturkampf."

208. The Prussian "Kulturkampf" was not without its influence on the affairs of the Church in other countries. The counterpart of this "struggle for the sake of civilization" we find in Switzerland. The cruel oppression of Catholics in that country, especially in the Cantons of Berne and Basle, which was at least countenanced, if not actually aroused, by the Prussian Ministry, was but a repetition and re-enactment of all that was undertaken in Germany against the Church. The motives of persecution in both instances were the same; so were the means and methods employed by the enemies of the Church of the same wily and intolerant character. On the other hand, the fidelity and resistance of the Swiss Catholics to State oppression was quite as determined and courageous as that of their German brethren.

209. At the first "Old Catholic" Assembly of Olten, in 1872, resolutions were proposed and carried, aiming at the exclusion of the Pope from exercising any jurisdiction within the Republic, and at the complete subjection of the Church under the civil power. The Governments of the Cantons were asked to appoint "liberal" ecclesiastics in every parish; to admit foreign bishops to perform episcopal functions in Switzerland, and to assist in the establishment of a "Democratic" and "National" Church.

210. The sacrilegious attempts of the schismatics were powerfully supported by several of the Cantons and by the Federal Government of Berne. The Council of Geneva went so far as to enact laws for the regulation of Catholic belief and worship. On the refusal of the Catholics to submit to such arbitrary legislation, their churches were seized and made over to the Old Catholics. The teaching orders were driven out; Bishop Mermillod was expelled; faithful priests who refused to take the oath on the new Church laws were deposed, and intruders installed in their places. Any Catholic official who refused to conform to the new order of things was dismissed. In Basle, Bishop Lachat was banished, and all Catholic schools were ordered to be closed.

211. But the fidelity of the Swiss Catholics to their faith was not to be shaken. They met for service in improvised churches, often in

barns, which were crowded to repletion. Soon the public became disgusted with the scandalous conduct of the schismatical clergy, and a reaction set in, in favor of the oppressed Catholics. Pope Leo XIII., after prolonged negotiations, succeeded in effecting a settlement; and, notwithstanding the obnoxious laws still existing in some of the Cantons, better days seem to be in store for the Church in Switzerland. After ten years of exile, Bishop Mermillod was permitted to return to his flock. In several cantons the churches have since been restored to the Catholics. Pope Leo XIII., in 1890, created Mermillod a cardinal.

SECTION LI. —THE CHURCH IN ENGLAND.

Loyalty of the English Catholics—Long Parliament—Cruel Laws against Catholics—Condition of Catholics under Charles II.—New Persecuting Laws—The “Popish Plot”—Titus Oates—James II.—Revolution of 1688—William III.—New Penal Laws against Catholics—First Relief Act—Sectarian Bigotry—Gordon Riots—Relief Act of 1791—Catholic Emancipation—New Vicariates-Apostolic—Distinguished Bishops—The Tractarian Movement—Distinguished Converts—Dr. Newman—Restoration of English Hierarchy—Cardinal Wiseman—Titles Bill—Cardinal Manning—Present State of the Church in England.

212. During the civil war between Charles I. and the Parliament, the English Catholics, to a man, had arrayed themselves under the royal banner. Their loyalty had been put to the test, and proved itself beyond question. They had sacrificed life and property for a monarch who only too often had shed the blood of their brethren. Of the five hundred noblemen who lost their lives for Charles I. in the civil war, about two hundred were Catholics.¹ Yet this very loyalty of the Catholics to their king was a crime in the eyes of the victorious Puritans. Formerly stigmatized as “traitors,” Catholics were now branded as “malignants” as well as “Papists,” and the persecution against them was fiercely continued.

213. The summoning of the Long Parliament (1640–1653) had given the Puritans the ascendancy, and they immediately set to work to reform religion in the kingdoms of England and Ireland, on the model of the Scottish Kirk. A *Solemn League and Covenant* was adopted, which condemned “Popery and Prelacy, that is Church government by archbishops and bishops;” abolished the Anglican Establishment, and substituted in its place Scottish Presbyterianism.

¹ When Charles II. had suffered a total overthrow at Worcester (1651), his safety and final escape to France were owing entirely to the devotedness of the Whitgreaves, Huddlestons, and other Catholic gentlemen, and to the fidelity of the Penderells, Catholic peasants, who had been long accustomed to screen from pursuit both priests and royalists. See Bishop Challoner's *Memoirs of Missionary Priests*, Vol. II., for “A Catalogue of Catholics that lost their Lives for their Loyalty.”

To enforce uniformity of doctrine and worship, severe laws were enacted against dissenters, especially against Catholics. If a Catholic refused to abjure his religion and to conform to that of the Presbyterians, he was to forfeit, at once, two thirds of his whole estate, both real and personal. The taking of priestly ordination in the Catholic Church was punished more cruelly than murder. In 1650, an act was passed offering to the informers against priests and Jesuits the same reward as had been granted to the apprehenders of highway-robbers. Many Catholic clergymen were apprehended and received sentence of death or banishment.

214. The restoration of the monarchy, in 1660, brought back the Church of England. Charles II. was inclined to grant toleration to the Catholics, but he dared not, for fear of offending his Protestant subjects. No sooner had he ascended his father's throne, than petitions poured in against the "Papists," and once more a royal proclamation ordered all Jesuits and other priests to leave the kingdom, under pain of suffering all the penalties of the law. The new Parliament supported the Anglican Establishment by stringent laws against Catholics and dissenters.

215. One of these statutes was the *Conventicle Act*, which made it unlawful for more than five persons to meet together for any religious purpose that was not according to the Book of Common Prayer. The disposition of Charles II. to screen the Catholics from persecution, and his attempt to suspend the execution of the penal laws against Dissenters caused the passing of the *Test Act* (1673) by Parliament, which disabled all persons from holding any office, either civil or military, who did not take the oath of supremacy, receive the sacrament according to the Anglican rite, and subscribe a declaration against Transubstantiation.¹

216. The year 1678 was memorable for the great national delusion of the *Popish Plot*, the name given to a pretended conspiracy of the Catholics for assassinating the king and for the overthrow of the Government and the Protestant religion. The Protestants of England were then in great fear lest a Catholic, the Duke of York, should succeed to the throne. To prevent this, the infamous "Oates" fabrication was brought forward as a weapon. On the evidence of *Titus Oates*,² a notorious impostor, and other informers, who arose,

¹ One consequence of the Test Act was that the king's brother, the Duke of York, a convert to Catholicity, was obliged to resign his post of Lord High Admiral of the Navy, which he had so valiantly commanded in the terrific struggle with the Dutch, in 1665. The Test Act was not repealed until 1828.

² Titus Oates was an English clergyman of bad character. He afterwards conformed to the Catholic Church and was received as a scholar by the Jesuits, being, however, dismissed for bad

twenty-four leading Catholics, all absolutely guiltless of any crime, were tried and executed, besides seven priests who were executed about this time for the mere exercise of their spiritual functions. Parliament voted to Oates, who was styled the "Saviour of the nation," their thanks and a pension of £1200, and passed a new *Test Act*, which excluded every one from sitting in Parliament who had not previously subscribed to a declaration that "the invocation or adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are used in the Church of Rome, are superstitious and idolatrous."

217. *James II.* (1685-1688) had become a Catholic while Duke of York.¹ After coming to the throne, he made no secret of his religion; but more zealous than prudent, he proceeded with hasty steps to bring about, if not the complete emancipation, at least a toleration in some form or other, of the Catholics. The mischievous counsels of his advisers, chief among whom was the treacherous Sunderland, led the too credulous monarch to measures which aroused the bigotry of the Protestants and provoked general discontent. It was in vain that Pope Innocent XI. exhorted the king to temper his zeal. When the birth of a son to James had destroyed the hopes of the anti-Catholic party that a Protestant would soon succeed to the throne, his expulsion was determined on, and with the aid of Dutch troops, accomplished. James retired to France where he died in 1701.²

218. From the Revolution of 1688, by which *William III.* was established on the throne, the English Catholics, for a period of one hundred years, experienced much danger and persecution, being subjected to countless disqualifications and indignities. The code of laws inaugurated in the reigns of the "Deliverer" and Queen Anne have scarcely a parallel in European history; they were framed and administered on the principle that Roman Catholics had no civil or political existence in their own land, except by sufferance.

219. The *Toleration Act* (1689) granted indulgence and liberty of

conduct. To gain a livelihood, he devised the story of the Popish Plot, which was readily accepted by the Protestant fears. In 1685, Oates was convicted of perjury and sentenced to stand in the pillory, be whipped at the cart's tail, and then imprisoned for life; but he was released and again received a pension of £400 a year under William III. If he was not the real inventor of the "Popish Plot," it is at least certain that the Earl of Shaftesbury, Lord Chancellor under Charles II., took the great imposture under his special protection; he was one of the chief supporters of the violent attack upon the Catholics, and especially upon the Duke of York.

¹ Charles II. himself was reconciled to the Church on his death-bed, by Father Huddleston. See LINGARD, *Charles II.*

² The late Cardinal Henry Stuart of York was a grandson of the unfortunate James II. With his death, in 1807, the male line of the Stuarts became extinct. His brother, Charles Edward, commonly called the Young Chevalier by his adherents, and the Young Pretender by his opponents, died in Florence, in 1788.

conscience to all dissenters, except "Papists," or "Popish recusants." A special statute ordered that Catholics should remove at least ten miles from Westminster, and that a horse worth £5 belonging to a "Papist" should be seized. The *Bill of Rights* (1689) provided that any Papist or any one that married a Papist should be excluded from the throne. By a new oath of allegiance all persons holding public offices were required to deny that any foreign prelate had or ought to have any spiritual jurisdiction in the kingdom. A later statute (1700) "for further preventing the growth of Popery" disabled Catholics to inherit or purchase lands, to teach or instruct youth, and offered a reward of £100 to any person who should convict a Catholic of sending his child or ward beyond the sea to be educated in "Papacy," or who should apprehend a "Popish bishop, priest, or Jesuit," and convict him of saying Mass or of exercising his functions within the realm.

220. Nor were these cruel enactments allowed to remain a dead letter. The country swarmed with informers who were encouraged by rewards and by a declaration of the House of Commons that their hunt for "Papists" and "Popish priests" was an honorable profession. Martyrdom, indeed, had ceased; but the professors of the Catholic religion were left a helpless prey to caprice, revenge, and fanaticism. That severe law which deprived Catholics of landed property was frequently put into execution. The Catholic clergy in many parts of England lived in continual fear, being much annoyed by vile informers who endeavored to earn the reward accorded by law for the apprehension and conviction of priests. The consequence of this cruel oppression was that many Catholics fled from their country to distant lands. The total number of Catholics in England at the end of the eighteenth century was probably about 60,000.

221. The penal laws against Catholics continued in force until 1778, when, in the face of an American and European war, the British Government found it necessary to conciliate the proscribed classes in England and Ireland. In that year a bill, introduced by Sir George Savile, was passed, abrogating some of the worst measures of the statute of William III. It enabled Catholics to take and hold lands, and repealed certain clauses which related to the prosecution of Catholic "bishops, priests, and Jesuits," and which subjected any Catholic keeping a school to perpetual imprisonment. This *Act of 1778* was the first legislative relaxation. Catholics now went in thousands to take the new oath of allegiance, which it was possible for them to subscribe to without denying their religion.

222. The Protestant sectaries, however, were bitterly hostile to any measure tending to relieve the much oppressed Catholics. The

pulpits of the lower sort, particularly those of the Presbyterians and Methodists, 'resounded on the pretended increase of Popery, and the danger threatening the country from the late indulgence granted the "Papists." A *Protestant Association* was formed for the purpose of procuring the repeal of the Relief Act. Lord *George Gordon*, a bigoted fanatic, became its president. In June 1780, he headed a large and excited mob, and dreadful riots ensued, in the course of which many Catholic chapels and private dwellings were destroyed.

223. Additional measures for the relief of Catholics were passed in 1791, when the statutes of Recusancy were repealed, and a Catholic, on taking an oath of allegiance, could not be any more prosecuted for being a "Papist" or a "Popish priest," for hearing or saying Mass, for being present at or performing any Catholic rite or ceremony, nor for entering or belonging to a religious order or community of the Church of Rome. These relaxations were stepping stones to the great *Catholic Emancipation Act* of 1829, by which the Church became once more free to preach and propagate God's Truth without legal hindrance. Still, however, Catholics continued to pay double land tax, from which they were not relieved until 1831.

224. Reverting to the subject of ecclesiastical administration, we find that, after thirty years' vacancy, the Vicariate of England was restored in the person of *Dr. John Leyburn*, who was consecrated in 1685. For nearly sixty years no Catholic bishop had appeared in England, *Dr. Smith*, the last vicar apostolic, having been compelled to leave the country, in 1629. At the request of *James II.*, *Pope Innocent XI.*, in 1688, divided England into four vicariates, appointing *Dr. Leyburn* vicar-apostolic of the London district, and three other bishops—*Giffard*, *Smith*, and *Ellis*—to the Midland, Northern, and Western vicariates. The episcopal succession from this time continued uninterrupted. Of the eminent ecclesiastics of the period preceding the Emancipation, the saintly *Challoner*, vicar apostolic of the London district, and the energetic *Milner*, vicar apostolic of the Midland district, author of the well known "End of Controversy," were the most remarkable and effective.

¹ "The passing of the Relief Act of 1778 caused John Wesley, the founder of the Methodists, to write several violent tracts against Roman Catholics. In the early part of the year 1780, John Wesley wrote a 'Defence of the Protestant Association,' an inflammatory production, in which, amongst other things, he said that 'an open toleration of the Popish religion is inconsistent with the safety of a free people and a Protestant Government, and that every convert to Popery was by principle an enemy to the Constitution of this country.' Wesley, about the same time, also wrote a letter to one of the newspapers to prove, by a series of ridiculous syllogisms, that 'no government, not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion. . . .'" This letter and the Defence of the Protestant Association were so incentive to violence, that Bishop *Milner* calls Wesley the chief author of the riots of 1780." *AMHERST, History of the Catholic Emancipation*, vol. i., p. 147.

225. During the second quarter of the present century, a knot of zealous and learned Anglican divines started with what is known as the *Tractarian Movement*, which consisted in the endeavor of restoring what they believed to be the Catholic character of the Anglican Church. The chief promoters of the movement were John Henry Newman, John Keble, Edward Pusey, and James Rose. These commenced the series of *Tracts for the Times* which attracted the liveliest attention of both Catholics and Protestants. The Tracts were published at Oxford, during the years 1833-41, hence called "Oxford Tracts." Many of these were written by Dr. Pusey, who became the leading spirit of what is known as the *High Church* party, called after him also *Puseyites*. The movement was decidedly towards the Catholic Church, and its leaders propagated doctrines that are essentially Catholic. They emphasized in particular baptismal regeneration, the expediency of auricular confession, the real presence in the Eucharist, the authority of tradition, the apostolic succession of the clergy, and monastic establishments. Despite of the opposition on the part of the *Low Church*, or *Evangelical*, party, and the Anglican bishops, who sought to arrest it, the movement continued to spread. In recent years a group of *Ritualists* has arisen, who desire the restoration of many Catholic ceremonies and usages. Their endeavors have led to prolonged controversies, and even litigation, which the Public Worship Regulation Act of 1879 was in vain passed to check.

226. *Henry Newman*, the leading spirit in the Oxford movement, was received into the Catholic Church, in 1845, and his example was followed by many of the Anglican clergy and English aristocracy.¹ Some of the new converts were distinguished for their great literary attainments, and their writings have contributed powerfully to dissipate ignorance and prejudice, and spread the doctrine of the true faith. Newman, the prince of the contemporaneous English writers, on his return from Rome, where he had been admitted to holy orders, established in England a branch of the Congregation of the Oratory of St. Philip Neri, of which he became the first superior. In 1852, he was appointed rector of the Catholic University in Dublin, and, in 1879, he was made a Cardinal by Pope Leo XIII. He died, in 1890.

227. In 1840 Gregory XVI. had raised the number of vicariates to eight. Ten years later Pius IX., by the bull *Universalis Ecclesiae*, restored the hierarchy in England, where it had been suppressed for nearly three hundred years. The whole kingdom, including Wales, was formed into an ecclesiastical province, consisting of the arch-

¹ See W. Gordon Gorman, "Converts to Rome, a list of over Three Thousand Protestants who have become Roman Catholics since the Commencement of the Nineteenth Century."

bishopric of Westminster and twelve suffragan sees. *Dr. Nicholas Wiseman*, a man distinguished for his apostolic zeal and firmness, and famous for his vast erudition, was appointed archbishop of Westminster and at the same time created cardinal.

228. This measure caused a great commotion among Protestants, especially of the Anglican party, who raised a great uproar about what they called the Pope's "insolent intrusion." Parliament, in 1851, passed the *Ecclesiastical Titles Bill*, prohibiting Catholic bishops from taking titles "of any place in the United Kingdom." The excitement, however, soon died away, and the Act was repealed in 1871. Conversions from Protestantism became frequent; in 1851 alone thirty-three Anglican ministers were received into the Church.

229. Among them was *Edward H. Manning*, who, on the death of Cardinal Wiseman, in 1865, became his successor in the archbishopric of Westminster, and in 1875 was created a cardinal. Like his illustrious predecessor, he possessed rare and singularly varied attainments, and proved himself one of the most able, zealous, and hard-working living prelates. There are fifteen dioceses in England and Wales, including one archbishopric; and the number of Catholics is estimated at two millions.

SECTION LII. THE CHURCH IN SCOTLAND.

Scotch Bigotry—Penal Laws against Catholics—Catholics under Charles II.—

Under William III. —The Jacobite Risings—Missionary Priests—Appointment of Vicars Apostolic—Relief Act—Restoration of Hierarchy.

230. It is difficult to realize the oppression under which the Catholics of Scotland labored during the seventeenth and eighteenth centuries. Catholic worship and the profession of the Catholic faith were proscribed, and those that adhered to that religion were offered the cruel choice of apostasy or confiscation of property, imprisonment, perpetual banishment, and even death. The General Assembly of the reformed "Kirk" never ceased to press upon the Government the execution of these terrible laws against the "idolatrous Papists," who were hated by the disciples of Knox with a bitterness unknown in any other country.

231. Yielding to the clamors of the Presbyterian party, the weak Charles I., in 1626, issued a proclamation prohibiting "Popish rites and ceremonies" and commanding all Scotchmen to conform to the religion of the established "Kirk." The harboring of a "Popish priest" was severely punished, and all parents who had sent their children to foreign Catholic institutions for education were ordered to call them home without delay. A cruel persecution was set on foot by the

General Assembly, in 1630, when a number of Catholics, among them several noble ladies, were arraigned and imprisoned for refusing to conform to the profession of the Presbyterian religion.

232. But the Scotch Catholics had yet to suffer deeper and more bitter afflictions. Among the many forms of oppression to which Catholics were subjected in Scotland, the most revolting was that which is described as "planting wise pastors." To prevent Catholics from bringing their children up in their own faith, it was provided that the sons of noblemen professing "Popery" should be committed to the custody of such persons as were of the "true faith." A Catholic family could be compelled to admit a minister of the Kirk, who was empowered to watch all their movements and catechize their children twice a day. No tie, however tender, and no rights, however sacred, were respected by the fanatical followers of Knox.

233. The Restoration, under Charles II., threw the country into a ferment by re-installing the episcopal clergy and attempting to establish the Anglican Church. Party spirit ran high, and the wranglings between the Episcopalians and Presbyterians roused a spirit of persecution that set the whole country in a flame, and from which the Catholics suffered heavily. During the whole reign of Charles II., the Scotch Catholics continued to be treated with great cruelty, notwithstanding the endeavors of the king to screen them from the operation of the penal laws; they were beset by informers and spies, and their private meetings were punished as acts of sedition. James II. sought to obtain from the Scottish Estates a relaxation of the penal laws against the Catholics. This being refused, he suspended these laws by an exercise of the royal prerogative, and proclaimed liberty of conscience. His proclamation was viewed with abhorrence, especially by the Episcopal clergy.

234. Under William III. and Queen Anne, the persecution of the Catholics was renewed with increased fierceness, and continued unabated till far down in the eighteenth century. In 1704, Anne issued a proclamation commanding the Scotch magistrates to rigidly carry out the existing laws against the exercise and adherents of the ancient faith. A reward of five hundred marks was offered for the apprehension of a Jesuit priest, and of any person harboring or aiding the same. Private meetings of Catholics were interdicted as rebellious, and all who attended Mass or Catholic service were subject to oppressive fines.

235. The despotism exercised by the ruling authorities—the Privy Council and General Assembly—has hardly been equalled in any other country. The power of the Catholic nobles, prominent among

whom were the Earls of Huntly, was broken, and thousands of the people were driven to the outward profession of a religion which in their hearts they despised. The failure of the Jacobite risings of 1715 and 1745, which found great support among the Highland Catholics, proved disastrous to the Catholic cause in Scotland. Persecution had reduced the Catholic party to extreme weakness and distress, and in the course of two centuries and a half the professors of the old faith were but a remnant, scattered mostly in the wild and inaccessible parts of the Highlands and adjacent islands. The total number of Catholics in Scotland, at the beginning of the present century, was probably about thirty thousand; of this number the great majority were Highlanders.

236. During the bad times following the Reformation, the Catholic faith was kept alive in Scotland by missionary priests, amongst whom were, besides the secular clergy, Jesuits, Benedictines, and Franciscans. To the labors of the Jesuits, chiefly, is owing the preservation of the faith in some districts. "Amongst the Macdonalds on the Western coast, and amongst the Chisholms and Frasers, and a few other clans, there have always been many Catholic families in which the faith has never been lost."¹

237. After the Catholic hierarchy had become extinct in Scotland, the Catholics of that kingdom were under the jurisdiction of the English archpriests till 1653, when the Holy See appointed Father Ballantyne Prefect Apostolic for the Scottish mission. The presence of a bishop in that country becoming a necessity, Innocent XII., in 1694, appointed Dr. Thomas Nicholson as the first vicar apostolic of Scotland. In 1731, the Vicariate was divided into two, the Lowland and Highland, and in 1827, into three,—the Eastern, Western, and Northern. The most distinguished of the Scotch bishops, since the Reformation, was the venerable *Bishop Hay*, vicar apostolic of the Lowland district, so well known by his many excellent works. He died in 1811.

238. When it was proposed to extend the English Act of 1778, for the Relief of Catholics, to Scotland, the trumpet of fanaticism was immediately sounded. Protestants of all denominations combined in order to arrest Parliament in granting relief to the "Papists." The Scotch Catholics were so terrified at the Protestant fury that was aroused, that they petitioned the English Ministry to withdraw the Relief Bill. This, however, did not satisfy the infuriated multitudes. In 1779 riots occurred in Edinburgh and Glasgow, which culminated in the destruction of Catholic chapels and dwelling houses. The extent

¹ AMHERST, *History of Cath. Emancipation*, Vol. I. 278: "The district of Moldert, for example, is almost entirely Catholic to this day. Some of the Western Islands are almost exclusively Catholic."

and violence of the flame was the cause of the first *Scotch Relief Act* being delayed till 1793, fifteen years after the passage of the English Relief Bill.¹

239. During the last fifty years the Catholics of Scotland have largely increased, chiefly from the influx of Irish population. They number about 363,000. There are about 350 priests, secular and regular, having care of souls in Scotland. In 1878, the present Pope Leo XIII. restored the ancient hierarchy of Scotland, creating or rather restoring the two archbishoprics of St. Andrews and of Glasgow, and four saffragan sees,—Aberdeen, Argyll, Dunkeld, and Galloway.

SECTION LIII.—THE CHURCH IN IRELAND.

Oppression of the Irish under Charles I.—Insurrection of 1641—Persecutions under Cromwell—Puritan Atrocities—Transplanting to Connaught—Edict against the Clergy—James II. and the Irish—Persecution under William and Anne—Irish Penal Code—George I. and George II.—Irish Relief Acts—Daniel O'Connell—Catholic Emancipation—The Anglican Establishment—Present State of the Irish Church.

240. All the hopes which the accession of Charles I., the husband of a Catholic princess, had raised in the minds of the Irish Catholics soon vanished. In return for a voluntary tribute Charles had promised to grant to the Irish people certain immunities and protections, which acquired a great celebrity under the name of "Graces." The chief of these were freedom for their religion and security for their lands. But to do justice to Catholics, especially if they were Irish, was no part of the policy of the English Government.

241. In 1632, Wentworth, Earl of Strafford, was appointed Lord Deputy of Ireland. From the first, he looked forward to confiscations. With the connivance of the king, he appointed a commission of "defective titles" in Connaught, for the base purpose of dispossessing the Irish landlords and colonizing the province on the plan which had been pursued with so much injustice in Ulster, under James I. To insure their titles, the Irish Gentlemen offered to pay £120,000. The offer was accepted and paid, but the Viceroy refused to abide by the conditions. At the same time, a "Court of Wards" was established, by which the children of Catholics were to be brought up among Protestants and educated in the Protestant faith. Nothing short of utter extinction of their religion and extermination of their race seemed to be the destined doom for the Irish people.

242. These outrages provoked the whole island into insurrection. The Church took the lead. The Provincial Synod of Kells as well

¹ AMHERST, "*Hist. of Cath. Emancipation*," vol. 1., p. 274.

as the National Council of Kilkenny, meeting, the one in 1641, the other the following year, pronounced the war just and lawful, which the Catholics of Ireland were undertaking, in defence of their religion and homes and for their legitimate sovereign, against the Puritanical faction. Sentence of excommunication was pronounced against all spoliators of Irish property, whether held by Catholics or Protestants, and all distinction between the new and old Irish was forbidden. Pope Innocent X. sent Archbishop Rinuccini of Fermo as his nuncio to Ireland, with large supplies of arms and money.

243. The rising of 1641 was the commencement of a terrible war, which, with short intervals, lasted until 1652. The Irish chiefs did what they could to humanize the war; the English leaders, on the contrary, encouraged the ferocity of their men. By their command, thousands of men, women, and children were slaughtered in cold blood. English Parliament, in 1644, enacted "that no quarter shall be given to any Irishman, or to any papist born in Ireland." The watchword amongst all the reinforcements sent over from England was : *Extirpate the Irish, root and branch.*¹

244. In 1649 *Cromwell* landed with his plundering army in Ireland. He opened the campaign with the storming of Drougheda, which was followed by the indiscriminate massacre of all its inhabitants, except thirty, who were sent to Barbadoes and sold as slaves. In his letter to the Parliament, the Puritan leader justifies the inhuman slaughter as a righteous judgment of God. Wexford shared the same fate. The massacre of Drougheda was renewed with all its horrors, no mercy being shown to age or sex. Three hundred women had gathered around the cross of the market-place ; but in spite of their prayers and tears, they were all ruthlessly slaughtered.

245. *Ireton* trod in the sanguinary steps of Cromwell, his father-in-law, and the same barbarities were perpetrated in other parts of the island. Unfortunately, dissension arose among the Irish, which gave the Puritan invaders an easy victory. Wherever they became masters, the plighted conditions were not kept. Nearly half of the Irish population perished in the terrible struggle. When the war was over, many hundreds of boys and girls were sold into slavery. The total number of Irish Catholics, including many thousands of children, sent into slavery has been variously estimated at from twenty to one hundred thousand.²

246. The measures adopted and actually enforced under Puritan

¹ For an authenticated account of the atrocities perpetrated by the Puritans in Ireland we refer the reader to Archbishop, now Cardinal, MORAN'S *Historical Sketch of the Persecutions suffered by the Catholics of Ireland under the Rule of Cromwell and the Puritans*, 1884.

² MORAN, p. 321.

Rule against the Catholics of Ireland surpassed in ferocity the persecuting edicts of the ancient pagan rulers. It was during the Protectorate of Cromwell that the *Transplantation to Connaught* was effected. Three entire provinces were confiscated and parcelled out amongst the Puritan soldiers and "Adventurers," as the creditors of Parliament were called, whilst all the Irish that still remained, were removed to the desolate province of Connaught. There they were to dwell, and not allowed to enter a walled town, or come within five miles of one, on pain of death.¹

247. The sufferings of the Irish clergy and religious during, and still more after, the war, defy description. To say Mass was an act of treason, and to be a priest was to be an enemy of the Commonwealth. By the edict of 1653, all ecclesiastics, secular and regular, were commanded, under penalty of treason, to depart from the island within twenty days, and should they not comply with this edict, or should they return to Ireland, they incurred the penalties specified in a law of Queen Elizabeth, that is, they were "to be hanged, cut down while yet alive, beheaded, quartered, disembowelled and burned; the head to be set on a spike, and exposed in the most public place." In the persecution under Puritan rule, "*more than three hundred priests were put to death by the sword or on the scaffold*, amongst whom were three bishops; more than a thousand were sent into exile, and amongst these all the surviving bishops," except the Bishop of Kildare, who was too weak to move.²

248. Under Charles II. the Catholics of Ireland enjoyed a considerable amount of toleration, in spite of existing laws. But their expectation that they would be restored to their estates was doomed to disappointment. The "Act of Settlement," passed by the Irish Parliament in 1662, legalized the Cromwellian spoliations, and gave the royal sanction to all the bloody deeds of Puritan barbarity against the Catholics of Ireland. The infamous "Oates" fabrication was, as in England, so in Ireland, the signal for fresh persecutions. A proclamation was published commanding all "Popish bishops, Jesuits, and priests to leave the kingdom," and positive orders were given that "all Popish societies, convents, seminaries, and schools" should be forthwith dissolved and closed, and all "Mass-houses and meetings for Popish services" be suppressed. Archbishop Talbot of Dublin was cast into prison, where he ended his life, whilst Archbishop Plunket of Armagh

¹ "No pen can describe the frightful scenes of misery that ensued. With famine and pestilence, despair seized upon the afflicted natives. Thousands died of starvation and disease; others cast themselves from precipices, whilst the walking spectres that remained seemed to indicate that the whole *plantation* was nothing more than a *mighty sepulchre*." MORAN, *Hist. Sketch*, p. 305.

² MORAN, *Hist. Sketch*, pp. 256-260.

was taken to London, found guilty on some wildly impossible charge, and executed, 1681. ¹

249. *James II.*, being himself a Catholic, had the honest desire of granting to the Irish, as to all his subjects, real liberty of conscience, and it was only natural that the Catholics of Ireland, who had been so cruelly persecuted by Protestant kings, should hope for better treatment from a monarch of their own faith. But the Protestants of England and Ireland were determined to reserve intact to themselves the preponderance they had gained over the Catholics, and the tyranny they had already made such good use of for so long a time, of oppressing them. The hopes which James entertained of recovering his crown with the aid of the loyal Irish were annihilated, through his own imbecility, by the Battle of the *Boyne*, (July, 1690).

250. *William III.* of Orange (1689-1702), it would seem, had the honest intention of observing the articles agreed upon in the *Treaty of Limerick*, namely, to allow to the Catholics of Ireland liberty of worship, and all their estates and rights which they held in the reign of Charles II. But Protestant bigotry and the greed of the new colonists, who had hoped for fresh confiscations, would not consent to extend the claims of justice and rights to "Irish Papists." In 1692, the English Parliament passed an act imposing, besides the oath of allegiance, a renunciation of the spiritual authority of the Pope and a declaration against Transubstantiation, upon members of the Irish Houses. When, therefore, the Irish Parliament met, every Catholic refusing to make this declaration was excluded. ²

251. The Irish Protestants being thus put in the sole legislative possession, set to work upon the system of oppression known to infamy as the *Irish Penal Code*. (1) By the first of the penal statutes passed under William, in 1695, no Catholic could keep a school or teach any person even in private houses; Catholic parents were forbidden to send their children abroad for education, under penalty of outlawry and confiscation. (2) By the "Disarming Act," Catholics were denied the use of arms and excluded from the army, which they could not enter, even as privates. (3) In 1697, all bishops, priests, and religious were commanded to depart from the kingdom, liable to capital punishment if they should return. The number of priests, secular and regular, shipped off at the time amounted to over nine hundred. (4) The "Intermarriage Act" prohibited a Protestant from marrying a Catholic (a religious *favor* not intended as such); the children of a mixed marriage could be taken away to be educated in

¹ See CARDINAL MORAN, *Memoirs of the Most Rev. Oliver Plunket*, 1861, p. 322.

² From that time until the Emancipation, in 1829, no Irish Catholic ever took part in the legislation of his own country.

the Protestant faith. Such was the policy that a Protestant Parliament thought wise to adopt towards a people whose only fault was too much loyalty, and whose only crime was their creed.

252. The penal statutes of Queen Anne's reign were especially severe, and were deliberately framed with the object of depriving Irish Catholics of what little property they still possessed. (1) Catholics could not be guardians or trustees. Catholic parents could be compelled to maintain and educate their Protestant Children. Any son of a Catholic, by turning Protestant, became the proprietor of his father's estates in fee simple. (2) Catholics were disqualified from inheriting or purchasing lands, or taking leases, except for terms of not more than thirty-one years. (3) Any Catholic harboring or entertaining a priest was declared guilty of high treason and subject to its penalties. (4) As it was found impossible to banish the entire body of the Catholic clergy, an Act of 1704 ordered all priests to register their names and abodes. By an Act of 1710 they were required to take the oath of abjuration under the penalties of transportation, and of high treason if ever after found in the country.¹

253. Nor were these acts allowed to remain inoperative; the country swarmed with informers who were encouraged by rewards and by a declaration that their mercenary trade was "an honorable profession." Thus was the *Protestant Ascendancy* established in Ireland. Never has any legislative body passed laws more oppressive and degrading than those were which the Irish Parliament enacted against Catholics during the reigns of William III., and Queen Anne. One of the effects of this terrible code was the destruction of the Catholic gentry; many of the best families emigrated, and a few apostatised. The penal system, though inflicting frightful evils on the country, failed in its object. Priests continued to arrive from the foreign seminaries, in spite of the existing laws. In 1732, there were some nine hundred "Mass-houses" served by over fourteen hundred priests.

254. The penal laws against the Catholics of Ireland continued during the reigns of George I. and George II. with unabated rigor.² The "Toleration Act" of 1719, in favor of Dissenters, expressly excepted Catholics, who, moreover, were deprived of the right of voting at

¹ R. R. MADDEN, *Historical Notice of Penal Laws against Roman Catholic*, sp. 145. See also A. J. THEBAUD, *The Irish Race* 314-319.

² "A law (of George I.) empowered any Protestant to seize the horse of a Catholic, let it be worth what it might, and keep legal possession of it on the payment of five pounds." . . . In the reign of George II. Catholics "were prohibited from being barristers or solicitors; and if a Protestant barrister or solicitor married a Catholic, he was subjected to all the penalties attached to Catholics. The priest who celebrated a marriage between a Catholic and a Protestant might be hanged." MADDEN, *Penal Laws*, etc., p. 147.

Parliamentary and municipal elections. While Catholic education was absolutely forbidden, the Government established *Charter Schools* to provide Protestant education gratis for the Catholic poor. As late as 1744, all of a sudden, a fresh persecution broke out. The Government issued a proclamation ordering the apprehension of all Catholic clergymen and the suppression of the religious houses which had been quietly re-opened the few years previous.

255. When the American war commenced, in 1775, the persecution of the "Irish enemy" began to abate. The English Government then felt that it was expedient to relieve Ireland, and the Irish Catholics in particular, of some of their disabilities. The Act passed in 1787 for the relief of the English Catholics was followed by a similar Bill for the benefit of the Catholics in Ireland, who were now allowed a few of the rights of citizens. By this Relief Bill, and other Acts passed in 1782, 1792, and 1793, Catholics were permitted to purchase, inherit, and dispose of lands; to vote at Parliamentary and municipal elections; priests and schoolmasters were relieved from the liability to persecution; the restrictions on the legal profession were removed to some extent; the "Intermarriage Act" also was repealed. In 1795, *Maynooth College* was founded and subsidized for the education of candidates for the Catholic priesthood.

256. In 1823, *Daniel O'Connell* planned and established the famous *Catholic Association* for the purpose of securing the complete emancipation of the Catholics. By the efforts of this association, crowned with the election, and final admission to Parliament, of O'Connell, for the county of Clare, and by the *Catholic Rent* which it was enabled to raise, the British Government was at last forced to yield to the just claims of the Catholics. *Catholic Emancipation* was obtained by the moral force of the Irish people, led by the immortal O'Connell, in 1829. O'Connell, styled the "Liberator," died in 1847.

257. Notwithstanding, in the plantation under James I. and Charles II., ample provision had been made for the establishment of the Anglican Church in Ireland, its position in that country was always weak. Non-residence was shamefully common amongst the dignitaries of the Anglican Establishment, who were invariably taken from among the English courtiers. Of the many disorders that preyed upon the Protestant Church in Ireland, frequent complaints were made by the highest authorities of the Establishment and State themselves. And for the support of that Establishment the Irish were forced to pay tithes out of their property. The Anglican Church of Ireland, formerly in union with the Church of England, ceased to be ■ State establishment by the "Disestablishment Act" of 1869.

258. The Catholic Church, however, has made great material progress in Ireland during the last fifty years; the island is fairly covered with beautiful religious edifices—cathedrals, churches, charitable and literary institutions. Besides the ecclesiastical colleges of Maynooth and All Hallows, there are some fifteen other clerical seminaries, and quite a number of flourishing colleges in Ireland. Under the auspices of the Irish episcopate a Catholic University was established at Dublin, in 1854, which is in a flourishing condition.

259. The Catholic population of Ireland is estimated at about four millions, and this flock is ruled by a hierarchy of four archbishops and twenty-three bishops. In 1850, a National Synod was held in Thurles, in which numerous and important decrees were enacted, regulating matters of discipline and worship. At the meeting of the Irish bishops which took place at Maynooth, in 1869, the system of mixed education, particularly the so-called “National Schools,” was discussed and condemned as “dangerous to the faith and morals of Catholic youth.” Of the eminent Irish ecclesiastics, since the Emancipation, Cardinals *Cullen*, (d. 1878) and *McCabe*, (d. 1885), and Archbishop *MacHale*, (d. 1881) are named as the most remarkable and effective. In 1893, Archbishop Logue of Armagh was made a cardinal.

SECTION LIV.—The Church in Russia and Poland.

Condition of the Catholics under Catherine II.—Suppression of the Ruthenian Dioceses—The Church under Paul I. and Alexander I.—Oppression of the Catholics under Nicholas I. and his Successors—Enforced Suppression of the United Greek Church—Sufferings of Polish Catholics.

260. At the second partition of Poland, in 1793, nearly all the sees of the *Græco-Ruthenians*, or *United Greeks*,¹ passed under Russian dominion. As one of the conditions of the treaty with Austria and Prussia, liberty of conscience and freedom of worship was guaranteed to the Catholics of both rites. Diplomatic stipulations, however, proved no bar to Russian intolerance, and the Catholics of the conquered districts were subjected to fierce and constant persecution on the part of the imperial Government.

261. Jealous of any control by the Roman Pontiff over her subjects, the imperious Catharine II. (1762–1796) endeavored to supplant Catholic prelates by others of the Orthodox Church. With the exception of one, all the United Ruthenian dioceses were suppressed; and before the end of her reign, some 10,000 parishes, 150 convents,

¹ In 1595, Michael Ragosa, metropolitan of Kiew, and his suffragans severed their connection with the Patriarchate of Constantinople, and at their own request were received by Clement VIII. into the Catholic Communion. Thus the *Græco-Ruthenian* province arose.

and seven millions of Catholics had been forcibly separated from the Roman See and united with the National Church.

262. Under the reigns of Paul I. (1796–1801) and Alexander I. (1801–1825),¹ the Catholics were treated with more justice. The former, a fair-minded monarch, entered into negotiations with the Holy See, which led to the reorganization of the Catholic hierarchy in Russia. Three of the Ruthenian dioceses, suppressed under Catharine II., were restored, together with a number of convents, while for the Catholics of the Latin Rite six episcopal sees were established, with Mohilew as an archbishopric. The number of Catholics of both Rites rapidly increased, which necessitated the erection of several new bishoprics. Warsaw was, in 1817, raised to the rank of a metropolitan see.

263. During the reign of Nicholas I. (1825–1855), the persecution of the Catholics in Russia was renewed with increased rigor. It is hard to believe the harsh, not to say cruel, oppression, to which Catholics were subjected; all possible means that fanaticism and brutal force could devise were employed by the Moscovite Government to separate them from Rome and force them into the communion of the National Church. Freedom of worship and liberty of conscience, so often promised and guaranteed in most solemn treaties, had become, in Russia, words without meaning.

264. The hierarchy of the United Greeks was abolished, all their dioceses, excepting one, being suppressed and replaced by schismatical bishoprics; hundreds of their churches were forcibly seized and given over to the Schismatics; they were prevented from repairing their ancient edifices which were falling into ruins, and forbidden to erect new ones; their bishops and priests were hindered in their ministrations, imprisoned, and sent into exile for resisting the interference of the Government, and congregations for the same reason dispersed by force, and thousands of Catholics were driven by strategem, and even by personal inflictions and cruelties, into the schismatic communion. Apostasy from Catholicism was encouraged and rewarded, while conversions from the Orthodox Church to Latinism were severely punished. The Latin clergy were forbidden to administer the sacraments to Catholics of the Greek rite, and marriage between Catholics and members of the National Church could be solemnized only before the schismatic clergy, and upon the condition that the children be educated in the Orthodox faith.

¹ Alexander I. is said to have contemplated, some time before his death, the reunion of the Russian with the Latin Church. In all probability he was reconciled to the Catholic Church on his death-bed. The reader will find an interesting article on the question in HERDER'S *Kirchen-Lexicon*, New Edition, by K. Brischar, S. J.

265. The efforts of the Russian Government were heroically resisted by the Ruthenian people, and the clergy in general. Some of the clergy, however, including even three bishops, were induced by worldly considerations to abjure the Catholic Church and petition the emperor to receive them and their flocks into the communion of the "Holy Orthodox Church." The perfidious *Joseph Siemaszko*, metropolitan of Mohilew, headed the movement. The petition was of course granted. By this measure about two millions of United Greeks were joined to the Orthodox Establishment.

266. The Catholic Poles were subjected to similar persecutions. Every engine was put into action to compel them to unite with the Russian Church. The Russian Government, after suppressing nearly all the convents in the land, in many places seized the churches of the Catholics, and drove out and banished their bishops and priests, thus putting it out of their power to follow their worship. The Revolution of 1830 terminated in the annihilation of Polish nationality, and caused the Moscovite Government to deal still more cruelly with the unhappy Poles. Catholics in many instances were subjected to severe inflictions and physical sufferings. Thousands of Polish children were kidnapped by order of the Government and carried off into the interior of the empire to be brought up in the Orthodox faith.

267. The insurrection of 1863 cost Catholic Poland dear. Its sanguinary suppression was followed by fresh persecutions, which in barbarous cruelty surpass anything since the days of pagan Rome. Priests were imprisoned and executed for rendering spiritual aid to dying insurgents; all Catholic nobles were commanded to leave the country and sell their estates, which only schismatics were permitted to buy in. Hundreds of Catholic churches were taken away under the pretext that they had been Russian four centuries before.

268. Nor were the higher clergy spared. Archbishop *Felinski* of Warsaw and the Bishop of Chelm were transported into the interior of the empire, while Bishop *Kalinski* of Wilna was exiled to Siberia for refusing to acquiesce in the innovations ordered by the Government. The horrible cruelties inflicted on the unhappy Poles by the Russians excited the sympathy of all Europe. Austria, France, and England had recourse to diplomatic intervention, which, however, produced no result. Russia has not yet ceased to persecute her Catholic subjects. Some three hundred priests are in exile in Siberia, and as late as 1885, the new Bishop of Wilna was banished to Jaroslaw. The new Concordat, however, concluded between Rome and St. Petersburg, in 1890, will, it is hoped, inaugurate better days for the Catholics in Russia.

III.—THE CHURCH IN AMERICA AND AUSTRALASIA.

SECTION LV.—THE CHURCH IN BRITISH NORTH AMERICA.

The Church in Canada under French Rule—Diocese of Quebec—Bishop Laval—
The Church under English Rule—In Canada—In Acadia—In Newfoundland
—The Catholic Missions—The Quebec Act—Present State of the Church.

269. During the occupation of Canada by the French, the Catholic religion was publicly professed, and was in fact the only religion practised in that country. The Canadian Church was made up mainly of French colonists and Christian Indians. It began and for nearly fifty years continued under the jurisdiction of the archbishop of Rouen. France was then the greatest European power in the New World. Her dominion comprised all Nova Scotia, Newfoundland, Labrador, the Hudson Bay Territory, the greater part of the States of Maine, Vermont, and New York, and extended in the West over the extensive valley of the Mississippi to the north of the Spanish possessions.

270. Such was also the extent of the diocese of Quebec, over which the pious *Francis Laval* was first placed as vicar-apostolic, and in 1674 as bishop. The new bishopric became immediately dependent on the Holy See. After founding a seminary and establishing a chapter in his episcopal city, Bishop Laval retired in 1688, leaving the Abbé de St. Vallier as his successor in the see of Quebec. "Bishop Laval," says Shea, "died (1708) as a saint, and was venerated as one; many sought his intercession with God, and for nearly two centuries frequent miracles have been ascribed to him. The Church of Canada in our day has petitioned for the canonization of Bishop Laval. As by his authority the Church was established in New York, Michigan, Illinois, and Wisconsin, and the cross borne down the current of the Mississippi, the Catholic Church in the United States cannot be indifferent to the cause which may result to the honor of public suffrages at our altars one who exercised episcopal jurisdiction over so vast a part of our territory."¹

271. Various attempts had been made on the part of England to extend her dominion over "New France," but the country remained in the possession of the French until 1713, when, by the terms of the *Treaty of Utrecht*, Newfoundland, Acadia, and the Hudson Bay Territory were ceded to Great Britain. Finally, by the *Treaty of Paris*, in 1763, North America passed over wholly to England. There

¹ J. G. SHEA, *The Catholic Church in Colonial Days*, p. 343.

were at this period about seventy thousand inhabitants in Canada, and less than five hundred of these were English and Protestant, the great majority being French and Roman Catholics.

272. "Had her ministers," writes Dr. Mullock,¹ "either ordinary foresight or patriotism, and had a few millions been expended on the French settlements in America, not alone Canada, but the whole of the Western portion of the continent, the Southern States bordering on Mexico, the lower provinces of New Brunswick, Nova Scotia, Newfoundland, and Prince Edward Island, would now be French in blood, language, and religion. . . . The opposition of Louis XIV. to the Pope, the so-called 'liberties' of the Gallican Church, which favored and nurtured Jansenism, and subsequently developed, during the regency and reign of Louis XV., the frightful infidelity of Voltaire and his associates, lost to France the New World. . . . Her glory in the Western Hemisphere is departed. Forty millions may hereafter use her language as their vernacular throughout the world, while English will be the mother-tongue of at least two hundred millions of the human race."

273. Both the Treaty of Utrecht and of Paris guaranteed the free exercise of the Catholic religion for Canada. But such stipulations proved no bar to English intolerance. The successive English governors did what they could to undermine the Catholic religion in the newly acquired colony, for the purpose of making Anglicanism the dominant and established religion. But all efforts of this kind proved fruitless, and though persecution of a petty sort was frequently resorted to, and the interests of religion suffered severely, the Canadians were able to maintain their rights and continued faithful to the Church.

274. But it was not so in Acadia and Newfoundland. Acadia, our modern Nova Scotia, which was ceded to England at the Treaty of Utrecht, contained an entirely Catholic population. In spite of the sworn faith of treaties, the inhabitants were constantly hampered in the exercise of their religion. Their priests were arbitrarily imprisoned or banished from the province, and the people were subjected to every sort of injustice and oppression. In 1756, seven thousand Acadians, for the sole reason that they were Catholics, were ruthlessly torn from their homes, deprived of all their property, and scattered along the American sea-coast from Massachusetts to Georgia.²

275. In Newfoundland Catholics were looked upon as outlaws whom every petty tyrant considered fit subjects for persecution. We find the public records stained with orders for the burning of mass-

¹ Quoted in M. F. HOWLEY'S *Ecclesiastical History of Newfoundland*, p. 161.

² See SHEA, *The Church in Colonial Days*, ch. iv., p. 421.

houses, and for the banishing of such as dared to assist at the Catholic worship. Catholics were forbidden to do business in the province, or keep a public house. No more than two Catholics were allowed to live in one house, unless in the house of a Protestant. A special order required "all children born in the country to be baptized according to law," that is, to be given up to the ministers of the Anglican sect.¹

276. Catholic missionaries from Canada had flourishing missions in the out-territory, amongst the Indians upon the Wabash, the Illinois, and other parts which now form the States of Michigan, Wisconsin, Illinois, and Indiana. But soon after the transfer of Canada to Britain, the missionaries were obstructed and finally compelled to leave their missions, and thus the whole of this immense range of country was thrown back to its original desolation.

277. But the American Revolution and the state of affairs in Europe forced England to adopt a more moderate policy and to respect the religious feelings of her Catholic subjects in Canada. To conciliate the Catholic Canadians and secure their allegiance in the approaching struggle with the American colonies, English Parliament, in 1774, passed what is known as the *Quebec Act*,² which legalized the Catholic Church in Canada, and confirmed the French Canadians in their rights and possessions on condition of taking an oath of allegiance, which was so worded as not to hurt the conscience of Catholics.

278. In consequence of the freedom which circumstances forced England to grant to the Catholics in North America, the Church began to prosper, and its growth, especially during the last half century, has been rapid and wonderful. While in 1825 there was but the one bishopric of Quebec, there are at present in British America seven archbishops, twenty-four bishops, and, since 1899, also an Apostolic Delegate, with a Catholic population of over two millions.

¹ HOWLEY'S *Ecclesiastical History*, p. 178.

² The clause of the *Quebec Act* as to the Catholic religion is as follows; "And for the more perfect security and ease of the minds of the inhabitants of the said province, it is hereby declared that his Majesty's subjects professing the religion of the Church of Rome, of and in the same province of Quebec, may have, hold, and enjoy the free exercise of the religion of the Church of Rome, subject to the Kings supremacy, declared and established by an act, made in the first year of the reign of Queen Elizabeth, over all the dominions and countries which then did or thereafter should belong to the imperial crown of this realm; and that the clergy of the said Church may hold and enjoy their accustomed dues and rights, with respect to such persons only as shall profess the said religion." The unfortunate comments of the *Continental Congress* (1774) on the *Quebec Act* may be said to have been the chief cause why the Canadians refused to join the Americans in their struggle with the mother country. In the address to the people of Great Britain, Congress complained that English Parliament had granted religious liberty in Canada: "Nor can we suppress our astonishment that British Parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world."—See J. G. SHEA, *Life and Times of Abp. Carroll*, ch. iii.

SECTION LVI.—THE CHURCH IN THE UNITED STATES—COLONIAL PERIOD.

Early Colonists—Settlement of Maryland—Lord Baltimore—Catholic Liberality—Puritan Ingratitude—Act of Toleration passed by Catholics—Abolished by Protestants—Penal Laws against Catholics in Maryland—In Virginia—In New York—In New England—Puritan Bigotry—Witchcraft Frenzy—Cruelties against the Indians.

279. The early settlers of the thirteen colonies which afterwards formed the "United States of America" were as unlike in their religious views as in their national character. In 1607, the Episcopalians, under Captain John Smith, took possession of Virginia; in 1613, Dutch Calvinists established themselves in what is the present State of New York; in 1620, Puritan Nonconformists, known as the "Pilgrim Fathers," landed at Plymouth, and laid the foundation of New England; in 1684, English Quakers, under the guidance of William Penn, occupied Pennsylvania, while English Catholics, under Lord Baltimore, founded the present State of Maryland.

280. *Sir Cecil Calvert*,¹ an English Catholic nobleman, better known as Lord Baltimore, having obtained from Charles I. a charter for the settlement of Maryland, in 1634, sent out his brother, Leonard Calvert, and two hundred English emigrants, chiefly Catholics, to establish a colony in his new possessions. The new settlement, to which the name of St. Mary's was given, began with Catholics and Protestants living together in peace, neither interfering with the religious rights of the other. Thus "religious liberty," says Bancroft, "obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."

281. Lord Baltimore intended that Maryland should be a place of refuge for English Catholics, who had even more reason than the Puritans to flee from persecution. The political and religious hatred with which the mass of the English people regarded Catholicism was increasing in bitterness, and the king was continually harassed with petitions to enforce more strictly the penal laws against Catholic recusants. But Maryland was to be something more than a Catholic colony. It was to be "a free soil for Christianity." Lord Baltimore purposed to make all creeds equal in his province. To this "Land of the Sanctuary," therefore, came the Puritans who were whipped and

¹ The true founder of Maryland was *Sir George Calvert*, father of Cecil Calvert, who, shortly before his death, in 1532, had petitioned Charles I. for a charter of Maryland. He was Secretary of State to James I., but was compelled to resign his office in consequence of having become a Catholic. He continued, however, in the favor of the king, who created him Baron of Baltimore in the Irish peerage. Five Lords Baltimore succeeded. Benedict, the fourth Lord Baltimore, renounced Catholicism and became a Protestant. The title became extinct in 1771.

oppressed in Anglican Virginia, and the Quakers and Prelatists who fled from Puritan New England.

282. The Maryland Catholics, however, were ill requited for their magnanimity by their Protestant guests. Allying themselves to Clayborne, the sworn enemy of the Baltimores, the ungrateful Puritans, in 1645, raised an insurrection against the Catholics and their governor, and made themselves masters of the province. The Jesuit missionaries were sent in chains to England, and many Catholics were deprived of their possessions and banished. The rebellion was suppressed, but not till it had wrought in the colony much confusion and waste of property.

283. To insure the continuance of peace and mutual confidence among the colonists, the Assembly of Maryland, at the instance of Lord Baltimore, in 1649, passed the famous *Act concerning Religion*, which provided that no persons believing in Jesus Christ should be molested in respect to their religion, or the exercise thereof, or be compelled to adopt the belief or exercise of any other religion against their consent. By the adoption of this statute the Catholic planters of Maryland procured for their adopted country the distinguished honor of being the first of the American States in which toleration was established by law.¹

284. But "the Puritans," so says Bancroft, "had neither the gratitude to respect the rights of the government by which they had been received and fostered, nor magnanimity to continue the toleration to which alone they were indebted for their residence in the colony." After the execution of Charles I., the Puritan faction hastened to espouse the fortunes of Cromwell. They rose against and deposed the governor appointed by Lord Baltimore, and established a government of their own liking, one of whose first acts was to revoke the Toleration Act. The Provincial Assembly, called together in 1654, from which Catholics were rigidly excluded, passed an act concerning religion which declared that "none who professed and exercised the Popish (commonly called the Roman Catholic) religion, could be protected in the Province, but to be restrained from the exercise thereof."

285. On the restoration of the monarchy in England (1660),

¹ The memorable "*Act of Toleration*," the first law securing religious liberty that ever passed an American legislature, provided: "Whereas, the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it hath been practised, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity amongst the inhabitants here," it was enacted that no person "professing to believe in Jesus Christ shall, from henceforth, be any ways troubled, molested, or discountenanced for, or in respect of his or her religion, nor in the free exercise thereof within this province, . . . nor any way compelled to the belief or exercise of any other religion, against his or her consent." See J. G. SHEA, *The Catholic Church in the Colonial Days*, p. 70.

Lord Baltimore regained his rights as proprietor, and the Toleration Act was revived to its fullest extent. Peace and tranquillity once more reigned in Maryland, and remained undisturbed until the accession of William and Mary, (1688), when the Puritans, under Coode, for the third time rose in arms, formed an "Association for the defense of the Protestant Religion," and abolished the authority of Lord Baltimore. Maryland became and remained a royal province for a quarter of a century.

286. The Maryland Catholics now entered on a period of great trial. Religious liberty and political equality of all Christians were abolished. In 1692, the colonial Legislature declared the Church of England to be the established religion of Maryland; disfranchised Catholics and compelled them to pay tithes for the support of the Anglican Establishment. By a law passed in 1702, all Protestant dissenters were entitled to the full benefit of the acts of toleration passed under William by the English parliament. But this grace was strictly withdrawn from Catholics, who had been the first to grant toleration to other people.

287. In 1704, an "Act to prevent the increase of Popery in the Province," forbade all bishops and priests to say Mass or exercise any functions of their ministry in public, and enacted that any Catholic priest attempting to convert a Protestant, or undertaking upon himself the education of youth, should be transported to England, that he might there undergo the penalties which English statutes inflicted on such actions. Catholics could hear Mass only in their own houses, and it was only under this restriction that Catholic worship could be practised in Maryland for a period of seventy years.

288. Another law declared Catholics incompetent to purchase lands, or to take lands by inheritance, and, moreover, provided that a Catholic child, by becoming a Protestant, could exact his share of property from his parents "as though they were dead." Catholics were taxed twice as much as Protestants. A law, passed in 1615, placed "Irish Papists" on a footing with negro slaves and imposed a tax on the importation of servants from Ireland "to prevent importing too great a number of Irish Papists into the Province."

289. Anti-Catholic legislation was not confined to Maryland; the penal laws of the other colonies against Catholics were equally, if not more, severe. In Virginia the original settlers, who professed the religion of the English Episcopal Church, embodied in their code all the ferocious laws of the mother-country against the Catholics. Attendance at the Anglican service was compulsory; non-conformists, including Protestants of other denominations, were fined or expelled.

Lord Baltimore even, who, in 1629, visited Virginia on a tour of observation, was promptly ordered to leave, because he was a Catholic.¹ A Catholic was not permitted to hold office, to vote, or to keep arms; he could not even own a horse worth over £5. An act of 1705, unparalleled in history, declared Catholics incompetent as witnesses, and this fearful law was, in 1753, extended to all cases whatever.²

290. The Dutch, who settled in "New Netherland," now the State of New York, were zealous Calvinists, and Calvinism was the acknowledged religion of the colony. Yet no special intolerance was evinced towards other creeds. In 1683, after the country had passed into the hands of the English, a Catholic, Colonel Dongan, was appointed governor by the Duke of York—afterwards James II.—from whom it received its name. Under him the first New York Legislature convened and enacted a "Charter of Liberties," securing freedom of conscience and religion to all peaceable persons who profess faith in God by Jesus Christ." Thus in New York also religious liberty was first proclaimed by Catholics.

291. But the accession of William and Mary to the throne blasted all hopes of the true faith in New York. In 1691, the General Assembly enacted a law, the so-called "Bill of Rights," annulling the "Charter of Liberties" of 1683, and denying "liberty to any person of the Romish religion to exercise their manner of worship, contrary to the laws of England." By a law passed in 1700 for the purpose of checking the Catholic missions among the Indians, it was enacted that every Jesuit or Popish priest, coming into the province, should be subjected to perpetual imprisonment, and in case of escape and recapture, to the punishment of death.³ Another law excluded Catholics from office and deprived them of the right to vote. As late as 1778, Father De la Motte was cast into prison in New York for saying Mass.

292. The laws of the New England colonies against Catholics

¹ "To the Virginians he (Lord Baltimore) was not a welcome visitor. . . . They tendered to him and his followers the oaths of allegiance and supremacy. The latter was one which no Catholic could conscientiously take, and it was therefore refused by Baltimore. His offer to take a modified oath was rejected by the council, and they requested him to leave the country." W. T. BRANTLEY in *Narrative and Critical History of America*, vol. iii., p. 519.

² "Not even England herself sought to crush, humble, and degrade the Catholic as Virginia did, he was degraded below the negro slave; for though the negro, mulatto, or Indian, could not be a witness against a white person, a Catholic could not be put on the stand as a witness against white man or black; the most atrocious crime could with impunity be committed in the presence of a Catholic on his wife or child, whom he was made powerless to defend, and his testimony could not be taken against the murderer." G. SHEA, *The Catholic Church in Colonial Days*, p. 410.

³ Such was the hatred against Catholics and the intolerance of the Government, that, in 1741, an inoffensive wayward Episcopal clergyman, Rev. John Ury, was arrested, tried, and hanged on the ground of his being a Catholic priest.—See SHEA, p. 399.

were equally severe. By a statute of Massachusetts, passed in 1647, "Jesuits and Popish priests" were subjected to banishment, and in case of their return, to death. In Rhode Island, Catholics were excluded from the rights of citizenship. Among the *Blue Laws*¹ of Connecticut we find one enacting that "no priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant."

293. Although the Puritans had fled from England on account of religious persecutions, they refused to grant to others the liberty of conscience which they claimed for themselves. The only approved churches in the New England colonies were those organized on the congregational system; all others, the English Episcopal Church included, were illegal. And none but members of the approved Church could be admitted freemen. To be a freeman one had to be a Puritan. Every year Guy Fawkes' Day (5th of November) was celebrated throughout New England by burning the Pope in effigy. George Washington, in the beginning of the War of Independence, checked "the ridiculous and childish custom," as it was called by him.

294. Religious intolerance was carried to such an extent by the New England Puritans, that they actually tormented and even put to death persons holding dissenting doctrines. By a law of Massachusetts, passed in 1657, "Quakers, or other blasphemous heretics" were prohibited from emigrating into the colony; if they did, they were to have one of their ears cut off; and for a third offence, they were to have their tongue bored through with a hot iron. In 1629, four Quakers were executed on Boston Common. Persons who conformed to the observances of the Anglican Church, or who disapproved of infant baptism, were banished from the colonies. *Roger Williams*, the first of American Baptists, was obliged to flee from Puritan intolerance in Massachusetts on account of his theological views, especially for denying the authority of the magistrates in matters of religion.

295. But New Plymouth disgraced itself especially by the many judicial murders attending the witchcraft frenzy. Four persons were put to death for "crime of witchcraft," in Massachusetts, in 1645, and three in Connecticut, in 1662. In 1692, nineteen of twenty-eight supposed witches, who had been capitally convicted, were hanged in Salem, and one, who refused to plead, was pressed to death; while one

¹ The Blue Laws of Connecticut embraced among other provisions the following: "No one shall travel, cook, make beds, sweep house, cut hair, shave on the Sabbath-day. No woman shall kiss her child, and no husband shall kiss his wife, or wife her husband, on the Lord's day. No one shall read common Prayer, keep Christmas or Saints' days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jews' harp." See Archbishop SPALDING'S *Miscellanea*.

hundred and fifty persons were in prison on the same charge, and complaints against two hundred others had been presented to the magistrates.¹

296. Most disgraceful, and truly worthy of barbarians, was the policy that guided the Protestant colonists in their dealings with the aboriginal inhabitants of our country. Populous Indian tribes, who might have been easily won to Christianity and civilization, were literally exterminated. In Rhode Island the poor savages were sold like cattle, while in Massachusetts it was the same to shoot a *wolf*, or an *Indian*. It is calculated that upwards of 180,000 of the poor savages were slaughtered in Massachusetts and Connecticut alone. While the tribes evangelized by the French and Spaniards subsist to this day, except where brought in contact with the English colonists, all the Indian tribes which formerly inhabited the territory of New England have wholly disappeared and exist only in memory.²

SECTION LVII.—THE CHURCH IN THE UNITED STATES, CONTINUED.

The Revolution—Religious Freedom how Obtained—American Missions under Foreign Jurisdiction—Bishop Carroll—Diocese of Baltimore—Ecclesiastical Establishments—Baltimore an Archbishopric—Archbishops Neale and Maréchal—New Sees—Bishop England—Archbishops Whitfield and Eccleston—Provincial Councils of Baltimore—New Metropolitan Sees—Archbishop Kenrick—First Plenary Council—Anti-Catholic Agitation—Know-Nothingism—The Church and the Civil War—Archbishop Spalding—Second Plenary Council—Third Plenary Council—Progress and Present State of the Church—American Cardinals.

297. It was reserved to the Revolution of 1775 to change the legal status of the Catholics in America and place them on an equality with other citizens. Many reasons concurred to bring about this happy change. Not only had the American Catholics taken a noble part in the long and fierce struggle for independence, but Catholic countries, especially France and Spain, had contributed greatly to the successful issue of the contest. The Catholics were represented in the Continental Congress by such men as Charles and Daniel Carroll,

¹ J. GRAHAME, *History of the United States of North America*, Book ii., ch. v. The same author, in a foot-note, adds: "This is nothing to the slaughter that was inflicted in the regular course of justice or injustice in England. Howell, in two letters, one dated Feb. 3, 1649, the other, Feb. 20, 1647, says, that in two years there were indicted in Suffolk and Essex between 200 and 300 witches, of whom more than half were executed."—After twenty executions had been made, several Puritan ministers addressed Governor Phips of Massachusetts, thanking him for what he had done, and exhorted his Excellency to proceed in so laudable a work.

² From all classes—from Puritans, from Dutch Calvinists, and from English Episcopalians—the poor Indians received the same treatment. "New England waged a disastrous war of extermination; the Dutch were scarcely ever at peace with the Algonquins; the laws of Maryland refer to Indian hostilities and massacres which extended as far as Richmond." BANCROFT, II., 564.

the former being also one of the signers of the "Declaration of Independence." Amongst the delegates who framed and signed the Federal Constitution were two Catholics—Daniel Carroll of Maryland, and Thomas Fitzsimmons of Pennsylvania.

298. The liberty of the Catholic Church in the United States, which had been brought about by the exigencies of the time, is guaranteed by Section 3, of Article VI. of the Constitution, which provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" and by one of the amendments subsequently passed, which says: "Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof." Though liberty of conscience was granted to Catholics, still many of the States long refused them civil and political rights. Thus the intolerant provisions of the colonial period were abrogated in New York only in 1806; in Connecticut in 1816; in Massachusetts in 1833; in North Carolina in 1836; in New Jersey in 1844; and in New Hampshire some years ago.

299. Before the breaking out of the Revolution, the various missions of America were under the jurisdiction of the parent nations. Florida was subject to the Bishop of Cuba; the missionaries of the Northwest owed ecclesiastical obedience to the Bishop of Quebec, while those laboring in the original colonies were under the jurisdiction of the Vicar Apostolic of London. But during the revolutionary war all communication between the Catholics in the colonies and their bishop was interrupted.

300. On the close of the war, the American clergy, perceiving the manifest impropriety of being ruled by an English vicar apostolic, in 1784 petitioned the Holy See for the appointment of a superior from their midst, who should have all the faculties of a bishop. On their recommendation, Pius VI. appointed Father *John Carroll* prefect apostolic, and five years later, in 1789, made him bishop of Baltimore. A native of Maryland, born in 1735, Carroll had been educated in France, and had been a member of the Society of Jesus until its suppression by Clement XIV., when he returned to America. On the breaking out of the Revolution, he with his relative, the also illustrious Charles Carroll of Carrollton, at once took sides with his own country. During the war he was appointed one of four commissioners to visit Canada for the purpose of gaining over the Canadians to their cause.¹ The diocese of Baltimore originally included all the States

¹ The persons chosen for this mission were Benjamin Franklin, Samuel Chase, Charles Carroll of Carrollton, the distinguished Catholic patriot, and Father John Carroll, a cousin of Charles. The embassy proved a failure, because the Canadians learned that the New England colonies had

East of the Mississippi from the Ohio River, except Florida, and numbered in all about 25,000 souls, with about thirty priests.

301. To provide more effectually for the religious wants of his flock, Bishop Carroll, in 1791, convoked a diocesan synod. Twenty-two missionaries were present. A petition was adopted, praying the Holy See to establish a new bishopric, or at least to appoint a coadjutor to the ordinary of Baltimore. In 1800, Father Leonard Neale was consecrated coadjutor to Bishop Carroll. The French Revolution was the means of promoting the cause of religion in the young Republic. Between 1791 and 1799, twenty-three French priests sought refuge on our shores—all men of great worth, endowed with all the qualities for missionary life. The arrival of these clergymen enabled Bishop Carroll to supply the most pressing wants of his vast diocese. ¹

302. From the first Bishop Carroll directed his efforts towards the education of the young and the establishment of religious institutions. Under the impulse of his apostolic zeal arose colleges and convents. In 1790, the Sulpitians opened a seminary at Baltimore and the Jesuits a college at Georgetown. ² In 1809, Mount St. Mary's College, near Emmitsburg, was begun by Father Dubois. Other important establishments for the infant Church were commenced by the Augustinians and the Dominicans, the former founding, at Philadelphia, the convent and church of St. Augustine, in 1790, the latter, under Father Fenwick, afterwards first bishop of Cincinnati, the convent of St. Rose, at Springfield, Kentucky, in 1805.

303. The first community of nuns in the United States ³ was established in 1790, by Belgian Carmelites, at Port Tobacco, whence they afterwards removed to Baltimore. About 1792, a colony of "Poor Clares," driven from France, settled at Georgetown. Meeting with no success, they returned to Europe. Their convent was occupied by a society of "Pious Ladies," who, under the direction of Archbishop Neale, accepted the rules and vows of the Visitation nuns

included among their grievances against the British crown the "intolerable tyranny of the King of England in allowing the practice of the Popish religion in Canada."—SHEA, *Abp. Carroll*, p. 148.

¹ Six of them afterwards became bishops—Dubois of New York; Flaget of Bardstown; David, coadjutor to Bishop Flaget; Dubourg of New Orleans; Maréchal of Baltimore, and Cheverus of Boston (afterwards Cardinal and archbishop of Bordeaux). Other distinguished exiles from France were Richard, (delegate in Congress from Michigan); Ciquard, (who labored among the Indians of Maine); Matignon, Garnier, and Badin, who was the first priest ordained in the United States.

² The Jesuits opened a classical school at Bohemia, Pennsylvania, as early as 1745. Among the earliest known pupils of the Academy at Bohemia were Benedict and Edward Neale, James Heath, and John Carroll, the future archbishop of Baltimore.—J. G. SHEA, *"The Catholic Church in Colonial Days,"* p. 404.

³ Ursulines landed and founded an establishment at New Orleans as early as 1737; it exists to this day. But Louisiana did not then belong to the United States.

and thus formed the first community of that order in the United States. Mrs. Seton, a convert to Catholicity, with four associates, in 1809, founded the first house of American Sisters of Charity at Emmitsburg.

304. The number of Catholics having considerably increased, especially in the large towns on the Atlantic coast, Pius VII., in 1808, raised Baltimore to metropolitan rank, creating four new sees at New York, Philadelphia, Boston, and Bardstown. In 1803, Louisiana was ceded to the United States; New Orleans, which had been made a bishopric in 1793, also came under the jurisdiction of the archbishop of Baltimore. Archbishop Carroll died in 1815. His successor, Dr. Neale, survived him only two years. Archbishop Maréchal (1817-1828) had the consolation of dedicating the Cathedral of Baltimore, which had been begun by Dr. Carroll. New sees were erected in 1820, at Charleston and Richmond, Dr. John England, an Irish priest of great zeal and learning, being appointed for Charleston. The sees of Cincinnati and St. Louis were next created, Fathers Fenwick and Rosati being consecrated for the new bishoprics.

305. The most important event of Archbishop Whitfield's (d. 1834) administration was the holding of the *First Provincial Council* of Baltimore, in 1829. There were present, besides the presiding metropolitan, five bishops, the four remaining suffragans being unable to attend. Four years after, the second Provincial Council was convened, which was attended by ten suffragan bishops. On this occasion a regular mode of nominating bishops for vacant sees was adopted, which was approved by the Holy See. Among the other notable decrees of this Council are two, placing the Indian¹ and Negro missions in Liberia under the special charge of the Society of Jesus.

306. Archbishop Eccleston was called upon to preside over five of the Provincial Councils of Baltimore, which followed at intervals of three years, in 1837, 1840, 1843, 1846, and 1849. The most notable decree of the Sixth Council, attended by twenty-three bishops, was that "the Most blessed Virgin Mary conceived without sin is chosen as the Patroness of the United States." The sees of Oregon and St. Louis, meanwhile, had become archbishoprics. Pius IX., at the request of the Seventh Provincial Council, in 1849, raised also New York,

¹ The total number of Indians living within the dominions of the United States, including Alaska, is calculated at 300,000, of whom perhaps one third are Catholics. In 1874, the *Bureau of Catholic Indian Missions* was established for the purpose of representing to the Government the interests and wants of the Catholic Indians. The principal work of the Bureau is the establishment of Boarding and Day Schools among the Indian tribes, of which there exist thirty-three, in charge of religious communities with an aggregate of 2,700 pupils. There are, besides, a number of private schools in charge of Catholic teachers.

Cincinnati, and New Orleans to Metropolitan rank. In the newly created provinces provincial councils were likewise held, and decrees passed which received the sanction of the Holy See.

307. On the death of Archbishop Eccleston, in 1851, Bishop Fr. P. Kenrick, already famed as a theologian and publicist, was transferred from Philadelphia to the Archbishopric of Baltimore and appointed Apostolic Delegate to preside over the *First Plenary Council* of the entire episcopate of the country. The Council met at Baltimore in 1852, and thirty-two archbishops and bishops took part in its deliberations. The decrees of this Council related chiefly to ecclesiastical discipline, the school question, and other important matters, and proposed the creation of eight new sees. They received the sanction of Pius IX., who also, by a brief of 1858, granted to the See of Baltimore the prerogative of precedence.

308. During the fifty years following the Revolution, Catholics were generally left unmolested in the practice of their religion. About this time, however, a violent agitation, amounting to persecution, was commenced against the Church and its institutions. The "No Popery" cry resounded from the pulpits and the press throughout the land. Protestant associations were formed in every city of the Union, with the avowed object of protecting the liberties of the country against alleged "machinations of the Jesuits and plots of the Pope." "Maria Monk's Disclosures," as the foul utterances of an abandoned woman were called, and other vile volumes, containing the most arrant fictions that were ever palmed off upon society, were concocted by unscrupulous Protestant ministers, to deceive and arouse the public against Catholicity and its professors.¹

309. The anti-Catholic crusade opened with the destruction of the Ursuline convent at Charlestown by citizens of Boston, in 1834, and culminated in the fearful riots of 1844, at Philadelphia and New York. The flames broke out afresh in 1853, when Archbishop Bedini, the Pope's Nuncio to Brazil, visited the United States. It was then that *Know-Nothingism*—a secret association formed against the Catholic Church—sprang into existence and committed fearful acts of riot and bloodshed in Louisville and several New England towns.

¹ The concoctors of the "Awful Disclosures of Maria Monk" were the Revs. Bourne, Brownlee, and Slocum, Protestant ministers. In 1844, the "Native American" party provoked a fearful riot in Philadelphia, which lasted three days. Several Catholic churches, a house of the Sisters of Charity, and a number of private dwellings belonging to Catholics were destroyed, besides many Catholics being killed. In 1854 Know-Nothing mobs destroyed Catholic churches at Manchester and Dorchester, New Hampshire; at Bath, Maine; and at Newark, New Jersey, and, besides burning a number of houses, killed a large number of Irish and German Catholics, at Louisville. For an account of these anti-Catholic movements. See COURCEY and SHEA, *History of the Catholic Church*, chapters xvi. and xxviii. Also ARCHBISHOP SPALDING, *Miscellanea*: "The Philadelphia Riots."

To protect the Catholics from the bigotry and blind hatred of their enemies required the prudence and courage of such prelates as Archbishops Kenrick, Hughes, Spalding, and Purcell.

310. From 1861 to 1865, the United States was torn by a fierce civil war. In that terrible conflict Catholics were not backward on either side, but were found in the Federal and Confederate armies, fighting for what each side considered to be their country and their rights. But while many of the Protestant sects were divided into hostile parties, the Catholic Church preserved her unity throughout all the States.

311. On the death of Archbishop Kenrick, in 1863, the learned and eloquent Bishop Spalding of Louisville was called to succeed him in the archbishopric of Baltimore. As Apostolic Delegate he, in 1866, convened the *Second Plenary Council* of Baltimore, which was attended by seven archbishops and thirty-eight bishops. One of the decrees of the council recommended to the Holy See the erection of fifteen new episcopal sees. Owing to the rapid development of the country and the large increase of the Catholic population, due to emigration from Europe, gradually each state became a separate diocese, and the more populous states themselves an ecclesiastical province, with metropolitan and suffragan sees. San Francisco was made a metropolitan see in 1853; Boston, Philadelphia, Milwaukee, and Santa Fe were created archbishoprics in 1875; Chicago, in 1880; St. Paul, in 1888, and Dubuque, in 1893.

312. Archbishop Spalding, who died in 1872, had a worthy successor in Bishop Bayley of Newark, whose place was filled in 1877 by Bishop Gibbons of Richmond—now the ninth archbishop of Baltimore. A conference of American archbishops was held in Rome in 1883, to discuss the questions affecting the interests of the Church in this country. The result was the convening of the *Third Plenary Council*, which met at Baltimore the following year. No such gathering had been before witnessed in the history of the American Church. Among its attendants it numbered fourteen archbishops, sixty bishops, five visiting bishops from Canada and Japan, one prefect apostolic, and seven mitred abbots. The appointed task of the Council was to promote uniformity of discipline and provide for the exigencies and a closer organization of the Church in America.

313. The progress of the Church in the United States, with its multitude of Catholic institutions, which have all been created by the American Catholics themselves, are almost without a parallel. The Catholic population is estimated at 10,800,000, some placing it as high as 12,000,000. The hierarchy, which receives fresh additions almost yearly, consists of eighty-six members: fourteen archbishops, seventy

one bishops and vicars apostolic, and an Apostolic Delegate, the last named dignitary having been created by Leo XIII., in 1893.

314. The religious orders and congregations of both sexes have increased wonderfully in number as well as in the sphere of their operation. In most of the States are communities, many of them very large and possessing grand institutions, of the Children of St. Augustine, St. Benedict, St. Francis, St. Dominic, St. Ignatius, St. Vincent de Paul, St. Alphonsus de Liguori, and St. Paul of the Cross. Besides these, there are Trappists, with two abbeys; Sulpicians, in charge of three Seminaries; Fathers of the Cross, a very flourishing order; Fathers of Mercy; Priests of the Most Precious Blood; Oblates of Mary Immaculate; Brothers of the Christian Schools; Brothers of Mary, and Alexian and Xaverian Brothers. Among the female orders are Sisters of St. Benedict, St. Francis, Dominicanesses, Carmelites, Ursulines, Visitation Nuns, Sisters of Charity, of Mercy, of the Sacred Heart, of St. Joseph, of the Holy Cross, of Notre Dame, of the Good Shepherd, Little Sisters of the Poor, Poor Handmaids, and many others.

315. The latest statistics show that there are in the Union over forty different religious orders of men, and eighty of women; 11,000 churches and chapels, with over 10,000 priests; some 820 charitable institutions for the orphans, infirm, and abandoned; 900 institutions for the higher education of clerics and the youth of both sexes, and 4,000 parochial schools, with an attendance of a million of pupils. Like Pius IX., who in 1875 created Archbishop McCloskey of New York cardinal, also His Holiness, Pope Leo XIII., manifested his regard for the Church in the United States by giving the purple accompanied with the red hat to another American prelate, Archbishop Gibbons of Baltimore, in 1886.

316. In spite of great disadvantages and losses from peculiar and unavoidable evils, the Catholic Church in the United States has steadily advanced, materially and spiritually. This is owing, next to God, in a great measure to the zeal and activity of the pioneer bishops and missionaries, who labored not only to conserve and consolidate, but also to extend the Church in this country. Cheverus and Matignon in New England; Connelly, Dubois, and Hughes in New York; Conwell, Gallitzin, and Abbot Wimmer in Pennsylvania; England, Dubourg, and Rosati in the South; Flaget, Fenwick, Bruté, David, Badin, and Nerinckx in the Southwest; Resé, Loras, Henni, Baraga, Mazuchelli, Cretin, Heiss, Salzmann, and Kundig in the West; and the two Blanchets and Seghers in Oregon and adjoining territories, performed noble work, and laid broad and solid foundations, on which arose the magnificent edifice of the American Church.

SECTION LVIII.—THE CHURCH IN MEXICO AND SOUTH AMERICA.

Spain and the South American Colonies—The Church in Mexico—Under Santa Anna—Bitter Persecutions—Dissolution of the California Missions—The Church under the Empire—Persecutions renewed under the Republic—Present State of the Mexican Church—The Church in Central and South America—Condition of the Indians—Progress of the Church.

317. The un-Catholic and godless spirit which, since the middle of the last century, controlled the Spanish Government, is responsible for the loss of the vast territories acquired by Columbus, Cortez, Pizarro, and the other great men who planted the banner of Spain from Hispaniola to the Straits of Magellan. Spanish rule received its death-blow in South America by the factions and revolutions which disturbed the imbecile reign of Ferdinand VII. All her dominions in the New World, except Cuba and Porto Rico, threw off their allegiance to Spain and formed themselves into independent republics.

318. The state of affairs of the Mexican Republic since the establishment of its independence, in 1821, has not been at all prosperous.¹ Conspiracies, insurrections, and civil wars have kept the country in misery and confusion. The supreme power was often seized by some successful commander, who, proclaimed by the troops, instead of chosen by the people, was compelled to protect his usurped office by armed force against military rivals. The Church suffered most heavily. As a general thing her welfare depended upon the party in power. Whenever the Yorkinos, or Liberals, were in the ascendancy, the Church, as a rule, was sorely oppressed.

319. The Constitution of 1824, which was modeled somewhat after that of the United States, declared the religion of Mexico to "be perpetually the Roman Catholic Apostolic, which was to be protected by just and wise laws." This did not, however, save the Church from persecution. Under the presidency of *Santa Anna* (1833-1836) a system of spoliation and wrong was begun. Congress decreed the suppression of the convents and the dissolution of the Indian missions; it was even proposed to confiscate the entire property of the Church, and appropriate it to the payment of the national debt.

320. Under the operation of these iniquitous laws, the lands, buildings, and cattle of the missions in California were seized, under the pretext that the whole property should be divided among the converted Indians. In fact, however, a few men enriched themselves by plundering the property of the poor red men. The work of Father

¹ The chief heroes of Mexican Independence were devoted and patriotic priests—Hidalgo, Morelos, Matamoras—whose names are to this day enshrined in the hearts of the people, in spite of all political changes and religious persecution.

Juniper Serra and his associates was totally destroyed ; the savages, gathered together with so much trouble, again wandered into the woods. and the devoted missionaries were left without means of support. When, in 1842, Father Garcia Diego was appointed bishop of both Californias, he found the Catholic Indians reduced from 30,000 to 4,000, their cattle from 424,000 to 28,000, and their other stock in proportion.

321. The arbitrary and usurping conduct of Santa Anna led to insurrections and to a war with the United States, which resulted in the loss of extensive territories—Texas, New Mexico, and Upper California—to the Mexican Republic. Santa Anna in consequence was deposed and banished the country, and Herrera chosen president in his place. The policy pursued by the new president and his successor Arista was friendly and highly favorable to the Church ; but their administration was of short duration.

322. From 1853, the history of Mexico is one of revolution and counter-revolution. In 1856, under president Comonfort and his successor, the property of the clergy was confiscated, and civil wars continued to distract the country. The administration of *Benito Juarez*, who became president in 1861, was marked by sweeping enactments against the liberty, independence, and rights of the Church. Congress passed laws suppressing all monasteries and convents, and declaring the ecclesiastical estates national property. Church property to the value of \$300,000,000 was confiscated ; monastic vows were abolished, and religious were forbidden to live in community.

323. The establishment of the Empire under the Austrian arch-duke Maximilian, in 1863, was hailed with joy by Catholic Mexico, which had, up to that time, groaned under the yoke of an anarchical government, and mourned over the ruins and disasters of the Catholic religion. But the expectations of the friends of the Church were sadly disappointed. The emperor, instead of protecting the Church, as he had promised, was busily engaged in enforcing the spoliating decrees of Juarez and in reviving the claims of the Spanish kings in matters of religion. It was to no purpose that the Mexican episcopate remonstrated against the gross violation of the rights of the Church, and that Pope Pius IX. reminded the emperor of his duties as a Christian prince.

324. By his attitude towards the Church, Maximilian lost not only the approval of the Holy See, but forfeited also the confidence of the Mexican people, whose chief glory in all times has been their Roman Catholic faith. The empire, in consequence, was brought to a speedy end by the Liberal party, for whose benefits the youthful

sovereign had sacrificed the interests of the Church and of a Catholic nation. Betrayed by the party in which he had confided, Maximilian, in other respects a well-meaning and high-minded prince, was made a prisoner, and, (on June 19, 1867,) barbarously shot by order of Juarez, against the remonstrances of the United States and several of the European governments.

325. The triumph of the republic over the empire did not put an end to revolutions and religious persecutions, which continued almost without interruption to the present day. The Mexican government, which is wholly controlled by freemasons and freethinkers, is as antagonistic to the Church to-day as ever. The clergy are allowed no part in the education of youth, and are not permitted to exercise any religious rites, or even to speak on religious topics in any public institution. They are prohibited from wearing any distinctive dress in public, or the slightest insignia of their calling. On the other hand, the government protects Protestant missionary enterprises, and encourages the circulation of irreligious and infidel writings, with the view of drawing away the people from the mother Church.

326. The latest estimates give the population of Mexico at about 9,200,000. Five millions, or rather more than one half of the population are pure Indians, the rest, comprising a mixture of various races; the white or European descended inhabitants number about 500,000. With the exception of about 100,000 infidel Indians and a small number of Protestants, the population is entirely Catholic. There are in Mexico three archbishoprics and eighteen bishoprics.

327. Spain and Portugal, during the eighteenth century, permitted the persecution of religion and the banishment of religious orders; revolution, infidelism, and wide-spread ruin were the results. In Central and South America the colonies revolted one after another and set up independent governments. Imperfectly peopled and suddenly torn from the breast of the mother-country, by which they were badly governed under a Pombal, Aranda, and their infidel successors, some of the South American Republics have ever since struggled in the deadly grasp of anarchy.

328. While Spain and Portugal refused to recognize the new South American Republics, they claimed all their former rights, including that of episcopal presentation, over these countries. Owing to the opposition of the European governments, episcopal sees were left vacant; confusion and laxity of morals became almost universal, because there were no bishops to maintain discipline. It was not till 1827, that Pope Leo XII., disregarding claims which could no longer be upheld, provided for the reorganization of the hierarchies in the

new American States. At the request of Dom Pedro I., a similar provision was made for the Empire of Brazil.

329. In Central and South America, as well as in Mexico, the Indian element in the population is an important one. Fully two thirds of the inhabitants in all these countries consist of aboriginal "Indians" and mixed races; the number of Europeans and their descendants in some is very small and on the decrease.¹ The greater part even of the politicians² who have been at the head of South American republics since their separation from the European governments has been of Indian origin.

330. The Catholic Spaniards and Portuguese did not begin colonizing the new world by proscribing the indigenons inhabitants; they converted and elevated them; they even intermarried with them; in a word, like Christians, they sought to civilize the aboriginal Indians of America. A barbarous and savage tribe, however, is not lifted in one generation to the state of the civilized nations in Europe. If it required centuries before Christianity could effect a marked change in the life of our European forefathers, we must not expect the Indians to advance more rapidly on the path of civilization.

331. The protracted civil wars in the Spanish American States have had the effect of greatly retarding the growth of religion. Happily there are now abundant signs of the beginning of a time of peace, in which the Church will be able to regain lost ground, at least in most of these countries, above all, by providing for the education of the young. *Brazil*, *Chili*, and *Peru* especially, have given the most assuring evidences of a vigorous religious life. Among the religious orders laboring in Central and South America are the Jesuits, Franciscans, Dominicans, Redemptorists, Passionists, and the Fathers of the Holy Ghost and of the Sacred Heart of Mary. Institutions of learning and of charity have been founded in all parts of South America.

332. The number of dioceses in Spanish America, including the West Indies and the Mexican Republic, has increased from forty-seven in the beginning of the present century, to ninety-five. This number includes fifteen archbishoprics. To these must be added one archbishopric and twelve suffragan sees in Brazil. Except in the extreme South and the still imperfectly explored interior of South America,

¹ In Central America, as in Mexico, the great mass of the population consists of aboriginal Indians, mulattoes, negroes, and mixed races. Of the population of Peru and Chili, the two most prosperous of the South American republics, fully two-thirds are of Indian and mixed races. See S. K. KELTIE, *Statesman's Year-Book* for 1887.

² Father Hidalgo, "the Washington of Mexico," and Juarez, late president of that republic, were of Indian descent.

paganism may be said to have been completely banished from the land by the old missionaries. The Catholic population in all Spanish and Portuguese America is estimated at about 44,000,000. Adding to these the number of Catholics in the United States and British America, the entire Catholic population in the New World is at least 54,000,000.

SECTION LIX.—The Church in Australia.

Anglican Intolerance—First Missionaries—Vicar General Ullathorne—Vicariate Apostolic of New Holland—Erection of Episcopal Sees—Archbishop Polding—First Provincial Council—Missions among the Australian Natives—New Sees—Second Provincial Council—Cardinal Moran—First Plenary Council.

333. The religious history of Australia, or Australasia, which term includes the British colonies of Australia, Tasmania, and New Zealand, begins with the year 1787, when these islands became penal colonies of England.¹ Among the convicts transported to Australia, were many Irish Catholics, whose religion, joined with patriotism, was their only crime. Instead of being ministered to, as they requested, by Catholic priests, they were driven, even with the whip, to assist at the Anglican service, as no other religion was then tolerated in the colonies.

334. In 1818, Pius VII. established the vicariate apostolic of Mauritius, with jurisdiction also over the Australasian islands. For the Australian colonies the Rev. Mr. Flynn was appointed, on whom the Holy See had conferred the title of archpriest, with power to administer confirmation. But the colonial government, which consisted mostly of Protestant ministers, could ill brook the presence of a Catholic priest in the islands: so, when Father Flynn arrived in Australia, he was at once seized, put in prison, and finally sent back to England.

335. This intolerance of the colonial authorities gave great offense, even in Protestant England. To reconcile public feeling, the English Government was obliged, in 1820, not only to permit two Catholic priests to serve the Irish exiles in the Australian colonies, but also to grant them a yearly support. The two missionaries, Father Therry and Connolly, chose, the former New South Wales as the field of his labors, the latter, Tasmania, or Van Diemen's Land. In the face of

¹ This means of getting rid of criminals dated from the reign of Charles II., when magistrates began to sentence certain convicts to the North American colonies. Finally, transportation was legally established by an Act of Parliament, in 1717. After the Declaration of American Independence, penal settlements were established in the Australian islands. But the infected importation of criminals was opposed by the colonists, and met with the threat of secession, which compelled the English Government, in 1857, to definitely abolish the system of transportation.

continual opposition on the part of the colonial authorities, these brave pioneers won a footing in the new continent. Meanwhile, Catholic emancipation in England had borne its fruits; it had secured liberty also to the Catholics in the British colonies. There being no further opposition made on the part of the Government, other priests volunteered their services for the Australian missions.

336. In 1832, the *Rev. W. Ullathorne*, a Benedictine, late bishop of Birmingham, England, was appointed Vicar General and Visitor Apostolic of that desolate mission by the Holy See.¹ There were then in whole Australia and New Zealand only one partly finished church, two chapels, and four free schools, in charge of only three priests. The result of his zeal and activity soon became manifest. The Propaganda at Rome now began to pay special attention to the Australian missions, and in 1835 named the *Rev. Bede Polding*, a Benedictine from England, Vicar Apostolic of "New Holland," which comprised the whole of Australia, besides Tasmania, Norfolk, and other islands.

337. On arriving in Australia, Bishop Polding found a destitute flock scattered over an immense territory. His first care was to secure fellow-laborers for this extensive vinyard. For this purpose he sent Vicar General Ullathorne to Europe, whose mission resulted so successfully that soon he had twenty-three priests at his command. In 1840, the first Sisters of Mercy arrived from Ireland; they were charged with the care of the orphans and female prisoners. The cause of religion thus greatly advanced, and soon the meager and incipient flock began to increase wonderfully. Five years after the arrival of Bishop Polding, the Catholics already formed one third of all the inhabitants in the colonies, and their number was yearly increased by immigration as well as by numerous conversions among the Protestant colonists, of whom in some years as many as two hundred and more returned to the true Church.

338. The rapid growth of the Church in the new Continent caused Pope Gregory XVI., in 1842, to erect the vicariate of "New Holland" into an ecclesiastical province. Sydney became a metropolitan see, with two suffragan bishoprics at Adelaide, in New South Wales, and Hobart Town, in Tasmania. In 1844, Archbishop Polding held his *First Provincial Council*; it was attended by two suffragan

¹ It was Dr. Ullathorne, who first informed the world in a letter published among the *Annals of the Propagation of the Faith*, how the poor Irish exiles were treated in Australia. "It was forbidden them to speak Irish under pain of fifty strokes of the whip; and the magistrates, who for the most part belonged to the Protestant clergy, sentenced also to the whip and to close confinement those who refused to go to hear their sermons, and to assist at a service which their consciences disavowed."

bishops and thirty-three missionaries from all parts of the Australian Continent. The most important decrees, adopted by this council, bore upon the life and manners of the clergy, the founding of Catholic schools in all the missions, and on the preservation and administration of Church property.

339. Thus far, but little had been done for the evangelization of the aboriginal inhabitants. The few missionaries that could be spared from Europe were insufficient to answer the exigencies of the Catholic immigrants that yearly arrived in great numbers to settle in the Southern Continent. Before the Church authorities could think of undertaking the conversion of the native tribes, Protestants had practically occupied that field. Episcopalian and Wesleyan missionaries rivalled each other in the endeavor to christianize the Australian natives. But in spite of every temporal advantage, all their efforts met with signal failure. Not even a solitary pagan is known to have been converted by Protestant missionaries.

340. Far different are the results that the Catholic missionaries achieved among the aborigines of Australia. Father Therry, the pioneer priest of Australia, already preached to the natives and made some converts. It was in 1845 that the evangelization of the Australian natives was regularly begun. In that year two Spanish Benedictines, Fathers Serra and Salvado, commenced, in Western Australia, one of those settlements so often undertaken by the earlier followers of St. Benedict for the civilization of barbarous nations. The first years of the mission were filled with severe trials and sufferings; but the untiring zeal and energy of the two missionaries overcame every obstacle.

341. At *New Norcia*, as this Benedictine colony is called, a large native settlement has grown around the monastery, where aborigines of Australia, whom Protestant missionaries have declared incapable of being civilized, are to be seen busy in cultivating the soil and in every kind of handicraft and workmanship, or living as monks, for some of them have been received into the Benedictine order. The settlement is still a flourishing one and includes, besides, three branch missions in other parts of the colony. The founders of *New Norcia*, which in 1867 was made an *Abbey Nullius*, were both elevated to the episcopal dignity; Father Serra becoming the coadjutor bishop of Perth, while Salvado was made bishop of Port Victoria, in 1849, but continued to reside at *New Norcia*, of which he became first Lord Abbot.

342. There are Catholic natives also in the archdiocese of Sidney as well as in some other dioceses. In the North of Australia, at Port Victoria, German Jesuits, and in the South, priests of the Congrega-

tion of the Sacred Heart of Mary, have laid the foundations of new missions for the evangelization of the natives. In New South Wales the entire tribe of the Burragorang has been won to the Church.

343. As the mighty tide of emigration from the British Islands, especially from Ireland, set in, the Catholic population increased rapidly in Australia. Hence bishoprics were soon found necessary in all the larger towns. In 1866, the Province of Sydney counted one archbishopric and nine suffragan sees. There were, besides, four bishoprics in Tasmania and New Zealand, which until lately were immediately subject to the Holy See. The few hundred oppressed Catholics, who on the arrival of the first vicar apostolic, thirty years ago, formed the entire Church, had increased to several hundred thousand souls.

344. In view of the rapid growth of the Church in the southern hemisphere, Archbishop Polding was called upon to convene and preside over the *Second Provincial Council*, which met at Melbourne, in 1869. The decrees passed by the Fathers inculcate the supreme necessity of Catholic education and urge the establishment of parochial schools, as well as normal schools for the training of Catholic teachers. In 1874, Melbourne was raised to Metropolitan rank, receiving five suffragan sees, while Sydney retained six suffragan bishoprics.

345. Archbishop Polding died in 1877; he was succeeded by the Most Rev. Bede Vaughan. On his death, in 1884, Bishop *Moran* of Ossory, one of Ireland's most learned prelates, was promoted to the colonial Archbishopric of Sydney. The first great act of Archbishop Moran, who meanwhile had been created cardinal, was to convene the *First Australian Plenary Council*, which met at Sydney, in 1885. All the bishops of Australia and New Zealand, to the number of twenty, with two archbishops, were present or represented. Among the acts of the Council was a petition to the Holy See for the erection of new sees and vicariates, in behalf partly of the Maoris, or natives, of New Zealand.

346. According to the *Missiones Catholicæ* of 1898, the Church in Australia and New Zealand numbers about 900 priests, some 1,525 churches and chapels, over 950 parochial schools, which are attended by 95,000 pupils. The Catholic population is about 800,000, and this flock is ruled by a hierarchy of six archbishops—Sydney, Melbourne, Adelaide, Brisbane, Hobart, and Wellington in New Zealand—seventeen bishops, and two vicars apostolic.

CHAPTER III.

SCHISMS AND SECTS.

SECTION LX. CONTROVERSIES AND HERESIES.

Bull of Alexander VII. against Jansenism—The “Formulary”—Jansenist Subterfuges—The “Clementine Peace”—Quesnel—The *Bull Unigenitus*—The Appellants—Port Royal—Jansenist Church of Holland—Molinos—His Quietism—Articles of Issy—Fénelon’s “Maxims of the Saints”—John Ronge—Abbé Châtel—The Old Catholics—In Germany—In Switzerland.

347. The Bull of Alexander VII., declaring that the Five Propositions condemned by his predecessors were really the tenets of Jansenius, and were contained in his book, was generally received with submission in France. To meet the miserable subterfuges of the Jansenists, the Pope imposed on all ecclesiastics the subscription of a Formulary declaring unreserved assent to the Papal decision. Four bishops—those of Angers, Beauvais, Pamiers, and Arlet—however, refused to sign the Formulary, except with the evasive distinction between *question of right* and *question of fact*.

348. On the former question the Jansenist party admitted the Church’s infallibility and the duty of entire submission; but on the “question of fact,” that is on the question whether a book contains certain specified errors, they maintained, the Church could not pronounce with infallibility, and that it is enough if the faithful received her decision with respectful silence (*silentium obsequiosum*). After much delay and strife, the refractory prelates consented, during the pontificate of Clement IX., to subscribe the papal Formulary, and apparently became reconciled to the Holy See.

349. This memorable event is commonly called the *Peace of Clement*; but that peace, which was attended by so much fraud and intrigue on the part of the sectaries, was of short duration. Despite of all the condemnations, Jansenism continued to infect the French clergy. The controversy was revived, in 1702, by the well-known dispute on the so-called *Case of Conscience* and by the Oratorian, *Pasquier Quesnel*, whose celebrated work, entitled “Moral Reflections on the New Testament,” contained all the most obnoxious doctrines of Jansenism.

350. Pope Clement XI. was not slow in adopting repressive measures against the daring sectaries. In his Bull *Vineam Domini*

he condemned the theory of "respectful silence," and insisted that Catholics were bound to give full and undoubting consent to the decisions of the Church. In the celebrated Bull *Unigenitus*, of 1713, he condemned one hundred and one propositions from Quesnel's book as false, impious, and even as heretical. Some of the French clergy, headed by Cardinal Noailles, archbishop of Paris, appealed against the last named Bull to a future Council, from which circumstance they were called *Appellants*. This step was followed, in 1718, by the publication of the Bull *Pastoralis* on the part of the Holy See, excommunicating those who refused to obey the bull *Unigenitus*.

351. Louis XIV., always a determined foe of Jansenism, lent all his support to the measures of the Popes against this dangerous heresy. The Cistercian Convent of nuns of Port Royal de Paris was the great center of the Jansenist movement. Its abbess Angélique, the sister of Antoine Arnauld and the pupil of Saint-Cyran, dissuaded the nuns from frequent Communion, on the ground that a less frequent reception would increase their desire for the sacrament. The nuns of Port Royal refusing to subscribe the Papal Formula, were interdicted and forbidden to receive novices. Remaining obstinate, the deluded religious by royal order were all expelled, and their convent was utterly destroyed, in 1710.

352. After the death of Quesnel, in 1719, the Jansenist controversy gradually relaxed in France. Cardinal Noailles recanted in 1728, shortly before his death, and his example was followed by the greater number of the Appellant bishops and by the Sorbonne. A few bishops, however, and a number of priests, chiefly regulars, obstinately refused to accept the Bull *Unigenitus*, preferring exile to submission. What they had failed to accomplish by force and intrigue, the Jansenists now endeavored to obtain by pretended miracles. At the tomb of a certain Francis of Paris, who died in 1727, and was reckoned very holy by the Jansenists on account of his extravagant austerities, numerous miracles were reported to have taken place. In crowds the people visited the grave of the Jansenist Saint, and many fell into pretended ecstasies and horrible convulsions, which gained for the fanatical sectaries the name of *Convulsionaries*. New disturbances arose when Archbishop Beaumont of Paris and other bishops in 1749 instructed their clergy to refuse the sacraments to obstinate Appellants. The French parliament interfered and inflicted severe punishment on priests who, faithful to their duty, obeyed the instructions of their ecclesiastical superiors.

353. Many French Jansenists fled to Holland, where, with the assistance of the Vicar Apostolic Peter Kodde, and Dominic Varlet,

titular bishop of Babylon,¹ they formed an independent Church, with Utrecht as a centre. The *Jansenist Church of Holland* continues to the present day. It numbers less than 5000 souls and is ruled by one archbishop and two bishops. In point of doctrine and discipline the Dutch Jansenists remain just where they were at the time of their separation from the Catholic Church. They protested, however, against the definition of the Immaculate Conception and Papal Infallibility.

354. *Michael de Molinos*, a Spanish priest, advocated a system of piety, which obtained the name of *Quietism*. In his work entitled "Spiritual Guide," Molinos maintained that Christian perfection consists in a state of perfect rest and quiet, in which the soul, remaining wholly passive under the influence of God's Spirit, neither forms any acts nor is moved by a fear of hell or a desire for heaven. In 1685, Pope Innocent XI. condemned sixty-eight propositions of Molinos; the author himself was confined in a convent at Rome, where, after recanting his errors, he died, reconciled to the Church, in 1696.

355. The doctrines of Molinos were taught, in a modified form, by *Madame Guyon*, a woman of extraordinary piety and purity of life. Her Quietist ideas she gave to the world in a number of mystical treatises, of which the following are the principal ones: "A Short and Easy Method of Prayer;" "Spiritual Torrents;" and "Mystical Sense of the Canticles." Her writings, giving great offense, were examined and condemned by a commission of bishops which met at Issy, in 1695, and of which the celebrated Fénelon and Bossuet were members. The commission drew up thirty-four articles concerning the sound maxims of a spiritual life—*Articles of Issy*—which Madame Guyon humbly subscribed. She died a very edifying death, in 1717.

356. In the condemnation of the writings of Madame Guyon Fénelon had acquiesced; but as she made a formal submission to the Church, he vindicated her character. Moreover, in a work entitled "*Maxims of the Saints*," Fénelon defended the Quietist idea of "holy indifference as to eternal bliss or woe," springing from a pure and disinterested love of God. Fénelon was answered by many doctors of the Sorbonne and refuted by Bossuet, and his book was condemned by Pope Innocent XII. in 1699. Fénelon made a most edifying submission by publicly denouncing his own book.

He had been Vicar General to Bishop Saint Vallier of Quebec, and for several years had labored zealously as a missionary among the Illinois and other tribes in the Mississippi Valley. But on his return to Europe, where, in 1718, he was raised to the episcopacy as bishop of Babylon, he avowed his Jansenistical doctrines, withdrew into Holland, and took an active part in establishing the Jansenist Church of Utrecht. He consecrated four successive pretended archbishops and died in 1742, after having been excommunicated by three successive popes. *Shea, the Cath. Church in Colonial Days*, p. 556.

357. *John Ronge*, an apostate priest, became the founder of a sect in Germany, which, notwithstanding the thorough Protestant and radical principles it professed, called itself the *German Catholic*, also the *Christian Catholic and Apostolic Church*. Ronge, who was hailed by the Liberal and Protestant factions of Germany as another Luther, rejected all but two sacraments. The remnant of this sect, which was largely composed of Protestants, subsequently joined the national Protestant Church of Prussia, and has since ceased to exist as a distinct denomination. Ronge died impenitent, in 1887. Attempts have been made also to establish an independent National Catholic Church in various other countries; in France by the *Abbé Francis Châtel*; in Belgium by *Abbé Helsen*; and in Poland by the apostate priest *Ozerski*, the companion of Ronge. But the endeavors of these apostates proved likewise abortive.

358. The definition of Papal Infallibility by the Vatican Council served, to a small number of nominal Catholics in Germany, France, and Switzerland, as a pretext for secession from the Catholic Church. The opposition against the Council was headed in Germany by Dr. Döllinger, at one time a most zealous defender of the Catholic Church, and his example was followed by nearly all the Catholic instructors of the University of Munich, and by professors at Bonn, Breslau, Freiburg, Prague, and other universities and gymnasia of Germany. After the precedent of the Jansenists of Holland, the new sectaries called themselves *Old Catholics*; but more appropriately are they called *Protesting Catholics*, or *New Protestants*. They protest against what they term Papal innovations on the ancient Catholic faith.

359. The leaders of the protesting movement in Germany were, besides Dr. Döllinger, Professors Friedrich of Munich; Reusch, Langen, and Knoodt of Bonn; Reinkens of Breslau; Schulte of Prague, and Michaelis of Braunsberg. Being excommunicated by their respective bishops, they proceeded, against the express wish of Döllinger, to organize a schism and form Old-Catholic congregations. Dr. Reinkens was consecrated bishop by Heydekamp, the Jansenist bishop of Deventer, in 1873.

360. In Switzerland only three priests refused submission to the Vatican decrees; but there the Protesting Catholics, consisting in great part of persons of disreputable character, rejected the name of Old Catholics and preferred to call themselves "Christian Catholics" (*Christkatholiken*). Their bishop became Edward Herzog, who was consecrated by Dr. Reinkens in 1876. The "Christian Catholics" in Switzerland, more radical than the Old Catholics of Germany, have a married clergy and celebrate Mass in the vernacular; confession is

optional with them. This sect, although supported by the Protestant and Liberal Cantons, is fast dwindling away. Attempts have been made to form Old Catholic congregations in Austria, by the notorious Aloys Anton; and in France, by the eloquent ex Carmelite Hyacinth Loyson; but they proved a complete failure.

SECTION LXI.—NEW PROTESTANT SECTS.

The Pietists—Their Doctrines—The Herrnhuters—Their Tenets—Religious State of England in the Eighteenth Century—Rise of New Sects—The “Friends”—Their Distinguishing Doctrine—The Quakers—Their Peculiarities—John Wesley—The Methodists—Their Peculiar Doctrines—The Methodists during the War of the Revolution—Division of the Sect into Wesleyans and Whitefieldites—Swedenborg—His New Jerusalem Church—The Shakers—The Unitarians—The Universalists—The Congregationalists—The Mormons—The Spiritualists.

361. The great distinctive principle of the self-styled Reformers was the rejection of Church authority, and their assertion of the right of private judgment in matters of religion. This principle is responsible for the endless “diversities,” or, as they have been called, “variations,” of Protestantism, and for the almost countless number of sects that have sprung up among Protestants since the Reformation. As men are differently constituted, they naturally take different views even of religion; and if the principle of private judgment holds true, then each one has the right to adopt a religious system for himself.

362. *Philip James Spener*, a Lutheran preacher, born in Alsace, in 1635, became the founder of a sect known as *Pietists*. Lamenting the absence of all warmth and piety in the Lutheran Church, which he censured as heartless and spiritless, and as “an outward corrupt body,” he instituted “associations of pious souls,” for the special edification of, and for the cultivation of evangelical morality among his fellow-religionists. These were the famous *collegia pietatis*, from which the name “Pietists” has been derived.

363. In several writings, especially in a work entitled “Pious Desires,” Spener frankly admitted the moral laxity and disorders prevailing in the Lutheran Church and proposed the remedies which, in his opinion, were to heal them. Indifferent to all dogmas, he insisted mainly on what he called a living faith, holding that religion is wholly an affair of the heart, and that “the true believer must be conscious of the moment wherein his justification (the illapse of grace) has taken place.” Spener, a well-meaning and meritorious man, effected much good among his fellow-religionists. Despite of much opposition on the part of his fellow preachers, he gained great

popularity and shook the foundations of Lutheran orthodoxy in Germany. He died 1705.

364. Of a similar tendency is the fanatical sect of *United Brethren* (*Unitas Fratrum*), sometimes called Moravians, founded by Count Zinzendorf, a German nobleman, who established a colony of Moravian Brethren on his estate in Saxony, named Herrnhut, whence they are commonly known as *Herrnhuters*. Though a Lutheran sect, the Herrnhuters differ from the orthodox Lutherans both in doctrine and ecclesiastical discipline. Leaving all the distinctive tenets of the various Protestant sects out of question, they adopted as articles of faith only what they called the "fundamental Scripture truths," in which all agree, and, at the same time, introduced a new system of Church government, consisting of bishops, presbyters, and deacons.

365. The sect of Herrnhuters includes three different tropes or modifications—the Lutheran, Calvinistic, and Moravian—and admits Christians of all denominations without compelling them to renounce their peculiar tenets. In 1741, Zinzendorf, who had himself ordained a bishop of his sect, by a pretended Moravian bishop, came to America and founded a colony of Herrnhuters at Bethlehem, in Pennsylvania. The sect, however, is not very numerous in this country, and even less so in Europe. These sectaries have always been distinguished by a spirit of pride, which has been the fruitful source of fresh divisions.

366. The religious fanaticism of the great Rebellion in England, pushed even to frenzy, was followed by a period of general spiritual laxity, which passed, at last, into the most frivolous unbelief. The Anglican Church had sunk to deep degradation. The established worship appeared void and meaningless in the eyes of the people; it consisted of nothing more than a dry, cheerless repetition of forms and hymns, although composed in the vernacular tongue. "To this we must add the numberless disputes which then convulsed the Anglican Establishment. Opinions crowded upon opinions, each seeking its foundation in Holy Writ; and yet not one being able to prove by that standard its own truth, or the untenableness of the opposite system; and no living human authority, invested with a divine sanction, was anywhere recognized."¹ This spiritual misery of the English people, making a deep impression on religious-minded men, gave rise to many new sects.

367. The *Society of Friends*, commonly called *Quakers*, owe their origin to George Fox, a shoemaker, who was born in Leicestershire, in 1624, and died in 1690. The term Quaker seems to have been bestowed upon the new sect in allusion to Fox's phrase in addressing the people: "Tremble at the word of the Lord." The principal distinguishing doc-

¹ J. A. MOEHLER, *Symbolism*, Sec. lxiiv.

trine of the Quakers is that of "the inward light of Christ," in the language of the sect also called "the internal word," "Christ *within*," and "Kingdom of God *within*." This divine light of Christ, who always speaks when man is silent, is the source of all religious knowledge, as well as of all pious life, and is all-sufficient to redeem and save man.

368. This doctrine led the Quakers to reject all sacraments, including baptism and the Lord's supper, as well as every established service. They have no appointed ministers, observe no festivals, and use no rites or ceremonies. In their meetings, they remain in profound silence until some one believes himself moved by the Holy Spirit to speak. Women may exhort and speak as well as men, for the "spirit of Christ" is bestowed irrespectively of rank, learning, or sex. The Quakers refuse taking oaths, abstain from all military service, condemn dancing, all kinds of games, and despise all music, vocal as well as instrumental.

369. The Quakers were subjected to much persecution in England, which caused William Penn, one of their distinguished members, to found the colony of Pennsylvania. One of the leading articles of the constitution adopted in this colony granted freedom of conscience to all who acknowledged the "one eternal God." The sect, which is split into four parties—the *Orthodox*, *Hicksites*, *Gurneyites*, and *Wilburites*—amounts to upward of 200,000 in the world.

370. *John Wesley*, an Anglican clergyman, is the recognized founder and legislator of *Methodism*. While a student at Oxford he formed, with his brother Charles and a few other scholars, among whom the eloquent *Whitefield* soon became eminent, a little society for their mutual edification as well as for their literary improvement. In their meetings the members of the association read, besides the classical authors, also spiritual works, including, among other Catholic books, the "Imitation of Christ." From the strict observance of a pious *method*, or rule of life, the association obtained the name of *Methodists*, which afterwards remained attached to them.

371. Such was the beginning of a religious movement which, taking its rise in 1734, extended itself into all parts of England and Wales, made some progress in Scotland, and crossed the Ocean into the New World. Retaining the liturgy and constitution of the Anglican Church, Wesley and his associates, at first, propagated only their religious practices, their hours of prayer and Bible-reading, and their fasts and frequent communions. The energy and enthusiasm with which they preached attracted everywhere great crowds. Encouraged by their success, they began preaching in public places and open fields. In 1774 Methodism claimed already 30,000 members.

372. From the Herrnhuters, with whom he had become acquainted, Wesley adopted the doctrine that "the remission of sin and the presence of divine grace in the soul is accompanied with a heavenly inward peace, manifesting itself externally in exalted bodily excitement, such as convulsive fits." Attacks of this kind were called "outward signs of grace," and were held to be miraculous. The preaching of Whitefield was especially successful in bringing about sudden conversions, which were usually accompanied with such convulsive attacks.

373. Wesley at first disavowed all intention of separating from the Anglican Church and maintained the necessity of loyalty to that Establishment and of her orders for lawful preaching and ministry. Subsequently, however, he satisfied himself that bishops and presbyters were one and the same order in the Church of Christ and consequently had the same right to ordain. He accordingly assumed episcopal character and ordained elders and even consecrated bishops. A pretended Greek bishop, called Erasmus, then residing in England, was also solicited to impart holy orders. The separation of the Methodists from the Anglican Church was thus formally established.

374. During the war of the Revolution the Methodist societies in America were left almost wholly without ministers; the latter, siding with England against the Colonies, had gone over into British dominion.¹ After the war was over, Wesley proceeded to organize an independent Methodist Church in America. He ordained Dr. Coke and Mr. Francis superintendents, or bishops, in 1783, and sent them to ordain elders in the New World. He also prepared a liturgy, differing little from that of the Church of England. The Methodist Episcopal Church in America was thus created with bishops, presbyters, and deacons, a liturgy, and a creed.

375. The Articles of Religion which Wesley prepared for his Methodist societies are substantially an abridgment of the Thirty-nine Articles of the Anglican Church. In abridging the Articles, some were changed, others were wholly omitted. Wesley and Whitefield could not agree on the questions of predestination and grace. The latter was a partisan of the most rigid predestinarianism, which Wesley, who was more inclined to Arminianism, classed among the most abominable opinions that had ever sprung up in a human head. The doctrinal differences between the two was the cause of their separation.

376. Whitefield organized what is known as the *Calvinistic Methodist Church*, while the partisans of Wesley were called after him

¹ Wesley addressed a pamphlet to the Americans condemning their conduct and taking sides with the English Cabinet; "No governments under heaven," said he, "are so despotic as the republic; no subjects are governed in so arbitrary a manner as those of a commonwealth."

Wesleyans, or *Wesleyan Methodists*.¹ The first Methodist society in America was established in the City of New York, in 1766. During the Civil war the Methodist Episcopal Church divided into the Methodist Episcopal Church North and the Methodist Episcopal Church South. Civil suits were the outcome of the division. The Supreme Court of the United States at last settled the rights of the two organizations to the common property. Methodism in this country claims two million members.

377. *Emanuel Swedenborg*, the son of a Swedish bishop, and a man distinguished for great and varied learning, by his numerous mystical writings had prepared the way for the founding of a new sect, which called itself the "New Jerusalem Church," also the "New Testament Church." Swedenborg pretended to hold intercourse with the world of Spirits—receiving instructions as to the nature of heaven and hell and the beings and things therein—and that he had been commissioned by God to introduce a new and imperishable era in the Church. The second coming of the Lord promised in the Gospel was to take place in him. He rejected the Catholic dogmas of original sin, of the vicarious satisfaction of Christ, and of the resurrection of the flesh. Swedenborg made, however, no attempt to establish a sect. It was not until after his death, in 1772, that the first congregation of "The New Church signified by the New Jerusalem in the Apocalypse" was organized. The sect has never been numerous; it counts at present, in all, between ten and twelve thousand members in this country and Europe.

378. Another sect which boasted of the spiritual joys of the heavenly Jerusalem are the "Believers in Christ's Second Appearing," or Millennial Church, commonly known as *Shakers*, so called from their practice of shaking and dancing, in which their worship principally consists. They came originally from England and settled in the State of New York, in 1774. Their leader was Anna Lee, who, they ridiculously claimed, was the "elect lady" mentioned in Revelation, (ch. xii. 1.) the "Bride of the Lamb," and the "Mother of all the Elect and Saints." In her it is claimed that the second coming of Christ was realized. They live in communities and do not marry, their society being recruited mostly by young men and girls. There are some eighteen Shaker settlements in this country, with a membership of about seven thousand.

379. Other sects of this period, mostly secessions from Presbyte-

¹ The principal secessions from these parent bodies are the Primitive Methodists; the Methodist Free Church; the Bible Christians; the Methodist New Convention; the Reform Union; the Methodist Protestant Church; the Methodist Episcopal Church in the United States; the Methodist Zion Church; the Reformed Methodist Church, and others.

rianism,¹ are : 1. The *Unitarians*, so called from their belief in the personal Unity of God. They deny the divinity of Christ, whom they regard as a dependent though highly exalted creature of God, and of the Holy Ghost, who is a divine attribute or influence. 2. The *Universalists*, who believe in the final salvation of all intelligent beings, whether human or angelic. 3. The *Congregationalists*. They deny all superior jurisdiction and maintain that any congregation, or society of Christians united for Christian worship, is a church having full power to rule itself and to set up its own articles of belief. 4. The *Mormons*, or Latter Day Saints. They practise polygamy and believe in the continual inspiration of the head of their sect. 5. In this country there has arisen a very numerous sect of *Spiritualists*, as they are called, who profess to hold intercourse with the spirits of the unseen world, and who are striving, in union with the powers of darkness, to substitute a devil-begotten superstition for the revealed truths of Christianity.²

CHAPTER IV.

CATHOLIC SCIENCE AND LITERATURE.

SECTION LXII. THE THEOLOGICAL SCIENCES—DISTINGUISHED SCHOLARS AND WRITERS.

The Church and the Sciences—Relation of Reason to Revelation—Distinguished Dogmatic Theologians—Revival of Scholasticism—New Scholastic School—Relation of Philosophy to Theology—Distinguished Writers on Moral Theology—Noted Church Historians—The Biblical Studies—New English Versions of the Bible—Catholic Literature in England and Ireland—In America—Distinguished Authors.

380. During the present epoch the arts and sciences were culti-

¹ Other secessions from the original Presbyterian Church of Scotland are the Covenanters, or Reformed Presbyterians; the United Presbyterian Church; the Free Church of Scotland, and the Presbyterian Alliance. In America the sect is divided into the Presbyterian Church North, and Presbyterian Church South; the Cumberland Presbyterian Church; the Associate Presbyterian Church, and the Associate Reformed Church.—The principal divisions among the Baptists are General, or Arminian Baptists; Particular, or Calvinistic Baptists; Campbellite Baptists, or Disciples; Free Will Baptists; Seventh Day Baptists; Dunkards, and Six Principle Baptists. See I. D. RUPP, *History of the Religious Denominations in the United States*; and W. BURDER, *History of all the Religions of the World*.

² "Modern Spiritualism is substantially but a revival of ancient pagan practices, known already many years before Christ, and condemned as abominable by Moses. Clairvoyants take the place of ancient soothsayers; the alleged spirits of the departed now take the place of the ancient Pythonic Spirits, and Spiritualists now believe to learn facts or truths, secret to men, from the dead, as pagans did thousands of years ago." Rev. J. GMEINER, *Spirits of Darkness*, p. 226.

vated and improved with remarkable success throughout the Christian world. No branch of literature seemed to be neglected. Theology, dogmatic and moral; philosophy, history, and all the sciences that belong to the respective provinces of reason, genius, experience, and observation were carried to a high degree of perfection. Many famous works on almost all the sciences, profane as well as sacred, are due to the Catholic authors of this epoch. In philosophy, astronomy, physiology, geology, mechanics, and mathematics Catholic scholars hold a pre-eminent place. Copernicus, a priest and canon, Galileo, a devout son of the Church, and in our day Secchi, a Jesuit, are recognized as the great leaders in astronomy and other sciences.

381. The Church ever encouraged and fostered science. It is to the learning and patronage of Pope Gregory XIII. that we owe the reformation of the calendar and the computations which determine with great accuracy the length of the solar year. Since God is the author of both reason and revelation, there can be no real conflict between the deductions of science and the doctrines of Christian faith. The reason of the apparent conflict between science and faith is clearly pointed out in the following Decree of the Council of the Vatican: "There never can be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God cannot deny Himself, nor can truth ever contradict truth. *The false appearance of such a contradiction is mainly due, either to the dogmas of faith not having been clearly understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason.*"

382. Confining ourselves strictly to the theological sciences, we name a few of the writers that have been conspicuous in that department of knowledge. Prominent among the dogmatic theologians in France are Bishop Habert, Tournely, Witasse, Natalis Alexander, Billuart, Collet, Gonet, Contenson, Maranus, Fénelon, and Antoine; in Italy, the Cardinals Pallavicini, Sfondrati, Gerdil, and Quirini; in Spain, Rocaberti, Cardinal Aguirre, and the Jesuits Anton Perez, Gonzalez, Ribera, and Gener. In Germany the theologians confined their labors principally to Scholastic theology and Canon Law. Of the writers on dogmatic theology flourishing in the present century the best known are Liebermann, Perrone, Klee, Dieringer, Archbishop Kenrick, Jungmann, Cardinal Franzelin, Heinrich, Scheeben. Hurter, Cardinal Mazella, and Murray of Maynooth.

383. From the middle of the eighteenth century the study of Scholastic theology and philosophy began to be much neglected, and

the attempt was made, especially in Germany, to create a philosophy founded on a basis distinct from that of the philosophy of the ancient schoolmen. The supporters of the new school profess no little contempt for the scholastic method and teaching, as unsuited to the progress of modern science and as tending to hamper the freedom of speculative inquiries.

384. A revival of the Scholastic, or rather Thomist, philosophy has begun in our days. The New Scholastic school, as it is called, accepts the discoveries of science and the modern improvements in scientific method of teaching, but rightly maintains that modern philosophy must be raised on the old Scholastic foundations, so long approved of by the Church. It denies to philosophy unrestrained freedom in its own sphere and absolute independence of theology, as claimed by the modern rationalistic school, and contends that, as reason is inferior to, and must be enlightened by revelation, so philosophy is dependent on theology, and, if need arise, must correct its conclusions by the higher and more certain truths of faith. "Philosophy," as the ancient schoolmen expressed it, "is the handmaid of Theology—*Philosophia Theologiæ ancilla*. In the Encyclical "*Æterni Patris*" the present Pope Leo XIII. approves and urges the teaching of the philosophy of St. Thomas.

385. In the study of Moral Theology an important change was introduced by separating from it what belonged to Canon Law, which is treated now as a distinct branch of Theology. Of the many theologians who have written on Moral Theology during the last two centuries, are named with special distinction the Salmanticenses, Gobat, La-Croix, Gonzalez, Sporer, Roncaglia, Antoine, Amort, Voit, and Billuart. Valuable works on Moral Theology have been published in our days by Bouvier, Carrière, Gury, Scavini, Ballerini, Kenrick, Konings, Lehmkuhl, Sabetti, and others.

386. But the most distinguished moral theologian of this period, and the one who has had the greatest influence, is St. *Alphonsus Maria de Liguori*. His numerous writings, ascetical, dogmatical, and moral, have given him rank among the teachers of the Church. He was declared a Doctor of the Church by Pius IX., in 1871. The most distinguished among the Canonists of this age are Laymann, Cardinals Vincent Petra, and Lambertini, afterwards Pope Benedict XIV.; Ferraris, Reiffenstuel, and Schmalzgruber.

387. Much labor has been devoted to Church History, which was richer in products than any other field of ecclesiastical literature. The advantages that flowed from the researches and improvements made in ecclesiastical history were innumerable and of eminent service.

to the cause of truth and religion. The most distinguished writers in this golden age of ecclesiastical history are Tillemont, Mabillon, Fleury, Natalis Alexander, Montfaucon, Bossuet, Muratori, Orsi, and Cardinals Mai and Pitra. Most valuable works on ecclesiastical history were written in the present century by Palma, Rohrbacher, Darras, Möhler, Alzog, Döllinger, Bishop Hefele, Cardinal Hergenröther, Jungmann, Brück, Kraus, and others. The works of Montalambert (author of the well-known "Monks of the West"), Ozanam, and Rio are studies of ancient and mediæval history worthy of all praise.

388. In Biblical studies we do not find in this age that extraordinary industry and activity that was shown in the other fields of theological literature. Calmet, a Benedictine (d. 1757), left many learned works, among which his extensive "Dictionary of the Bible," and his "Commentaries on the Old and New Testament" are the best known. Revised English versions of the Bible, with copious notes, were published by Bishop Challoner (d. 1781); the learned Father G. L. Haydock (d. 1847); and Archbishop Kenrick of Baltimore.

389. In England and Ireland, since the Emancipation, a rich Catholic literature has grown up. Among the theologians and writers who have attained to high distinction are to be named the accomplished Charles Butler, nephew of Alban Butler, the venerable author of the "Lives of the Saints;" Dr. Baines, Vicar-Apostolic of the Western District; Cardinals Wiseman, Newman, and Manning; Father Faber (d. 1863), superior of the London Oratory, the author of many spiritual works of great worth; Dr. Lingard (d. 1851), the historian; Marshall, author of the well-known "Christian Missions;" Northcote, Ward, Wilberforce, Thomas Moore (d. 1852), Richard Madden, Archbishop Mac Hale, and Dr. Moran, now Cardinal and Archbishop of Sydney. The works published by these authors are mostly of a religious, historical, and controversial character, written in defence of Catholicism. A number of excellent periodicals, such as the "*The Month*," "*The Lamp*," "*The Dublin Review*," "*The Irish Ecclesiastical Record*," and others have been founded, which compare most favorably with the best on the Continent.

390. In the United States there was no original Catholic work published in the English language until after the Revolution. Since then much has been done and achieved by the Catholics in the field of literature and learning. Catholic literature in this country began in controversy, and to controversy it was long confined. Bishop England, Archbishops Hughes, Kenrick, and Spalding, the latter's nephew, Bishop Spalding, Drs. Pise and Corcoran, Fathers Fredet, Hewit, Thebaud, and Weninger have by their writings gained great

and well-deserved reputation. Distinguished writers among the Catholic laity are Dr. Brownson, J. Gilmary Shea, Campbell, Dr. McSherry, Murray, Walter, R. H. Clark, Webb, and many others. In *The Catholic World*, a monthly magazine, and especially in the *American Catholic Quarterly Review* and *American Ecclesiastical Review*, two scholarly and instructive periodicals, the great religious and intellectual questions of the day are most ably discussed.¹

CHAPTER V.

RELIGIOUS LIFE.

SECTION LXIII.—FAMOUS SAINTS OF THIS EPOCH.—NEW RELIGIOUS ORDERS.

The Church the Mother of Saints—Different Saints of this Period—New Religious Orders—Of Men—Of Women—Confraternities—Revival of Religion—Sacerdotal Jubilee of the Holy Father, Leo XIII.

391. The glorious host of Saints with which God has adorned the Church also in these latter days, bears witness to the truth and sanctity of the Catholic religion. The great and heroic deeds which these Saints performed, the exalted virtues which they practised, and the countless miracles wrought through their intercession, are incontestable proofs that the Catholic faith, which they professed, is the only saving faith, and that the Church to which they belonged is the true Bride of Christ and the mother of his elect.

392. The seventeenth and eighteenth centuries were edified by the holy lives of St. Peter Claver, St. Francis Solanus, St. Francis of Hieronymo, St. Joseph of the Cross, St. John Baptist de Rossi, St. Leonard of Portu Mauritio, St. Benedict Labre, St. Veronica Giuliani, and St. Alphonsus Liguori, (d. 1787). In no age has the Church witnessed the beatification and canonization of so many servants of God as in the present century, especially under the pontificates of Gregory XVI., Pius IX., and the present Pope, Leo XIII.²

393. The religious orders, by their zeal and self-sacrificing charity, have gained, in our days, both in numbers and influence. Many

¹ The reader will find an interesting sketch of the "Catholic Literature of the United States" in J. O'KANE MURRAY'S *Popular History of the Catholic Church, etc.*, Book V.

² His Holiness Leo XIII. repeatedly performed the solemn ceremony of canonization. In 1886 he declared beatified Cardinal Fisher, Bishop of Rochester; Thomas More, Lord Chancellor of England; Margaret Pole, mother of Cardinal Pole, and many others—in all fifty-four English Martyrs who suffered for the faith under Henry VIII. and Elizabeth, from the year 1535 to 1583.

new communities of both men and women have been added to the older ones. Among the more noted congregations of priests which arose during this epoch we may mention : 1. The "Trappists," a branch of the Cistercian Order, founded in France, in 1660 ; 2. The "Society of the Foreign Missions," instituted in the same country and about the same time ; 3. The "Passionists," founded in Italy in 1720, by St. Paul of the Cross ; 4. The "Congregation of the Redemptorists," which was formed in the same country, in 1732, by St. Alphonsus Liguori ; 5. The "Congregation of Picpus," and the "Oblates of Mary Immaculate," established in France, the former in 1806, by Fr. Coudrin, and the latter in 1826, by Fr. de Mazenod, afterwards bishop of Marseilles ; 6. The "Congregation of the Precious Blood," instituted in Rome, in 1814, by Fr. Caspar del Bufalo ; 7. The "Salvatorists," or "Congregation of the Holy Cross," which originated in France, in the time of the Revolution ; 8. The "Paulists," or "Institute of the Missionary Priests of St. Paul," established in New York, in 1858, by Father Hecker. To these are to be added the "Fathers of Mercy," "Salesians," "Resurrectionists," and others.

394. Besides, there arose numerous Brotherhoods, and new Congregations of women, which have the education of the young and the relief of human suffering as their object. Of the former we may mention : 1. The "Brothers of the Christian Schools," founded in France, in 1681, by Blessed De La Salle ; 2. The "Brothers of the Immaculate Mother of God ;" 3. The "Brothers of St. Xavier," and the "Brothers of Charity," founded in Belgium, in 1839, and 1841, respectively ; 4. The "Brothers of Mary," instituted in France, in 1817.

395. Among the new Congregations of women the more noted are the following : 1. "The Sisters of St. Joseph," founded in France, in 1650 ; 2. The "Sisters of the Good Shepherd," established in the same country and about the same year ; 3. The "Presentation Nuns," instituted in Ireland, in 1777 ; 4. The "Sisters of the Sacred Heart," formed in France, after the Revolution, by Fr. Varin and Madame Barat ; 5. The "Sisters of Notre Dame," founded in France, in 1804 ; 6. The "Sisters of Charity of Nazareth," instituted in Kentucky, in 1812, by Bishop David ; 7. The "Sisters of Mercy," established in Ireland, in 1827, by Catharine McAuley ; 8. The "Little Sisters of the Poor," originated in France, in 1840. We add yet the "Sisters of Providence," "Sisters of the Holy Childhood," "Poor School Sisters," "Handmaids of Christ," and the "Sisters of Christian Charity."

396. The piety and devotion of the Catholic people in our day

have been stimulated and much promoted by frequent missions, by an unwonted number of feasts and jubilees, granted within the last forty years, and especially by various sodalities and confraternities, which have been formed all over the Catholic World for the relief of the poor and otherwise suffering, as well as for the personal sanctification of their members. The more important confraternities are those of the "Scapular," of the "Most Holy Rosary," of the "Most Holy and Immaculate Heart of Mary," for the conversion of sinners; of "St. Francis Xavier," or of the "Missions," for the propagation of the faith; of "St. Vincent de Paul," for the relief of the needy, and many others.

397. If we examine more closely the course of recent events, we find that during the last forty or fifty years much has changed in favor of the Church. Though the enemies of religion have had, in many countries, everything their own way, yet it cannot escape us that the Catholic spirit has everywhere undergone a great revival. Especially deserving of mention is that filial piety and devotion which Catholics all over the world manifest towards their Supreme Head of the Church. This was unmistakably shown on the occasion of the *Sacerdotal Jubilee of our Holy Father, Leo XIII.*, December 31, 1887, which was celebrated with much universal rejoicing in Catholic Christendom, and attracted so much attention, even among non-Catholics. Emperors and kings, including the Czar of Russia, the Protestant rulers of Germany and England, the Sultan of Turkey, the Shah of Persia, and the President of the United States, vied with each other in sending costly gifts and congratulatory envoys. Thousands of pilgrims from all quarters of the globe streamed into Rome, to pay their homage to the Vicar of Christ and lay their testimonials of respect, sympathy, and love at the feet of Leo XIII., happily reigning with imperishable sway over the Universal Church of God.

CONCLUSION.

We have thus briefly sketched the "History of the Church," from its first establishment down to our own time. The revolution wrought by Christianity in the world was unlike anything which had occurred before in the history of the human race. It was absolutely without a precedent. While the wise and learned among the heathen were despairing of human society, and were expressing their utter hopelessness as to the world's course and destiny, Christianity gently insinuated itself into the minds of men, grew and increased both in strength and number, in spite of all opposition; and quietly and without

ostentation inaugurated a reformation of morals and an amelioration of human society. It grew up first in silence, but gradually emerged into air and light, and finally rose to such a height of greatness and splendor, as drew the attention of all mankind, and struck the world with wonder and amazement. What power, but that of Almighty God, could have worked a change so extraordinary and wonderful. Although "to the Jews a stumbling-block, and to the Gentiles foolishness," the teaching of the Apostles prevailed and forced itself on men's acceptance as the teaching of God.

Butt he continuance of the Church is not less wonderful and is in itself a standing miracle. We have seen the manifold trials which the Church endured from her infancy down to the present time—three hundred years of cruel persecution, during which the blood of her children flowed in torrents; the Arian, Macedonian, Nestorian, and other heresies, from which she suffered even more than from heathenism; the incursions of the Huns, Vandals, and other barbarian hordes from the North, which flung themselves upon the Christian lands, laying everything waste with fire and sword; the fierce and prolonged struggle with the Iconoclasts; the Greek Schism, which resulted in the renunciation of allegiance to the Holy See by the greater part of the Eastern nations; the prolonged struggle of the Popes with the German Emperors for ecclesiastical liberty and independence; the great Papal Schism, so detrimental to the Church; the great Protestant secession in the sixteenth century, when almost all Northern Europe apostatized from the Catholic faith; and lastly the horrors of the French Revolution, when in Catholic France the Catholic religion was proscribed and abolished. Still, the Church has not perished in any of the tempests that paganism, heresy, or infidelity had raised against her. "The gates of hell shall not prevail against her." Had the Church not been divinely protected, the might and cunning of her numerous foes would long since have overthrown her. In our own day we witness the machinations and conspiracies of secret societies aiming at the overthrow of all authority, human and divine. "At this period," says Pope Leo XIII. in his admirable Encyclical *Humanum genus*, "the partisans of evil seem to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and wide-spread association called Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of the Holy Church, publicly and openly; and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour."

The enemies of religion are very active in our day, especially so in Italy, where they suppress convents, seize Church property, persecute the clergy, have deprived the Holy Father of all his possessions, and threaten yet worse things. The secret societies, it would seem, have united all their forces in one desperate attempt to destroy the increasing power of the Church and to raise the standard of godlessness in its place. But this design shall come to naught, for it is the design of the wicked. As the Psalmist says: "The desire of the wicked shall perish."

Notwithstanding grievous persecution in some countries, the Catholic Church, during the present century, has made most wonderful progress in both the Old and the New World. In most of the Catholic countries—Italy, France, Belgium, Austria, Bavaria, Spain, Portugal, and Ireland—where nearly the whole, if not the whole, population is Catholic,—the Church now enjoys a greater measure of freedom, and Catholic life in consequence has experienced a most encouraging revival. In what are called the Protestant countries, the progress of Catholicism is most astonishing. This is especially the case in the Netherlands and the British dominions, where the Catholic population has increased wonderfully, both in numbers and influence. In the Canadas and the United States, the condition of the Catholic Church, its growth and prosperity, are all that could be expected. Alike remarkable is the progress of Catholicism in Australia, New Zealand, India, and the other British possessions. American Catholics especially have reason to be profoundly grateful for the marvellous progress which their Church has made in this country within the last hundred years. Prior to the outbreak of the revolution, the Catholic cause was greatly depressed. But scarcely had the first bishop been appointed in 1789, when Catholicity gained new life, the Church, in spite of many disadvantages and losses from unavoidable evils, advancing steadily in numbers as well as in social influence. Much more rapid even and marvellous has been the growth of the Church than that of the nation in the same period. In 1789 one bishop was sufficient for the small number of Catholics that then lived in this country. To-day the American hierarchy numbers thirteen archbishops and seventy-two bishops ruling over God's Church in this great republic.

The year 1889, *the centennial of the establishment of the American Catholic hierarchy* will, therefore, forever remain memorable in the annals of the Catholic Church in the United States. But so will also the year 1892, the quadri-centenary of the Discovery of America by the immortal Columbus, which as a distinctively Catholic event reflects so great glory on the Church. "The event is such in itself"—

writes our Holy Father, Leo XIII. in his magnificent Letter to the Archbishops and bishops of Italy, Spain, and the two Americas, dated July 16, 1892—"that no other epoch has seen a grander or more beautiful one accomplished by man; and to him who accomplished it, there are few who can be compared in greatness of soul and genius. There is a special reason," the Holy Father continues, "for which we believe we (Catholics) should commemorate in a grateful spirit this immortal event. *It is that Columbus is one of us.* When one considers with what motive he undertook the plan of exploring the dark sea, and with what object he endeavored to realize this plan, one cannot doubt that the Catholic faith above all inspired the enterprise and its execution, so that by this title also humanity is greatly indebted to the Church."

With just pride can Catholics point to the invaluable services which the Catholic Columbus has rendered to mankind. "Since the advent of the Son of God no event has had so great an influence upon human affairs as the Discovery of the Western Hemisphere." This is also gratefully acknowledged in America. That the quadri-centennial of this discovery (Oct. 12, or according to the Gregorian Calendar, Oct 21, 1892) was celebrated all over this country with unparalleled splendor, and that the government and people of the United States expended many millions in preparations for the *World's Columbian Exposition* in honor of the great Discoverer, are evidences of the high estimation and honor in which the name of Christopher Columbus is held by the American people.

The quadri-centenary of the Discovery of the New World is in truth an occasion for American Catholics especially, to rejoice and "bless the Lord their God for the excellent land He has given them" (Deut. viii. 10), and for that civil and religious liberty which they enjoy in this great republic. Well may they be proud of their Church—the Church of the world-seeking Columbus, the wise and noble-hearted Lord Baltimore, and the sainted Archbishop Carroll. It is to this Church that history bears testimony, as being that community of the faithful which Christ founded for the salvation of mankind. To her belongs the promise of our Lord: "On this rock I will build My Church, and the gates of hell shall not prevail against it." (Matt. xvi. 18).

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CHRONOLOGICAL TABLES.

I. LIST OF ROMAN PONTIFFS.

NAME.	DURATION OF PONTIFICATE:	NAME.	DURATION OF PONTIFICATE:
FIRST CENTURY.		FOURTH CENTURY.	
St. Peter, Prince of the Apostles, who received the supreme Pontificate from Christ. He resided for ■ time at Antioch, and afterwards established his See at Rome, where he died a martyr with St. Paul, under Nero, on June 29th, 67.....	42—67	St. Marcellus ¹	308—310
St. Linus.....	67—78	St. Eusebius.....	310—311
St. Cletus or Anacletus ¹	78—91	St. Melchiades.....	311—313
St. Clement I.....	91—100	St. Sylvester I.....	314—335
SECOND CENTURY.		St. Marcus.....	336—337
St. Evaristus.....	100—109	St. Julius I.....	337—352
St. Alexander I.....	109—119	Liberius. (Felix II. Antipope.) ²	352—366
St. Sixtus I.....	119—127	St. Damasus I.....	366—384
St. Telesphorus.....	127—139	St. Siricius.....	385—398
St. Hyginus.....	139—142	St. Anastasius I.....	398—402
St. Pius I.....	142—157	FIFTH CENTURY.	
St. Anicetus.....	157—168	St. Innocent I.....	402—417
St. Soter.....	168—177	St. Zosimus.....	417—418
St. Eleutherus.....	177—192	St. Boniface I.....	418—422
St. Victor I.....	192—201	St. Celestine I.....	422—432
THIRD CENTURY.		St. Sixtus III.....	432—440
St. Zephyrinus.....	202—218	St. Leo I. (the Great).....	440—461
St. Calixtus I.....	218—222	St. Hilary.....	461—468
St. Urban I.....	223—230	St. Simplicius.....	468—483
St. Pontian.....	230—235	St. Felix III.....	483—492
St. Anterus.....	235—236	St. Gelasius I.....	492—496
St. Fabian.....	236—250	St. Anastasius II.....	496—498
St. Cornelius.....	251—252	SIXTH CENTURY.	
St. Lucius I.....	252—253	St. Symmachus.....	498—514
St. Stephen I.....	253—257	St. Hormisdas.....	514—523
St. Sixtus II.....	257—258	St. John I.....	523—525
St. Dionysius.....	259—269	St. Felix IV.....	526—530
St. Felix I.....	269—274	Boniface II.....	530—532
St. Eutychianus.....	275—283	John II.....	532—535
St. Cajus.....	283—296	St. Agapetus I.....	535—536
St. Marcellinus.....	296—304	St. Silverius.....	536—540
		Vigilius.....	540—555
		Pelagius I.....	555—560

¹ Owing to the violent persecution then raging, the Holy See remained vacant nearly four years 304—308.

² Felix is put in the list of Popes by some, though he is generally held to be an intruder. See p. 235.

LIST OF ROMAN PONTIFFS.

NAME.	DURATION OF PONTIFICATE :	NAME.	DURATION OF PONTIFICATE :
John III.....	560—573	Marinus I.....	882—884
Benedict I.....	574—578	Hadrian III.....	884—885
Pelagius II.....	578—590	Stephen VI.....	885—891
St. Gregory I. (the Great)....	590—604	Formosus.....	891—896
SEVENTH CENTURY.		Boniface VI.....	896
Sabinianus.....	604—605	Stephen VII.....	896—897
Boniface III.....	606	Romanus....	897
St. Boniface IV.....	607—614	Theodorus II.....	897—898
St. Deusdedit.....	615—618	John IX.....	897—900
Boniface V.....	619—625	TENTH CENTURY.	
Honorius I.....	625—638	Benedict IV.....	900—903
Severinus.....	639	Leo V.....	903
John IV.....	640—642	Christophorus.....	903—904
Theodorus I.....	642—649	Sergius III.....	904—911
St. Martin I.....	649—655	Anastasius III.....	911—913
Eugenius I.....	655—657	Lando.....	913—914
St. Vitalian.....	657—672	John X.....	914—928
St. Adeodatus.....	672—676	Leo VI.....	928—929
Donus.....	676—678	Stephen VIII.....	929—931
St. Agatho.....	678—681	John XI.....	931—936
St. Leo II.....	682—684	Leo VII.....	936—939
St. Benedict II.....	684—686	Stephen IX.....	939—943
John V.....	686—687	Marinus II.....	943—946
Conon.....	687	Agapetus II.....	946—956
St. Sergius I.....	687—701	John XII ¹	956—964
EIGHTH CENTURY.		Benedict V.....	964—965
John VI.....	701—705	John XIII.....	965—972
John VII.....	705—707	Benedict VI.....	972—974
Sisinnius.....	708	Benedict VII.....	975—983
Constantine.....	708—715	John XIV.....	983—985
St. Gregory II.....	715—731	John XV.....	985—996
St. Gregory III.....	731—741	Gregory V.....	996—999
St. Zacharias.....	741—752	ELEVENTH CENTURY.	
Stephen II.....	752	Sylvester II.....	999—1003
Stephen III.....	752—757	John XVII ²	1003
St. Paul I.....	757—767	John XVIII.....	1003—1009
Stephen IV.....	768—772	Sergius IV.....	1009—1012
Hadrian I.....	772—795	Benedict VIII.....	1012—1024
NINTH CENTURY.		John XIX.....	1024—1032
St. Leo III.....	795—816	Benedict IX.....	1033—1044
Stephen V.....	816—817	Gregory VI. (abdicated)...	1044—1046
Paschal I.....	817—824	Clement II.....	1046—1047
Eugenius II.....	824—827	Damasus II.....	1048
Valentine.....	827	Leo IX.....	1049—1054
Gregory IV.....	827—844	Victor II.....	1054—1057
Sergius II.....	844—847	Stephen X.....	1057—1058
Leo IV.....	847—855	Nicholas II.....	1059—1061
Benedict III.....	855—858	¹ Leo VIII. and Benedict VI. were antipopes.	
St. Nicholas I. (the Great)...	858—867	² This Pontiff took the name of John XVII. to prevent his acts being confounded with those of the antipope John XVI., in the time of Gregory V.	
Hadrian II.....	867—872		
John VIII.....	872—882		

NAME.	DURATION OF PONTIFICATE:
Alexander II.	1061—1073
St. Gregory VII.	1073—1085
Victor III.	1086—1088
Urban II.	1088—1099

TWELFTH CENTURY.

Paschal II.	1099—1118
Gelasius II.	1118—1119
Calixtus II.	1119—1124
Honorius II.	1124—1130
Innocent II.	1130—1143
Celestine II.	1143—1144
Lucius II.	1144—1145
Eugenius III.	1145—1153
Anastasius IV.	1153—1154
Hadrian IV.	1154—1159
Alexander III.	1159—1181
Lucius III.	1181—1185
Urban III.	1185—1187
Gregory VIII.	1187
Clement III.	1187—1191
Celestine III.	1191—1198

THIRTEENTH CENTURY.

Innocent III.	1198—1216
Honorius III.	1216—1227
Gregory IX.	1227—1241
Celestine IV. ¹	1241
Innocent IV.	1243—1254
Alexander IV.	1254—1261
Urban IV.	1261—1264
Clement IV. ²	1265—1268
Gregory X.	1272—1276
Innocent V.	1276
Hadrian V.	1276
John XXI.	1277
Nicholas III.	1277—1280
Martin IV. ³	1281—1285
Honorius IV.	1285—1287
Nicholas IV.	1288—1292
St. Celestine V. (abdicated)...	1294
Boniface VIII.	1294—1303

FOURTEENTH CENTURY.

Benedict XI.	1303—1304
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¹ After the death of this Pontiff followed an interregnum of nearly two years, caused by the hostile attitude of Emperor Frederick II. towards the Holy See.

² After the death of Clement IV. there was a vacancy of nearly three years.

³ See page 383, note.

NAME.	DURATION OF PONTIFICATE:
Clement V.	1305—1314
John XXII.	1316—1334
Benedict XII.	1334—1342
Clement VI.	1342—1352
Innocent VI.	1352—1362
Urban V.	1362—1370
Gregory XI.	1370—1378
Urban VI. ¹	1378—1389
Boniface IX.	1389—1404

FIFTEENTH CENTURY.

Innocent VII.	1404—1406
Gregory XII. ²	1406—1415
Martin V.	1417—1431
Eugenius IV.	1431—1447
Nicholas V.	1447—1455
Calixtus III.	1455—1458
Pius II.	1458—1464
Paul II.	1464—1471
Sixtus IV.	1471—1484
Innocent VIII.	1484—1492
Alexander VI.	1492—1503

SIXTEENTH CENTURY.

Pius III.	1503
Julius II.	1503—1513
Leo X.	1513—1521
Hadrian VI.	1522—1523
Clement VII.	1523—1534
Paul III.	1534—1549
Julius III.	1550—1555
Marcellus II.	1555
Paul IV.	1555—1559
Pius IV.	1559—1565
St. Pius V.	1566—1572
Gregory XIII.	1572—1585
Sixtus V.	1585—1590
Urban VII.	1590
Gregory XIV.	1590—1591
Innocent IX.	1591—1592
Clement VIII.	1592—1605

¹ Several discontented cardinals elected an antipope, Clement VIII. (1378—1394), who resided at Avignon. He was succeeded by Benedict XIII. (1394—1417).

² This Pontiff abdicated in 1415 in the Council of Constance. Alexander V., who was elected by the Council of Pisa, in 1409, and his successor John XIII., although generally classed as antipopes, are found in many of the lists, even in those published at Rome.

LIST OF ROMAN PONTIFFS.

NAME.	DURATION OF PONTIFICATE:	NAME.	DURATION OF PONTIFICATE:
SEVENTEENTH CENTURY.			
Leo XI.....	1605	Innocent XIII.....	1721—1724
Paul V.....	1605—1621	Benedict XIII.....	1724—1730
Gregory XV.....	1621—1623	Clement XII.....	1730—1740
Urban VIII.....	1623—1644	Benedict XIV.....	1740—1758
Innocent X.....	1644—1655	Clement XIII.....	1758—1769
Alexander VII.....	1655—1667	Clement XIV.....	1769—1774
Clement IX.....	1667—1669	Pius VI.....	1775—1799
Clement X.....	1670—1676		
Innocent XI.....	1676—1689	NINETEENTH CENTURY.	
Alexander VIII.....	1689—1691	Pius VII.....	1800—1823
Innocent XII.....	1691—1700	Leo XII.....	1823—1829
		Pius VIII.....	1829—1830
EIGHTEENTH CENTURY.		Gregory XVI.....	1830—1846
Clement XI.....	1700—1721	Pius IX.....	1846—1878
		Leo XIII.....	1878

II. LIST OF ECUMENICAL COUNCILS.

- I. First Council of Nice (325).
- II. First Council of Constantinople (381).
- III. Council of Ephesus (431).
- IV. Council of Chalcedon (451).
- V. Second Council of Constantinople (553).
- VI. Third Council of Constantinople (680).
- VII. Second Council of Nice (787).
- VIII. Fourth Council of Constantinople (869).
- IX. First Lateran Council (1123).
- X. Second Lateran Council (1139).
- XI. Third Lateran Council (1179).
- XII. Fourth Lateran Council (1215).
- XIII. First Council of Lyons (1245).
- XIV. Second Council of Lyons (1274).
- XV. Council of Vienne (1312).

- XVI. Council of Constance (1414-1418).¹
- XVII. Council of Ferrara-Florence (1438-1445).²
- XVIII. Fifth Lateran Council (1512-1517).
- XIX. Council of Trent (1545-1563).
- XX. Vatican Council (December 8, 1869, to July 18, 1870).³

¹ This Council was only ecumenical in its last sessions, that is, from the forty-second to the forty-fifth session, and with respect to such decrees of earlier sessions as were enacted *concliariter* and confirmed by the Pope.

² This Council was really a continuation of the Council of Basle, which was ecumenical till the twenty-fifth session, when it was transferred to Ferrara.

³ The Vatican Council is still unfinished. It was prorogued by Pius IX., October 20, 1870; but it has never been reassembled.

III. ROMAN EMPERORS.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
FIRST CENTURY.			
Augustus, died A. D.	14	{ Constantius Chlorus.....	305—306.
Tiberius.....	14—37	{ Severus.....	305—307
Caligula.....	37—41	{ Galerius.....	305—311
Claudius.....	41—54	{ Maximin II.....	305—313.
Nero.....	54—68	{ Constantine the Great.....	306—337
Galba.....	68—69	{ Maxentius.....	306—312
Otho and Vitellius.....	69	{ Licinius.....	307—324
Vespasian.....	69—79	{ Constantine II.....	337—340
Titus.....	79—81	{ Constans.....	337—350
Domitian.....	81—96	{ Constantius II.....	337—361
Nerva.....	96—98	Julian the Apostate.....	361—363.
		Jovian.....	363—364
		{ Valentinian I... ..	364—375
		{ Valens.....	364—375
		Gratian.....	375—383
		{ Valentinian II... ..	375—392
		{ Theodosius I. (the Great)... ..	379—395.
SECOND CENTURY.		FIFTH CENTURY.	
Trajan.....	98—117	Honorius.....	395—423.
Hadrian... ..	117—138	Valentinian III.....	423—455.
Antoninus Pius.....	138—161	Avitus.....	455—456
Marcus Aurelius.....	161—180	Majorian.....	457—461
Commodus.....	180—192	Severus.....	461—467
Pertinax.....	192—193	Anthemius.....	467—472
		Nepos.....	472—475.
		Romulus Augustulus, (last Roman Emperor).....	475—476
		Odoacer, King of Italy.....	476—493
THIRD CENTURY.		SIXTH CENTURY.	
Septimius Severus.....	193—211	Theodorich, the Ostrogoth, King of Italy.... ..	493—526
Caracalla.....	211—217	Dominion of the Ostrogoths in Italy under the succes- sors of Theodorich.....	526—553
Macrinus.....	217—218	Italy, a province of the East- Roman Empire.....	553
Heliogabalus.....	218—222	Dominion of the Lombards in Italy.....	568—774
Alexander Severus.....	222—235		
Maximin.....	235—238		
Gordian.....	238—244		
Philip.....	244—249		
Decius.....	249—251		
Gallus.....	251—253		
Valerian.....	253—260		
Gallienus.....	260—268		
Claudius II.....	268—270		
Aurelian.....	270—275		
Tacitus.....	275—276		
Probus.....	276—282		
Carus.....	282—284		
FOURTH CENTURY.			
{ Diocletian.....	284—305		
{ Maximian.....	285—305		

IV. PRINCIPAL EMPERORS OF THE EAST-ROMAN EMPIRE.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
Arcadius.....	395—408	Leo IV.....	775—780
Theodosius II.....	408—450	Constantine VI.....	780—797
Marcian.....	450—457	Empress Irene.....	797—802
Leo I.....	457—474	Michael I.....	811—813
Zeno.....	474—491	Leo V., (the Armenian)....	813—820
Anastasius I.....	491—518	Michael II., (Balbus).....	820—829
Justin I.....	518—527	Theophilus.....	829—842
Justinian I.....	527—565	Basil I., (the Macedonian)..	867—886
Justin II.....	565—578	Leo VI., (the Philosopher)..	886—911
Mauritius... ..	582—602	Constantine VII., (Porphyro-	
Phocas.....	602—610	genitus).....	911—959
Heraclius.....	610—641	Isaac Comnenus.....	1057—1059
Constans II.....	641—668	Baldwin of Flanders, (first	
Constantine IV. (Pogonatus)	668—685	Latin Emperor).....	1204—1206
Justinian II.....	685—711	Michael VIII. (Palæologus.	
Philipicus.....	711—713	The Greek Empire re-	
Anastasius II.....	713—716	stored).....	1261—1282
Leo III., (the Isaurian)....	718—741	Constantine XI. (the last of the	
Constantine V., (Copronymus)	741—775	East-Roman Emperors).....	1448—1453

V. EMPERORS AND KINGS OF GERMANY.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
NINTH CENTURY.		Henry IV.....	
Charlemagne, (Charles I. the			1056—1106
great) ¹	800—814	TWELFTH CENTURY.	
Louis I (the Mild)....	814—840	Henry V.....	1106—1125
Lothaire I.....	840—855	Lothaire II.....	1125—1137
Louis II (the German)....	855—875	Conrad III.....	1137—1152
Charles II. (the Bald)....	875—877	Frederick I. (Barbarossa)..	1152—1190
Charles III. (the Fat)....	877—887	Henry VI.....	1190—1197
Arnulf.....	896—899	THIRTEENTH CENTURY.	
TENTH CENTURY.		Philip of Swabia ²	1198—1208
Louis III. (the Child)....	900—911	Otho IV.....	1198—1215
Conrad I.....	911—918	Frederick II.....	1215—1250
Henry I.....	919—936	Conrad IV.....	1250—1254
Otho I. (the Great).....	936—973	Interregnum.....	1254—1273
Otho II.....	973—983	Rudolph of Hapsburg.....	1273—1291
ELEVENTH CENTURY.		Adolph of Nassau.....	1292—1298
Otho III.....	983—1002	Albert I.....	1298—1308
Henry II. (the Saint)....	1002—1024	FOURTEENTH CENTURY.	
Conrad II.....	1024—1039	Henry VII.....	1308—1313
Henry III.....	1039—1056	Louis of Bavaria.....	1313—1347
		Frederick of Austria.....	1314—1330
		Charles IV.....	1347—1378

¹ The Holy Roman Empire under Charlemagne included all Germany and France, the greater part of Italy and Northern Spain.

² Philip and Otho were elected by rival parties

EMPERORS AND KINGS OF GERMANY, (*Continued.*)

NAME.	DURATION OF REIGN.
Wenceslaus.....	1378—1400

FIFTEENTH CENTURY.

Rupert.....	1400—1410
Sigismund.....	1410—1437
Albert II.	1438—1439
Frederick III.	1439—1493
Maximilian I.	1493—1519

SIXTEENTH CENTURY.

Charles V.	1519—1556
Ferdinand I.	1556—1564
Maximilian II.	1564—1576
Rudolph II.....	1576—1612

NAME.	DURATION OF REIGN.
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SEVENTEENTH CENTURY.

Matthias.....	1612—1619
Ferdinand II.	1619—1637
Ferdinand III.	1637—1657
Leopold I.	1657—1705

EIGHTEENTH CENTURY.

Joseph I.	1705—1711
Charles VI.	1711—1740
Maria Theresa and her con- sort Francis I.	1740—1780
Joseph II.	1780—1790
Leopold II.	1790—1792
Francis II.	1792—1806

VI. EMPERORS OF AUSTRIA.

NAME.	DURATION OF REIGN.
Francis (II) I.	1806—1835
Ferdinand I.	1835—1848

NAME.	DURATION OF REIGN.
Francis Joseph I.	1848

VII. KINGS OF PRUSSIA. *

NAME.	DURATION OF REIGN.
Frederick I.	1701—1713
Frederick William I.	1713—1740
Frederick II.	1740—1786
Frederick William II.	1786—1797
Frederick William III.	1797—1840

NAME.	DURATION OF REIGN.
Frederick William IV.	1840—1861
William I.	1861—1888
Frederick III.	1888
William II.	1888

VIII. KINGS OF FRANCE.

NAME.	DURATION OF REIGN.
CARLOVINGIAN DYNASTY.	
Charles II. (the Bald).....	843— 877
Louis II. (the Stammerer) .	877— 879
{ Louis III.	879— 882
{ Carloman.....	879— 884
Charles the Fat, of Germany.	884— 887
Charles III. (the Simple)...	893— 923
Louis IV. (d'Outre-mer)....	936— 954
Lothaire.....	954— 986
Louis V. (the Idle).....	986— 987

* Since 1871 hereditary emperors of the new German Empire.

NAME.	DURATION OF REIGN.
CAPETIAN DYNASTY.	
Hugh Capet.....	987— 996
Robert (the Pious).....	996—1031
Henry I. ...	1031—1060
Philip I.	1060—1108
Louis VI. (the Fat).....	1108—1137
Louis VII.	1137—1180
Philip II. Augustus.....	1180—1223
Louis VIII.	1223—1226
Louis IX. (St. Louis)	1226—1270
Philip III. (the Bold).....	1270—1285

KINGS OF FRANCE, (*Continued.*)

NAME.	DURATION OF REIGN.
Philip IV. (the Fair).....	1285—1314
Louis X.	1314—1316
Philip V. (the Long).....	1316—1322
Charles IV. (the Fair).....	1322—1328

HOUSE OF VALOIS.

Philip VI. (of Valois).....	1328—1350
John II. (the Good).....	1350—1364
Charles V. (the Wise).....	1364—1380
Charles VI.	1380—1422
Charles VII. (the Victorious)	1422—1461
Louis XI.	1461—1483
Charles VIII.	1483—1498
Louis XII.	1498—1515
Francis I.	1515—1547
Henry II.	1547—1559
Francis II.	1559—1560
Charles IX.	1560—1574
Henry III.	1574—1589

NAME.	DURATION OF REIGN.
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HOUSE OF BOURBON.

Henry IV.	1589—1610
Louis XIII.	1610—1643
Louis XIV.	1643—1715
Louis XV.	1715—1774
Louis XVI.	1774—1792
First Republic.	1792—1799
The Consular Government.	1799—1804
First Empire under Napole-	
on I.	1804—1814
Louis XVIII.	1814—1824
Charles X.	1824—1830
Louis Philip.	1830—1848
Second Republic.	1848—1852
Second Empire under Napol-	
eon III.	1852—1870
Third Republic.....	1870

IX. KINGS AND QUEENS OF ENGLAND.

NAME.	DURATION OF REIGN.
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SAXONS AND DANES.

Egbert 1st King of all Eng-	
land.....	827— 836
Ethelwulf.....	837— 858
Ethelbald.....	858— 860
Ethelbert.....	860— 866
Ethelred I.	866— 871
Alfred (the Great).....	871— 901
Edward (the Elder).....	901— 925
Athelstan.....	925— 940
Edmund (the Elder).....	940— 946
Edred.....	946— 955
Edwy.....	955— 958
Edgar.....	958— 975
(St. Edward (the Martyr)...	975— 979
Ethelred II.	979—1016
Edmund Ironside.....	1016
Canute.....	1017—1035
Harold I.....	1035—1040
Hardicanute.....	1040—1042
(St. Edward (the Confessor)	1042—1066
Harold II.	1066

NAME.	DURATION OF REIGN.
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HOUSE OF NORMANDY.

William I. (the Conqueror) ..	1066— 1087
William II. (the Red).....	1087—1100
Henry I.	1100—1135
Stephen.....	1135— 1154

HOUSE OF PLANTAGENET.

Henry II.	1154—1189
Richard I.	1189—1199
John (Lackland).....	1199—1216
Henry III.	1216—1272
Edward I.....	1272—1307
Edward II.	1307—1327
Edward III.	1327—1377
Richard II.....	1377—1399

HOUSE OF LANCASTER.

Henry IV. of Lancaster. ..	1399—1413
Henry V.....	1413—1422
Henry VI.....	1422—1461

HOUSE OF YORK.

Edward IV. of York.....	1461—1483
Edward V... ..	1483
Richard III.....	1483—1485

KINGS AND QUEENS OF ENGLAND, (*Continued.*)

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
HOUSE OF TUDOR.			
Henry VII., Tudor.....	1485—1509	Charles II.	1660—1685
Henry VIII.....	1509—1547	James II. *.....	1685—1688
Edward VI.....	1547—1553	William III. of Orange....	1689—1702
Queen Mary.....	1553—1558	Queen Anne....	1702—1714
Queen Elizabeth.....	1558—1603	HOUSE OF HANOVER.	
HOUSE OF STUART.		George I. of Hanover.....	1714—1727
James I.....	1603—1625	George II.	1727—1760
Charles I.....	1625—1649	George III.	1760—1820
The Commonwealth under		George IV.....	1820—1830
Cromwell and his son....	1649—1659	William IV.....	1830—1837
		Queen Victoria.	1837

X.—PRINCIPAL RULERS OF SPAIN.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
VISIGOTHS.			
Foundation of the Visigothic Monarchy by		3. Kingdom of Navarre, founded about	860
Wallia.....	415— 419	4. Kingdom of Leon, founded about	910
Theodoric.....	419— 451	5. Kingdom of Arragon, founded about	1035
Eurich.....	466— 484	6. Kingdom of Castile, founded about.....	1037
Leovigild	569— 586	Castile and Arragon united..	1479
Reccared I.....	586— 601	Conquest of Granada.	1492
Roderich.....	709— 711	Isabella of Castile died.	1504
MOORS.		Ferdinand V., the Catholic of Arragon died.....	1516
Moorish dominion established	711	HOUSE OF HAPSBURG.	
Caliphate of Cordova.....	756—1087	Charles I., of Hapsburg (Charles V. as Emperor)...	1516—1556
CHRISTIAN STATES.		Philip II.....	1556—1598
1 Kingdom of Asturias, found- ed by Pelagius....	725— 737	Philip III.....	1598—1621
Alfonso I. the Catholic....	739— 757	Philip IV.....	1621—1665
Alfonso II. the Chaste.....	791— 824	Charles II.....	1665—1700
2. Marca Hispanica, conquered by Charlemagne.....	778		

* *Stuart Family.* James II. was married twice. His first wife, Anna Hyde + 1671;

his second wife, Mary of Modena.

1. Mary, wife of William III., + 1674.
2. Anne, afterwards Queen of England, + 1714.

James (III) Edward, known as the Old Pretender, + 1766.
His wife Clementina, granddaughter of King John Sobieski of Poland.

1. Charles Edward, known as the Young Pretender + 1788.
2. Henry IX. Duke of York, died a cardinal in 1807. With him the male line of the Stuarts became extinct.

PRINCIPAL RULERS IN SPAIN, (*Continued.*)

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
HOUSE OF BOURBON.		Regent Espartero.....	1841—1843
Philip V. of Bourbon.....	1701—1746	Isabella II	1843—1868
Ferdinand VI.....	1746—1759	Regent Serrano.....	1869—1870
Charles III.....	1759—1788	Amadeus of Sardinia. . . .	1870—1873
Charles IV.....	1788—1808	Republic.....	1873—1874
Joseph Bonaparte.....	1808—1813	Alfonso XII.....	1874—1885
Ferdinand VII.....	1814—1833	Regent Maria Christina of Austria.....	1885—
Regent Christina.....	1833—1840		

XI.—CHRONOLOGICAL INDEX OF THE PRINCIPAL EVENTS, COUNCILS, ECCLESIASTICAL WRITERS, AND HERETICS.

FIRST CENTURY.

1. MISCELLANEOUS EVENTS.

Birth of our Lord, 747 U. C. 4 to 7 years before our era.

First persecution at Jerusalem, 35—38. St. Stephen, protomartyr. Conversion of Saul.

Second persecution at Jerusalem under Herod Agrippa I., 41—44. St. James the Elder, martyr. St. Peter in prison.

St. Peter establishes his See at Rome, 42. Cathedra Romana.

First missionary journey of St. Paul, 45, SS. Barnabas, and John Mark; Sergius Paulus.

Council of the Apostles at Jerusalem, 51.

Second and third missionary journeys of St. Paul, 52—58. Timothy, Silas, Dionysius the Areopagite.

Martyrdom of St. James the Less, 62—63. St. Simeon, his successor.

First general persecution under Nero, 68. SS. Peter and Paul, martyrs.

Jewish war under Vespasian and Titus, 66—70. Jerusalem destroyed. The Christians retire to Pella.

Second persecution under Domitian, 95—96. St John at Patmos.

II. ECCLESIASTICAL WRITERS.

1. Evangelists, SS. Matthew, Mark, Luke, and John.

2. Apostles, SS. Paul, James, Peter, John, and Jude.

3. Apostolic Father, St. Barnabas.

III. HERESIES AND SCHISMS.

1. Schism of Judaists.

2. Ebionites, Docetæ, Nazarenes.

3. Cerinthus, Simon Magus, Dositheus, Menander, and Nicolaitans.

SECOND CENTURY.

I. MISCELLANEOUS EVENTS.

Death of St. John the Apostle, 100 or 101.

Third persecution under Trajan, 107—117. SS. Ignatius of Antioch and Simeon of Jerusalem, martyrs.

Jewish insurrection under Bar-Cochba, 131—135. Aelia Capitolina.

Popular hatred against the Christians under Hadrian and Antoninus Pius, 117—161. Gratianus. SS. Symphorosa, Eustachius and Felicitas, martyrs.

Fourth persecution under Marcus Aurelius, 161—180. SS. Polycarp, Cecilia, Justin and Photinus, martyrs. Legio Fulminatrix.

Attacks upon Christianity by heathen philosophers, 160—180. Celsus, Crescens, and Lucian.

II. COUNCILS.

1. In Asia Minor against the Montanists between 160—180.

2. At Rome and in various cities of Asia on the celebration of Easter.

III. ECCLESIASTICAL WRITERS.

1. The Apostolic Fathers: St. Ignatius, + 107; St. Papias, about 120; Hermas, about 150, and St. Polycarp, + 155.

2. The Apologists: Quadratus and Aristides under Hadrian; Melito, St. Justin, (+ 167), Tatian, Athenagoras, St. Theophilus and Miltiades under Marcus Aurelius.

3. Other Writers: Aristo of Pella and Hermias, the Philosopher, about 150; SS. Hegesippus, and Dionysius of Corinth, about 180.

IV. HERESIES.

1. Gnostics: Carpocrates, Basilides, Valentinus, Saturninus, Bardesanes; Tatianists, Ophites, Eneratites, Elkesaites, all between 140-200.

2. Montanists: Montanus, Tertullian, between 160-200.

3. Antitrinitarians: Theodotus, Artemon, Praxeas, and Noëtus, between 190-200.

THIRD CENTURY.

I. MISCELLANEOUS EVENTS.

Fifth Persecution under Septimius Severus, 193-211. SS. Irenæus, (+ 202), Felicitas and Perpetua, martyrs.

Sixth Persecution under Maximin, the Thracian, 235-238.

Seventh Persecution under Decius, 249-251. SS. Fabian and Agatha, martyrs. Paul the Hermit. Numerous defections. Lapsi.

Eighth Persecution under Valerian, 257-260. SS. Stephen I., Sixtus I., Lawrence, Cyprian, martyrs. Massa Candida.

Toleration edict of Gallienus for the Christians. Religio licita, 260.

Ninth Persecution under Aurelian, 270-275. SS. Felix I., Columba, Conon, martyrs.

Martyrdom of the Thebean Legion. St. Maurice, 286.

Attempts of Neo-Platonic Philosophers to regenerate declining Paganism, 240-

300. Ammonius Saccas, Plotinus, Porphyrius.

II. COUNCILS.

1. At Alexandria, two synods, in the affairs of Origen, 231-235.

2. At Bozra in Arabia, against Beryllus, 244.

3. At Carthage and Rome, three synods against Novation and in the affairs of the Lapsi, 251-252.

4. At Carthage, three synods on heretical Baptism, 255-256.

5. At Antioch, three synods against Paul of Samosata, 260-269.

III. ECCLESIASTICAL WRITERS.

1. *Greek Fathers*: St. Irenæus, + 202; Clement of Alexandria, + 217; Cajas, + 220; Julius Africanus, + 232; Origen, + 254; St. Hippolytus, + 236; Dionysius of Alexandria, + 264, and St. Gregory Thaumaturgus, + 270.

2. *Latin Fathers*: Tertullian, + 240; St. Cornelius, Pope, + 252; St. Stephen I., Pope, + 257; St. Cyprian, + 258; and St. Dionysius, Pope, + 269.

IV. HERESIES AND SCHISMS.

1. Manicheans: Manes, + 277.

2. Antitrinitarians: Paul of Samosata, Sabellius, Beryllus.

3. Schisms: of Novatus at Carthage, and of Novatian at Rome, c. 250.

FOURTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Armenia: St. Gregory Illuminator, + 332.

2. In Iberia: St. Nunia, 326.

3. In Abyssinia: St. Frumentius, + about 360.

II. MISCELLANEOUS EVENTS.

Tenth persecution under Diocletian and his imperial colleagues, 303-311. Numerous martyrs. Traditores.

Victory of Constantine over Maxentius. Edicts of Toleration, 312-313.

New persecution under Licinius, 320. Forty martyrs of Sebaste.

Constantine, sole emperor, declares for Christianity, 324.

Discovery of the Holy Cross by St. Helena, 326.

Constantinople, the new capital of the empire, 330.

Arianism in the ascendant under Constantius. Persecution of Catholic Bishops, 350-361.

Attempts of Julian the Apostate against Christianity, 361-363.

Persecution in Persia under Sapor II., 345-381.

Monastic life introduced. St. Paul the Hermit, + 340; St. Pachomius, + 348; St. Ammonius, St. Anthony, + 356; St. Hilarion, + 371; St. Macarius, + 390.

III. COUNCILS.

1. At Rome, 313, and Arles, 314, against the Donatists.

2. At Alexandria, 320; Nice, (*First Ecumenical*), 325; Rome, 341; Sardica, 343; and Rimini, 359, against Arianism.

3. At Antioch, 330; Tyre and Jerusalem, 335; Philippopolis, 343; Arles, 353; Milan, 355; Sirmium, 357, and Seleucia, 359, all against St. Athanasius, and in the interest of Arianism.

4. At Alexandria, 362; Rome, 374 and 380, and Constantinople, (*Second Ecumenical*), 381, against the Macedonian, Apollinarian, and Photinian heresies.

IV. ECCLESIASTICAL WRITERS.

1. *Greek Fathers and Writers*: St. Pamphylus, + 309; St. Methodius, + 311; Eusebius of Cæsarea, + 340; St. Athanasius, + 373; St. Basil, + 379; St. Cyril of Jerusalem, + 386; St. Gregory Nazianzen, + 389; St. Macarius of Egypt, + 390; Didorus of Tarsus, + 390; Didymus, the Blind, + 394; St. Epiphanius, + 403.

2. *Latin Fathers and Writers*: Lactantius, + 330; St. Hilary, + 366; St. Zeno, + 380; St. Damasus I., + 384; St. Optatus, + c. 385; St. Philastrius, + 387; St. Ambrose, + 397.

3. *Syrian Fathers*: Aphraates, about 350; St. Ephrem, + 373.

V. HERESIES AND SCHISMS.

1. Donatist Schism: Majorinus, Donatus the Great.

2. Arianism: Arius, + 336. Arian parties: Pure Arians, semi-Arians, Homœans, and Anomœans.

3. Photinianism: Photinus, + 366.

4. Macedonianism: Macedonius died after 360.

5. Apollinarism: Apollinaris, + 392.

6. Priscillianism: Priscillian, + 385.

FIFTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. Conversion of the Irish by St. Patrick, + 492.

2. In Scotland: St. Ninian, + 432; St. Palladius, + 450.

3. Among the Burgundians.

4. Conversion of the Franks, 496; St. Remigius.

5. In the Tyrol: St. Valentine, + 470.

6. In Austria: St. Severin, + 482.

II. MISCELLANEOUS EVENTS.

Great and prolonged persecution in Persia, 400-450. Frightful executions.

Rome sacked by Alaric, 410.

Conference with the Donatists, 411.

Persecution of the Catholics in Africa under Genseric and Huneric, 437-484. Miracle of Tipasa.

The Anglo-Saxons in England, 449. Britain paganized anew.

Armagh made a Metropolitan See, 450.

Rome threatened by Attila, 452; plundered by Genseric, 455.

Publication of the Enkyklion, 476; of the Henoticon, 482.

III. COUNCILS.

1. Synodus ad Quercum, against St. Chrysostom, 403.

2. At Carthage 412, and 418; Milevis, 416, and Rome, 417, in the affairs of Pelagius.

3. At Rome and Alexandria, 430, and Ephesus (*Third Ecumenical*) against Nestorius and Pelagius.

4. In Spain, 446 and 447, against the Priscillianists.

5. At Constantinople and Ephesus, 448, in the affairs of Eutyches.

6. At Chalcedon (*Fourth Ecumenical*) 451, against the Monophysites.

7. Two Irish Synods, probably at Armagh, held by St. Patrick between 450-455.

8. At Arles and Lyons, 475-480, against the Predestinarians.

9. At Rome, 484 and 485, in the affairs of the Acacian Schism, and 496 under Gelasius I. *Decretum Gelasianum*.

IV. ECCLESIASTICAL WRITERS.

1. *Greek Fathers and Writers*: St. Chrysostom, + 407; Synesius, + 414; Palladius, + 421; Theodore of Mopsuestia, + 428; St. Cyril of Alexandria, + 444; Proclus, + 447; Socrates and Sozomen, + about 450; Theodoret of Cyrus, + 458.

2. *Latin Fathers and Writers*: Sulpicius Severus, + 406; Rufinus, + 410; St. Jerome, + 420; St. Augustine, + 430; St. Paulinus, + 431; Cassian, + 435; St. Hilary of Arles, 449; St. Peter Chrysologus, + 450; St. Vincent of Lerins, + 450; St. Prosper of Aquitaine, + 455; St. Leo I. the Great, + 461; St. Maximus of Turin, + 465.

V. HERESIES AND SCHISMS.

1. Pelagianism: Pelagius and Coelestius, + after 418; Julian of Eclanum, + 454.

2. Semi-Pelagianism: Cassian, + 433.

3. Nestorianism: Nestorius, + 440.

4. Monophysite heresy: Eutyches, + after 451.

5. Origenist controversy: SS. Methodius, Pamphylus, Epiphanius, and Jerome; Rufinus and John of Jerusalem.

6. Predestinarianism: Lucidus.

7. Acacian Schism.

SIXTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Alemannia: St. Fridolin, + 514.

2. In Burgundy: King Sigismund embraces Catholicity, 516.

3. In England: Arrival of St. Augustine and his companions, 596.

II. MISCELLANEOUS EVENTS.

Catholics persecuted in Africa, under Thrasamund, 496-523.

Benedictine Order founded, 527. St. Benedict + 543.

Overthrow of Vandalic rule in Africa, 533.

Overthrow of Gothic rule in Italy, 553.

Lombard rule established in Italy, 568.

III. COUNCILS.

1. Synodus Palmaris, 501. At Orleans, 511.

2. At Constantinople, Rome and Jerusalem against the Monophysites, 518

3. At Orange, in France, against the Semi-Pelagians, 529.

4. At Constantinople (*Fifth Ecumenical*) 553. "Three Chapters."

5. Great Synod at Toledo in Spain, 589.

IV. ECCLESIASTICAL WRITERS.

Boethius, + 524; St. Fulgentius, + 533; Dionysius Exiguus, + after 533; St. Caesarius, + 542; Cassiodorus, + 562; St. Gregory of Tours, + 595.

V. HERESIES AND SCHISMS.

1. Condemnation of the "Three Chapters"—Theodore, Theodoret and Ibas—553.

2. Schism of Aquileja.

SEVENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In England: SS. Augustine and Melitus, + 624; St. Paulinus, + 644; St. Birinus, + 650.

2. In Switzerland: St. Columban, + 615; St. Gall, + 646.

3. In Bavaria: St. Rupert, + 620; St. Emmeran, + 652; St. Kilian, + 689.

4. In other German Districts: St. Goar, + 649; St. Dysibod, + 649.

5. In Belgium: St. Amandus, + 661; St. Omer, + 667; St. Livinus, + 656.

6. In Frisia: St. Eligius, + 658; St. Wilfrid of York, + 709.

II. MISCELLANEOUS EVENTS.

Recovery (Exaltation) of the Holy Cross by Emperor Heraclius, 629.

Death of Mohammed, 632.

The Arabs take Jerusalem 638, and conquer Egypt, 640.

Ekthesis of Heraclius, 638. Typos of Constantine II., 642.

Theodore of Canterbury, + 690.

III. COUNCILS.

1. At Seville, 619, and Toledo, 633, in Spain under St. Isidore of Seville.

2. At Jerusalem, 634; Lateran, 649, and Constantinople (*Sixth Ecumenical*), against the Monothelites.

3. At Hertford in England, 673.

4. Second Trullan Synod (*Quinisextum*), 692.

IV. ECCLESIASTICAL WRITERS.

St. Gregory I, the Great, + 604; St. Isidore of Seville, + 637; St. Sophronius, + 637; St. Maximus, + 662.

EIGHTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Germany: St. Boniface begins his mission, 719; made Bishop, 723; Primate of Germany, 747; his Martyrdom, 755.—St. Burkhard, + 752; St. Willibald, + 785; Lullus, + 786.

2. Among the Saxons, St. Willehad, founder and first bishop of Bremen, + 789.

II. MISCELLANEOUS EVENTS.

Spain Conquered by the Saracens, 711.

Beginning of the Iconoclastic Controversy, 726.

Victory of Charles Martel over the Saracens, 732.

Pepin the Short anointed king of the Franks, 752.

Pope Stephen II. appeals to Pepin for assistance; Pepin "Patrician of Rome," 754. Grant of Pepin to the Holy See, 856.

End of the Lombard rule in Italy. New Grant of Charlemagne to the Roman See, 774.

III. COUNCILS.

1. At Rome, 731, and Constantinople, (*Seventh Ecumenical*), 787, against Iconoclasm.

2. German National Council under St. Boniface, 742.

3. At Soissons, 744, and Rome, 745, against the heresy of Adelbert and Clement.

4. At Ratisbon, 792; Frankfurt and Rome, 794, against the Adoptionist heresy.

IV. ECCLESIASTICAL WRITERS.

Adamnan, + 704; Aldhelm, + 705; Bede, the Venerable, + 735; St. John Damascene, + after 754; Paul the Deacon, + 799.

V. HERESIES AND SCHISMS.

1. Iconoclastic heresy. Leo, the Isaurian.

2. Errors of Adelbert and Clement.

3. Adoptionist heresy. Migetius, Elipandus, + 800; Felix of Urgel, + 818.

NINTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Germany, among the Saxons and Westphalians: St. Ludger, + 809.

2. In Denmark and Sweden: St. Ansharius, + 865.

3. In Servia and Bosnia, about 868.

4. In Bulgaria, Moravia and Bohemia: SS Cyril, + 869, and Methodius, + 885

II. MISCELLANEOUS EVENTS.

Charlemagne crowned Emperor. The Holy Roman Empire, 800.

Monastic reform introduced by St. Benedict of Aniane, + 821.

Wars between Louis I., the Mild, and his sons, 830 and 836. Treaty of Verdun, 843.

False Decretals of Isidore come in use about 850.

St. Ignatius of Constantinople deposed. Intrusion of Photius, 857.

Dispute of Pope Nicholas I. with King

Lothaire and Hincmar of Rheims, 858–867.

Accession of Alfred the Great, 871.

III. COUNCILS.

1. At Mentz, 848; Quiercy, 849; Valence, 855; and Tousy, 860, against Gottschalk.

2. Photian Synods, 869 and 879.

3. At Constantinople (*Eighth Ecumenical*) 869, against Photius.

IV. ECCLESIASTICAL WRITERS.

Alcuin, + 804; Dungal, + 827; Sedulius, Rabanus Maurus, + 856; Paschasius Radbertus, + 865; Ratramnus, Hincmar of Rheims, + 882; Scotus Erigena, + about 883; Roswitha, + 884; Anastasius, the Librarian, + 886; Alfred the Great, + 901.

V. HERESIES AND SCHISMS.

1. Iconoclasm renewed by Leo V., the Armenian, 813; continued under Michael II. and Theophilus, 813–842.

2. Controversy on Predestination: Gottschalk, + 869.

3. Photian Schism: Photius, + 891.

TENTH CENTURY.

1. PROPAGATION OF CHRISTIANITY.

1. In Poland, under Miceslas I., about 966.

2. In Russia, under Wladimir I., the Great, (980–1014). St. Olga.

3. In Hungary, under St. Stephen I. (997–1038). Duke Geisa.

II. MISCELLANEOUS EVENTS.

Abbey of Cluny founded, 911. The Holy See enslaved under the counts of Tusculum, 913–964.

The See of Armagh in the possession of lay lords, from 927 till the accession of St. Malachy, in 1133.

Restoration of the Empire under Otho I., the Great, 962.

Hugh Capet, King of France, 987.

Death of St. Dunstan, 988.

Greenland discovered, 992

ELEVENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. Conversion of the Hungarians, Bohemians, and Russians continued.

2. Christianity in Iceland and Greenland, about A. D. 1000.

3. Canute the Great (1014–1030) establishes Christianity in Denmark, and St. Olaf II. (1019–1033) in Norway.

II. MISCELLANEOUS EVENTS.

St. Romuald founds the Order of Camaldoli in 1012, and St. John Gualbert that of Vallombrosa, in 1038.

The Greek Schism renewed, 1054. Michael Cerularius, + 1059.

Abbey of Bec (France) founded in 1040, and the Abbey of Westminster in 1066. William the Conqueror, King of England, 1066.

Conflict between Gregory VII. and Henry IV., 1075–1085. Pseudo-synod of Worms, 1076.

Countess Mathilda wills her possessions to the Holy See; 1077.

St. Anselm persecuted under William II., and Henry I., 1093–1106.

Philip I. of France excommunicated, 1094.

Religious orders founded: Knights of St. John, 1048; Order of Grammont, 1073; Carthusians, 1086; order of Fontevrault, 1094; Cistercians, 1098.

First Crusade, 1097–1099. Peter the Hermit. Godfrey of Bouillion, + 1100.

III. COUNCILS.

1. At Rome and Vercelli, 1050, and Tours, 1054, against Berengarius.

2. At Rome, 1059, on papal elections.

3. At Mantua, 1064, against Cadalous (antipope Honorius II.).

4. In Spain, the Synods of Tolosa, 1055, and Jacca, 1060, reform ecclesiastical discipline.

5. At Rome, 1074, 1075, and 1076 under Gregory VII. against simony, clerical marriages, and lay investiture.

6. In France, as many as 80 reformatory synods were held during the eleventh

century. At Autun, 1092, King Philip excommunicated.

7. At Piacenza and Clermont, 1095, the Homagium prohibited.

IV. ECCLESIASTICAL WRITERS.

Fulbert of Chartres, +1028; St. Peter Damian, +1072; Marianus Scotus, +1086; Lanfranc, +1089; St. Anselm, +1109.

TWELFTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Pomerania: St. Otho, +1139.
2. Among the Finns: St. Henry of Upsala, +1158.
3. In Livonia: Albrecht of Riga.
4. Among the Tartars: Prester John.

II. MISCELLANEOUS EVENTS.

Hostility of Henry V. against the Church. Treaty of Sutri. The "Privilegium," 1111-1112. Concordat of Worms, 1122.

King David I. of Scotland (1124-1153) founds the abbeys of Holy Rood and Melrose, and restores several bishoprics. Tūstīn, Archbishop of York, +1139.

Schism of Peter de Leone (anti-Pope Anaclet II), 1130-1137.

Fall of Edessa. Second Crusade, 1146-1149, St. Bernard.

Decretum Gratiani published, 1151.

Conflict of Emperor Frederick I. with the Church, 1158-1177. Gueifs and Ghibellines. Decrees of Roncaglia. Pope Alexander III. Lombard League. Peace of Venice, 1177.

St. Thomas à Becket persecuted by Henry II. Royal customs of the Realm. Constitutions of Clarendon, 1164. Martyrdom of St. Thomas, 1170.

Ireland invaded by the English, 1171. Alleged Bull of Hadrian IV. published 1174. St. Malachy, +1148; St. Lawrence O'Toole, +1180.

Jerusalem captured by Saladin, 1187. Third Crusade 1189-1192, Frederick Barbarossa, Philip Augustus, Richard Cœur-de-Lion.

Religious Orders founded; Templars,

1118; Premonstratensians, 1119; Gilbertines, 1141; Order of Calatrava, 1158; of San Jago, 1170; of Alcantara, 1177; Teutonic Knights, 1190; Trinitarians, 1198.

III. COUNCILS.

1. Lateran, 1102 and 1112, and at Troyes, 1107, against lay investiture.

2. At Paris, 1104, in the matrimonial affairs of King Philip August.

3. *Ninth Ecumenical* (first Lateran), 1123, against simony and clerical marriages.

4. *Tenth Ecumenical* (second Lateran), 1139, to remedy the evils of schism.

5. At Sens, 1140, against Abelard.

6. Irish Synods: at Aengus Grove, 1111; Holmpatrick, 1148; Kells, 1152; Cashel and Tuam, 1172.

7. *Eleventh Ecumenical* (third Lateran), 1179.

IV. ECCLESIASTICAL WRITERS.

Hugh of St. Victor, +1141; Abelard, +1142; St. Bernard, +1153; Gilbert de la Parée, +1154; Peter, the Venerable, +1156; Peter Lombard, +1164; Richard of St. Victor, +1173; John of Salisbury, +1180.

V. HERESIES.

1. Bogomiles: Cathari, and Albigenses.

2. Tanchelm, +1124.

3. Petrobrusians: Peter de Bruys, +1124.

4. Henricians: Henry, the deacon, +1149.

5. Arnoldists: Arnold of Brescia, +1157.

6. Waldenses: Peter Waldo, +after 1190.

7. Amalricians: Amalric of Bena, +1204.

THIRTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Prussia under Grand Master Herman of Salza, 1283.

2. Among the Mongols in China. John of Monte Corvino, +1330.

3. Attempts to convert the Mohammedans. Many Franciscans become martyrs. Raymundus Lullus, +1315 in Tunis

II. MISCELLANEOUS EVENTS.

France under interdict, 1201. Philip Augustus excommunicated.

Latin Empire of Constantinople, 1202-1261.

Establishment of the Ecclesiastical Inquisition, 1226.

England under interdict, 1208. King John Lackland. The English absolved from their oath of allegiance, 1212. The "Magna Charta" signed, 1215. Langton, archbishop of Canterbury, 1207-1228. St. Edmund Rich, his successor, 1228-1240.

Conflict of Frederick II. with the Church, 1215-1250.

Accession of St. Louis IX., 1236. Foundation of the Sorbonne, 1250.

Charles of Anjou, King of Naples, 1266-1285. Conradin, the last of the Hohenstaufens, executed, 1268. Sicilian Vespers, 1282.

Oppression of the Church in England under Edward I., 1272-1307. Statute of Mortmain, 1279.

Crusades. Fourth Crusade, 1202-1204. Baldwin of Flanders, Boniface of Montferrat. Fifth Crusade, 1218-1220. Andrew II. of Hungary, Leopold of Austria. Sixth Crusade, 1228-1230. Frederick II. Seventh Crusade, 1248-1250, and Eighth Crusade, 1270. St. Louis IX. of France. Crusade against the Albigenses, 1209-1215. Simon de Montfort. Crusade against the Moors in Spain, 1212.

Religious Orders founded: Franciscans, 1210 (St. Francis of Assisi +1226); Dominicans, 1215 (St. Dominic. +1221); Poor Clares (St. Clare of Assisi, +1253; Carmelites, 1219; Order of Mercy, 1223; Servites, 1233; Celestiniens, 1254. Augustinian Hermits, 1256.

III. COUNCILS.

1. Twelfth Ecumenical (Fourth Lateran) Council, 1215. Transubstantiation.

2. Thirteenth Ecumenical (First of Lyons), 1245. Deposition of Frederick II.

3. Fourteenth Ecumenical (Second of

Lyons) Council, 1274. Reunion of the Greeks. Law on Papal elections.

4. English synods at Oxford, 1222, and at Lambeth, 1261.

IV. ECCLESIASTICAL WRITERS.

Alexander of Hales, +1245. Vincent de Beauvais, +1264. St. Thomas of Aquin, +1274. St. Bonaventure, +1274. Albertus Magnus, +1280. Peter de Tarentaise (Innocent V.), +1276. Roger Bacon, +1294.

FOURTEENTH CENTURY.

I. MISCELLANEOUS EVENTS.

Great centennial jubilee, 1300.

Conflict of Boniface VIII. with Philip the Fair of France, 1296-1303. Colonnas. William Nogaret. Bulls, "Clericis Laicos," and "Unam Sanctam." Short Bull. National assembly of Paris, 1302.

Popes residing at Avignon. (Babylonian captivity of the Papacy) 1305-1377.

Suppression of the Templars, 1312. Molay, Grand Master, executed, 1314.

Conflict of John XXII. with the Fratricelli and Conventuals, 1317-1328.

Michael Cesena, William Ockham, +1347.

Conflict of the Popes with Louis the Bavarian, 1322-1347.

The Black Plague raging in Europe, 1347-1348.

Rome a Republic, 1347. Nicola di Rienzi, +1354.

Golden Bull. Seven imperial Electors, 1355.

Urban V. goes to Rome, 1367. Returns to Avignon, 1370.

St. Bridget of Sweden, and Petrarca, +1373.

Gregory XI. returns to Rome, 1376.

St. Catharine of Siena, +1380. Statute of "Præmunire," 1393.

II. COUNCILS.

1. At Vienne (*Fifteenth Ecumenical*), 1312.

2. At Paris, 1395 and 1398, National

Councils in behalf of the reunion of Christendom.

3. English synods against Wycliffe, 1396.

III. HERESIES AND SCHISMS.

1. Wycliffite heresy. John Wycliffe, + 1384.
2. Great Western (Papal) Schism, 1376-1417.

FIFTEENTH CENTURY.

I. MISCELLANEOUS EVENTS.

Election of Alexander V. Three claimants to the Papacy, 1410.

Hussite wars, 1419-1434. Ziska, + 1424. Taborites and Orphans. Compact of Prague, 1433. Procopius the Elder and Younger, + 1434.

Joan of Arc burnt, 1431.

Birth of Columbus, 1436.

Reunion of the Greek and other Eastern churches, 1441-1445.

Concordat of Princes, 1447; of Vienna, 1448.

General Jubilee, 1450.

Capture of Constantinople by the Turks, 1453. Victory of the Christians at Belgrade, 1456.

Institute of Abbreviators abolished, 1468. Platina + 1481.

Establishment of the Spanish Inquisition, 1481.

Conquest of Granada, Discovery of America, 1492. Bull of Partition, 1493.

Savonarola executed, 1498.

II. COUNCILS.

1. Schismatical council of Pisa, 1409. Increase of schism.
2. Council of London condemns Wycliffite doctrines, 1411.
3. Council of Constance (*Sixteenth Ecumenical*), 1414-1418.
4. Schismatical council of Basle, 1431-1443.
5. Council of Ferrara-Florence (*Seventeenth Ecumenical*) 1438-1445.

III. DISTINGUISHED SCHOLARS AND ECCLESIASTICS.

St. Vincent Ferrer, + 1419. Peter d'Ailly, + 1425. Gerson, + 1429. St. Bernardine of Sienna, + 1444. St. Lawrence Justinian, + 1455. St. John Capistran, + 1456. St. Antoninus, + 1459. Nicholas de Cusa, + 1464. Thomas à Kempis, + 1471. Bessarion, + 1472. Pico of Mirandola, + 1494.

IV. HERESIES AND SCHISMS.

1. Hussite heresy, John Huss, + 1415. Jerome of Prague, + 1416.

2. Schism of Basle, 1431-1449. Felix V., antipope, + 1451.

3. Heresy of John Van Goch, + 1475.

4. Heresy of John Wesel, + 1481.

SIXTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

In Asia: 1. In India and Japan. St. Francis Xavier, + 1552. Volignano and other Jesuits.

2. Reunion of Nestorians in East India, 1599.

3. In the Philippine Islands. Manila an episcopal see, 1579.

In America: 1. In the West Indies. First Christian church dedicated (Hispaniola,) 1494. First episcopal see in America; Puerto Rico, 1511. Las Casas, + 1566.

2. In Mexico. Martin of Valencia, Peter of Ghent, and Zummarrage missionaries. Mexico an Archbishopric, 1547.

3. In New Granada. Santa Maria a bishopric, 1514. St. Louis Bertrand, 1562-1569.

4. In Peru. St. Turibius, apostle of Peru, + 1606. Lima an archbishopric, 1546.

5. In Chili. Dominican and Franciscan missionaries. Santiago a bishopric, 1551.

6. In Paraguay and Argentine Republic. Jesuit and Franciscan missionaries. Flourishing Reductions. St. Francis de Solano, + 1610.

7. In Brazil. Anchieta, 1597

8. In Florida. Bishop Juarez. Father Cancer, + 1549.

9. In Texas and New Mexico. Mark of Nice. Fathers Padilla and Escobar.

10. In Maryland. Segura and companions, + 1570.

II. THE REFORMATION.

1. In Germany. Luther's Theses, 1517. His writings against the Pope, 1520-1522. His marriage, the Peasant's war, 1525. Diet of Spires. Name of "Protestant," 1529. Augsburg confession, 1530. Anabaptists at Münster, 1535. Luther's death, 1546. Smalkaldic war, 1547. Peace of Augsburg, 1555. Abdication of Charles V., 1556. Death of Melancthon, 1560.

2. In Switzerland. Zwinglian movement, 1516-1531. Catholic worship suppressed in Zürich, 1525. Sacramentarian controversy. Disputation at Baden, 1526. Religious war, 1529-1531. Death of Zwingle and Oecolompadius, 1531.

Calvinistic movement, 1541-1564. Reformation in Geneva, 1541. Calvin's intolerance. Castello, Gruet (1547) and Servetus (1553) executed. Calvin, + 1564. Beza, + 1605.

3. In England, under Henry VIII. (1509-1547.) The divorce question, 1527-1533. Henry VIII. secretly marries Anne Boleyn. Cranmer pronounces sentence of divorce; Clement VII. annuls it. Royal supremacy established, 1533-1534. Cardinal Fisher and Thomas More executed, 1535. Death of Queen Catharine. Execution of Anne Boleyn, 1536. Dissolution of monasteries. Pilgrimage of Grace, 1536-1540.

Under Edward VI. 1547-1553. Protestantism established. Book of Common Prayer. Act of Uniformity, 1549. Forty-two articles, 1552. Queen Mary, 1553-1558. Restoration of Catholicism. Execution of Cranmer, 1556. Death of Cardinal Pole, 1558.

Under Elizabeth, 1558-1603. The Anglican Church by law established. Parker's invalid consecration, 1559. Thirty-nine articles, 1562. Elizabeth excommunicated, 1570. Penal laws against Cath-

olics, 1570-1584. Catholic martyrs. Mary Queen of the Scots beheaded, 1587.

4. In Scotland. Catholicity protected under James V. (1513-1542). Parliament of 1541. Cardinal Beaton assassinated, 1546. First Covenant, 1557. Violent suppression of Catholic worship under the leadership of John Knox. Queen Mary forced to abdicate. The "Kirk" established by law, 1567.

5. In Ireland. Attempts to introduce the English schism. A carefully packed Irish Parliament declares Henry VIII. "head of the Irish Church," and "King of Ireland." Suppression of monasteries. Archbishop Browne of Dublin the "Cranmer of Ireland." Sturdy resistance of the Irish to English tyranny, 1536-1541. Sufferings of the Irish under Elizabeth. Penal Statutes. Wholesale confiscations. Irish martyrs. The Geraldine war, 1579.

6. In France. Protestant principles propagated by W. Farel, 1521-1523, and J. Calvin, 1533-1535. Fanaticism and atrocities of the Huguenots under Francis I. and Henry II., 1526-1559. The "Michelade," or Massacre of Nimes, 1567. Huguenot insurrections under Charles IX., 1560-1574. Massacre of St. Bartholomew, 1572. Edict of Nantes.

7. In the Netherlands and the Scandinavian Kingdoms. Protestantism established in the Netherlands under William of Orange, 1566-1584, in Denmark and Norway under Christian II. and Frederick I., 1520-1533; in Sweden under Gustavus Wasa, 1523-1560.

8. Minor Protestant Sects. 1. Anabaptists, John von Leyden, + 1536.

2. Mennonites, Menno Simonis, + 1561.

3. Baptists, Brownists, Independents, and Separatists, English sects under Elizabeth.

4. Antitrinitarians. Servetus, + 1553. Gentilis, + 1566.

5. Unitarians or Socinians. Socinus + 1562.

Religious orders founded: Recollects,

1500; Theatines (St. Cajetan, + 1547); Capuchins, 1528; Clerks Regular, 1530; Barnabites, 1530; Jesuits, 1534, (St. Ignatius, + 1556); Alcantarines (St. Peter of Alcantara, + 1562); Oratorians, (St. Philip Neri, + 1595); Oblates (St. Charles Borromeo, + 1584). Discalced Carmolites (St. Theresa, + 1582); Ursulines (St. Angela Maria, + 1540.)

III. COUNCILS.

1. Second schismatical council of Pisa, 1511-1512.
2. Fifth Lateran (*Eighteenth Ecumenical*) council, 1512-1517.
3. Council of Trent, (*Nineteenth Ecumenical*), 1545-1563.
4. Provincial synod of Mexico, 1555; of Lima, 1586.

IV. DISTINGUISHED SCHOLARS AND ECCLESIASTICS.

Cardinal Ximenes, + 1517. Tetzels, + 1519. Cajetan, + 1534. Erasmus, + 1536. Eck, + 1543. Melchior Canus, + 1560. St. Francis Borgia, + 1572. Maldonat, + 1583. Salmeron, + 1585. Cardinal Allen, + 1594. Toletus, + 1596. Stapleton, + 1598.

SEVENTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

In Asia. 1. In India, Father de Nobili, + 1656. Bl. de Brito, + 1693.

2. In Ceylon, Tong-King, and Cochin-China, Jesuits and Oratorians labored with wonderful success. Persecution in Tong-King, 1696, 40,000 martyrs. 3. In China, Fathers Ricci (+ 1610) and Schall (+ 1666) make many thousand converts.

In North America. 1. In Maryland English Jesuits, White and Altham, convert many native Indians, 1634-1645. 2. In Acadia (Maine and Nova Scotia) Fathers Biard and Masse preach to the Abnaki Indians. 3. In New France, (Canada) Recollects and Jesuits labor among the natives. Fathers Jockes, Daniel, Lalemant, Garnier and Brebeuf,

Martyrs, 1646-1649; Quebec an episcopal See, 1658. 4. In Michigan and Wisconsin, Fathers Allouez (+ 1690), Marquette (+ 1675), and Dablon, 1665-1690.

Discovery of the Mississippi by F. Marquette, 1673. Discovery of the Falls of St. Anthony by Father Hennepin, 1680.

II. MISCELLANEOUS EVENTS.

English Catholics under arch-priests, 1598-1623.

Death of St. Rose of Lima, the first canonized native saint of America, 1617.

Persecutions and martyrdoms in Japan, 1612-1650.

Thirty years' war, 1618-1648. Peace of Westphalia. Bull "Zelus domus Dei."

Landing of the Pilgrims at Plymouth, Mass., 1620.

Congregation "de Propaganda Fide" founded, 1622.

A vicar apostolic appointed for England, 1623.

Trial of Galileo, 1632. His death, 1642.

Maryland settled by Catholics, under Lord Baltimore, 1634. Act of Toleration passed by the Maryland (Catholic) assembly, 1649.

Ursuline convent and first public hospital in America, founded at Quebec, 1639.

Irish insurrection. Irish Catholics cruelly persecuted by Cromwell and the Puritans, 1641-1652.

New England "Blue Laws," 1644-1646.

Charles I. of England executed, 1649. Cruel laws against English Catholics.

Jansenism condemned, 1653. Jansenius + 1638.

Persecution of the Quakers in New England, 1656. Four Quakers executed on Boston Commons, 1659.

Fr. Laval, first bishop of Quebec, 1674.

Pretended "Popish Plot," 1678. Titus Oates.

Martyrdom of archbishop Plunket of Armagh, 1681.

Declaration of the Gallican clergy, 1682.

Quietism (Molinism) condemned 1685. Michael de Molinos, + 1696.

English Revolution of 1688. The Irish penal code, 1695-1697.

The "Articles of Issy," 1695. Fénelon's "Maxims of the Saints" condemned, 1699.

Penal laws against American Catholics in Colonial days, 1688-1753.

III. ECCLESIASTICAL WRITERS.

Baronius, +1607; Estius, +1613; Suarez, +1617; Bellarmine, +1621; St. Francis de Sales, +1622; Laymann, +1635; Cornelius à Lapide, +1637; Alvarez, +1640; Barbosa, +1649; Petavius, +1652; Lugo, +1660; Bollandus, +1665.

EIGHTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In China. Flourishing missions. Dispute concerning Chinese customs, 1706-1715. Prolonged persecution, 1722-1820.

2. In Corea. Numerous conversions. Violent persecution, 1794.

3. In Paraguay. Flourishing Reductions.

II. MISCELLANEOUS EVENTS.

The Bull "Unigenitus," against Quesnel, 1713. Appellants. Quesnel, +1719.

Treaty of Utrecht, 1713. Canada ceded to England.

The Holy Synod of the Russian Church established, 1721.

Ursuline Convent founded at New Orleans, 1727

A classical school opened by the Jesuits at Bohemia, Penn., 1745.

Acadian Catholics expelled from their homes and dispersed abroad by the English, 1756.

Treaty of Paris, 1763. America passes wholly to England.

Febronius condemned, 1764. Hontheim, +1790.

Suppression of the Jesuits, 1773.

The "Quebec Act" legalizes the Catholic Church in Canada, 1774.

Declaration of American Independence, 1776.

Relief Acts repealing penal laws against the Catholics in Great Britain, 1778-1793. Anti-Catholic riots.

The Ems Congress, 1786. Synod of Pistoja, 1787.

The French Revolution. Wholesale confiscation of Church property. Reign of Terror, 1789-1799.

Rome proclaimed a republic. Pius VI. a prisoner, 1798.

Death of George Washington, 1799.

III. DISTINGUISHED SCHOLARS AND ECCLESIASTICS.

Bourdaloue and Bossuet, +1704. Maillon, +1708. Fénelon, +1715. Natalis Alexander, +1729. Pichler, +1733. Schmalzgrüber, +1735. Montfaucon, +1741. Massillon, +1742. Antoine, +1743. Concina, +1756. Billuart, +1757. Calmet, +1757. Lambertini, (Benedict XIV.) +1758. Amort, +1775. Voit, +1780. Challoner, +1781. St. Liguori, +1787.

IV. NEW PROTESTANT SECTS.

1. Society of Friends (Quakers). George Fox, +1690.

2. Pietists, James Spener, +1705.

3. United or Moravian Brethren, (Herrnhuters). Count Zinzendorf, +1760.

4. Methodists, John Wesley, +1791. George Whitefield, +1770.

5. New Jerusalem Church. Emmanuel Swedenborg, +1772.

6. Millenial Church, (Shakers). Anna Lee, +1784.

NINETEENTH CENTURY.

I. MISCELLANEOUS EVENTS.

Pope Pius VII. elected at Venice, 1800. Restoration of Catholicity in France. Concordat. Organic Articles, 1801-1802.

Peace of Luneville. Secularization of ecclesiastical Estates in Germany, 1801-1803.

Napoleon Bonaparte emperor of France; Pius VII. in Paris, 1804.

Dissolution of the "Holy Roman Em-

pire." Francis II. assumes the title of "Emperor of Austria," 1806.

The see of Baltimore created an archbishopric, 1808.

The Sisters of Charity founded at Emmitsburg, Maryland, 1808.

Annexation of the Papal States by Napoleon. Pius VII. in French captivity, 1809-1814.

Abdication of Napoleon. Treaty of Vienna. Holy Alliance, 1813-1815.

Pius VII. returns to Rome, and re-establishes the Society of Jesus, 1814.

Conclusion of Concordats with France and the governments of Germany, 1817-1829.

Death of Napoleon Bonaparte, 1821.

First Provincial Council of Baltimore, 1829.

Emancipation of the Catholics in Great Britain, 1829.

Religious tyranny and persecution of the Church in Switzerland. The Sonderbund. Civil war, 1830-1846.

Rise of Mormonism, 1830. Joseph Smith, †1844.

Death of Charles Carroll of Carrolton, the last surviving signer of the Declaration of Independence, 1832.

Bitter persecution of the Church in Spain and Portugal, 1833-1843.

The Church persecuted in Mexico under Santa Anna, 1833-1836. Dissolution of the Indian missions in California.

Oppression of the Church in Prussia. Imprisonment of the archbishops of Cologne and Posen, 1837.

Death of Möhler, author of the famous symbolism, 1838.

Death of Bishop England of Charleston, 1842.

Native American riots in Philadelphia, 1844.

Futile attempts at establishing national Catholic churches in France by Abbé Chatel, †1857; in Belgium, by Abbé Helsen, †1842; in Germany, by J. Ronge, †1887, and in Poland, by Czerski.

Oregon City created an archbishopric, in 1846; St. Louis, in 1847.

Death of Daniel O'Connell, "the Liberator," 1847.

Revolution of 1848. Pius IX. flees to Gaëta. Mazzini and Garibaldi supreme in Rome.

New York, Cincinnati, and New Orleans created archbishoprics, 1850.

Hierarchy restored in England, 1850.

Plenary Council of Thurles (Ireland), 1850.

First Plenary Council of Baltimore, 1852.

Nuncio Bedini in the United States, 1853.

Know-nothing Society formed. Anti-Catholic crusade, 1854.

Definition of the Immaculate Conception, 1854.

Annexation of the Papal States to Sardinia, 1859.

The Church persecuted in Mexico under Juarez. Confiscation of the ecclesiastical estates, 1861-1863.

Civil war in the United States. Emancipation proclaimed, 1861-1865.

Death of Archbishop Kenrick of Baltimore, 1863.

Mexico an empire under Maximilian of Austria, 1863-1867.

Death of Archbishop Hughes of New York, 1864.

Death of Cardinal Wiseman of Westminster, 1864.

Encyclical "Quanta Cura," and "Syllabus," published, 1864.

Second Plenary Council of Baltimore, 1866.

Eighteenth Centenary of SS. Peter and Paul, 1867.

Vatican Council. Papal Infallibility defined, 1870.

Schism of the Old Catholics, 1870.

Rome occupied by the Piedmontese, 1870.

The Church persecuted in Prussia and Switzerland. The "Kulturkampf," 1870-1886.

Death of Archbishop Spalding of Balti

more, and Father De Smet, celebrated Indian missionary, 1872.

Archbishop McCloskey, first American Cardinal, 1875.

Boston, Philadelphia, Milwaukee, and Santa Fe created archbishoprics, 1875.

Death of Orestes A. Brownson, 1876.

Death of Pius IX. Election of Leo XIII., 1878.

Hierarchy restored in Scotland, 1878.

Death of Cardinal Cullen of Dublin, 1878.

Third Plenary Council of Baltimore, 1884.

First Australian Plenary Council, 1885.

Death of Cardinals McCloskey of New York, and McCabe of Dublin, 1885.

Centenary of the establishment of the Catholic Hierarchy in the United States. Catholic University of America dedicated, 1889.

Death of Cardinal J. H. Newman, 1890.

Four hundredth anniversary of the Discovery of America, 1892.

Death of Cardinals Manning of Westminster, Lavigerie of Algiers, Mermillod of Geneva, and Simeoni, Prefect of the Propaganda, 1892.

Apostolic Delegation established in the United States, 1893.

GENERAL INDEX.

A

Abbot or Archimandrite, 249.
 Abélard, 456.
 Abyssinia, Evangelization of, 134; Missions in, 647.
 Acacius, and the "Acacians," 190.
 Acacius (Patr. of Constantinople), Schism of, 207, 236.
 Acadia, Missions in, 522.
 Adalbert, Archbp. of Bremen, 265.
 Adalbert, Archbp. of Prague, 337.
 Adamnan, 310.
 Adelphius and the "Adelphians," 218.
 Adolph of Nassau, Emperor, 394.
 Adoptionist Heresy, 216.
 Adrumetum, Monks of, 200.
 Ædesius, 134.
 Ælurus, Timothy, priest, 207.
 Æneas Sylvius, 424.
 Ærius, priest of Sebaste, 218.
 Aetius, deacon of Antioch, 190.
 Africa, Propagation of Christianity in, 35.
 African Synods, 93.
 Agatho, St., Pope, 217, 642.
 Agnes, St., Martyr, 55.
 Agnoites, 208.
 Agrippa Castor, Eccl. Writer, 75.
 Agrippinus, Bp. of Carthage, 97.
 Aistulph, the Lombard, 285.
 Alaric, 143.
 Albanians, Conversion of the, 133.
 Alban, St., 139.
 Albercati, Cardinal, 421.
 Albertus Magnus, 459.
 Albert I., Emperor, 394.
 Albert, Grand Master of the Teutonic Order, 495, 540.
 Albert, Archb., 527.
 Albigenes, 467.
 Alboin, Saxon chief, 263.

Alcantara, (Military) Order of, 495.
 Alcantarines, 625.
 Alcuin, 306, 312.
 Aldhelm, St., 312..
 Alemannia, Christianity in, 257.
 Alexander, Bp. of Alexandria, 182.
 Alexander of Hales, 459.
 Alexander Severus, Emperor, 47.
 Alexander I., of Russia, 712.
 Alexander I., Pope, 106.
 Alexander II., Pope, 355.
 Alexander III., Pope, 376.
 Alexander IV., Pope, 385.
 Alexander V., (Pisan) Pope, 411.
 Alexander VI., Pope, 427, 508.
 Alexander VII., Pope, 628, 648, 737.
 Alexander VIII., Pope, 649.
 Alexandria, Councils of, 182, 187, 202.
 Alexandrian School, 77, 161.
 Alexian Brothers, 496.
 Alfred the Great, 277.
 Algiers, the Church in, 637.
 Allegiance, Oath of, 584.
 Allen, Cardinal, 581.
 Alliance, the Holy, 681.
 Allouez, Claude, 524.
 Alogi, 90.
 Amalricians, 465.
 Ambrose, St., 166.
 Ambrosian Chant, 167.
 Ambrosian Liturgy, 248.
 America, Missions in, 507-526.
 America, the Church in, 714-733.
 Ammonius, St., 249.
 Ammonius Saccas, 49.
 Amsdorf, 543.
 Anabaptists, 537, 609.
 Anastasius I., Pope, 235.
 Anastasius II., Pope, 236.
 Anastasius I., Emperor, 207.

- Anatolius, Eccl. Writer, 76.
 Anchieta, Missionary, 515.
 Anchorites, 248.
 Ancyra, Synod of, 190.
 Anderson, Lawrence, 608.
 Andrew, St., Apostle, 25.
 Angela of Mericia, St., 631.
 Anglo-Saxons, See England.
 Anglican Church, 574.
 Anglican Orders, Invalidity of, 576.
 Anicetus, Pope, 96, 106.
 Anomœans, 190.
 Anscharius, St., 264.
 Anselm, St., 433, 455.
 Anthony the Hermit, St., 249.
 Anthony of Padua, St., 481.
 Antichiliasts, 95.
 Antioch, School of, 161.
 Antioch, Councils of, 91, 185, 187.
 Antitrinitarians, 90.
 Antonines, (Military Order), 496.
 Antoninus, St., 462.
 Antoninus Pius, Emperor, 44.
 Aphraates, Syrian Writer, 79.
 Apocryphal Gospels, 9.
 Apollinaris, St., 42.
 Apollinaris, the Apologist, 65.
 Apollinaris (Father and Son), Heresy of, 196.
 Apollonius, Eccl. Writer, 75.
 Apollonius, Senator, 46.
 Apollonius of Tyana, 61.
 Apologists, Christian, 64.
 Apostles, History of the, 10, 24-28.
 Apostolical Brethren, 466.
 Apostolicals, 675.
 Apostolic Fathers, 62.
 Appellants, 738.
 Aquileja, Schism of, 212.
 Arabia, Christianity in, 132.
 Aranda, 651.
 Arcadius, Emperor, 130, 194.
 Archelaus, Bp. and Eccl. Writer, 75.
 Archbishops, (Metropolitans), 102.
 Archpriests and Archdeacons, 230.
 Archpriests in England, 585.
 Argentine Republic, Missions in, 615.
 Arianism, 181-193.
 Ariold, 355.
 Aristides, Apologist, 44, 65.
 Aristo of Pella, 64.
 Arius, 181.
 Arles, Council of, 97, 221.
 Armenians, Conversion of, 132; Reunion of, 422, 645.
 Arminius and the Arminians, 611.
 Arnobius, Apologist, 68.
 Arnauld, Antoine, 629, 738.
 Arnold of Brescia and the "Arnoldists," 464.
 Artemon, Antitrinitarian, 90.
 Articles (Book of) 564.
 Articles, Thirty-nine (Anglican), 577.
 Articles of Religion, 568.
 Ascetics, 248.
 Ascidas, Bp. 210.
 Asia, Propagation of Christianity in, 34.
 Asterius Urbanus, Eccl. Writer, 75.
 Asterius, Bp. and Eccl. Writer, 165.
 Athanaric, King, 143.
 Athanasius, St., 153, 185-194.
 Athenagoras, Apologist, 45.
 Attila, 147.
 Audians, Heresy of the, 218.
 Augsburg, Confession of, 541.
 Augustine (St.) Bp. of Hippo, 168, 199.
 Augustine (St.), Apostle of the Anglo-Saxons, 150.
 Augustinians, 492, 625.
 Australia, Church in, 733.
 Austria, Evangelization of, 258. The Church in, 680.
 Autos-da-Fe, 472.
- B**
- Bacon, Roger, 462.
 Baius, Michael, 627.
 Balaeus, Syrian Writer, 180.
 Balmes, 677.
 Baltimore, Lord, 717.
 Baltimore, Councils of, 725, 727.
 Baptism, Sacrament of, 111, 243.
 Baptism, Infant, 112.
 Baptists, 610.
 Bar-Cochba, Simon, 30.
 Bardesanes, the Gnostic, 85.
 Barlow, W., 576.
 Barnabas, St. 20, 27.

- Barnabites, 625.
 Bartholomew, St., Apostle, 25.
 Bartholomew's Day, 603.
 Basil the Great, St., 155, 250.
 Basil, Bp. of Ancyra, 190.
 Basiliscus, Emperor, 207.
 Basle, Council of, 417.
 Bautain, 664.
 Bavaria, Evangelization of, 255; the Church
 in, 680.
 Beaton, Cardinal, 585.
 Bec, Abbey and School of, 455.
 Bede, the Venerable, 276, 312.
 Beghards, 497.
 Beguines, 497.
 Belgium, Evangelization of, 259; the Church
 in, 678.
 Bellarmine, 629.
 Benignus, St., Bp., 138.
 Benedict, St., of Aniane, 332.
 Benedict, St., of Nursia, and the Benedict-
 ines, 251, 625.
 Benedict Biscop, 275.
 Benedict I., Pope, 239.
 Benedict III., Pope, 292.
 Benedict V., Pope, 300.
 Benedict VII., Pope, 300.
 Benedict VIII., Pope, 302.
 Benedict IX., Pope, 302.
 Benedict XII., Pope, 403.
 Benedict XIII., Pope, 650.
 Benedict XIV., Pope, 650.
 Berengarius, Heresy of, 324.
 Bernard, St., 345, 457, 464, 489.
 Bernardin of Siena, St., 482.
 Beryllus, Bp. of Bozra, Antitrinitarian, 92.
 Bessarion, 421.
 Beza, Theodore, 552.
 Bible, Canon and ancient Versions of, 78-
 79, 236; Vernacular translations and
 Reading of the, 487; King James'
 Bible, 487.
 Bishops, Appointment of, 101.
 Birinus, St., Bp., 151.
 Blackwell, Archpriest, 585.
 Blue Laws, 721.
 Boëthius, 177.
 Bogomiles, 467.
 Bogoris, Bulgarian Prince, 267.
 Bohemia, Conversion of, 268
 Bohemian Brethren, 480.
 Bollandists, 630.
 Boleyn, Anne, 554, 563.
 Bonaventure, St., 387, 480.
 Boniface, St., Apostle of Germany, 260-262.
 Boniface I., Pope, 235.
 Boniface III., Pope, 241.
 Boniface IV., Pope, 241.
 Boniface VIII., Pope, 389, 393-398.
 Boniface IX., Pope, 408.
 Bonosus, Bp., His Errors, 219.
 Book of Common Prayer, 568.
 Book of Common Order, 594.
 Book of Discipline, 591, 594.
 Borgia, St. Francis, 631.
 Borromeo, St. Charles, 630.
 Bossuet, 739, 749.
 Bradwardine, 462.
 Brazil, Missions in, 515.
 Brebeuf, Missionary, 523.
 Brethren of the Free Spirit, 465.
 Bridget, St., 138.
 Bridgittines, 496.
 Brothers of the Common Life, 497.
 Brothers of the Sword, 494.
 Brothers of Charity, 751.
 Brothers of the Christian Schools, 751.
 Brothers of Mary, 751.
 Brownists, 578.
 Bruys, Peter, 463.
 Bucer, 567, Note.
 Bugenhagen, 607.
 Bulgarians, Conversion of the, 645, 266.
 Burgundians, Christianity among the, 148.
 Burmah, Missions in, 639.
- C.**
- Cæcilian, Bp., 220.
 Cælestius, 197.
 Cæsarea, School of, 78.
 Cæsarius, Bp., 178.
 Cainites, 83
 Cajetan, Cardinal, 529, 630.
 Cajetan, St., 625.
 Cajus, Eccl. Writer, 75.
 Calatrava, Order of, 495.
 Calendar, Gregorian, 621.
 California, Missions in, 521 729.

- Calixtus I., Pope, 108.
 Calixtus II., Pope, 370.
 Calixtus III., Pope, 425.
 Calixtines, 480.
 Calmet, 749.
 Calvert, See Lord Baltimore.
 Calvin and Calvinism, 550-552.
 Camaldolites 333.
 Campeggio, Cardinal, 538, 555.
 Canada, Missions in, 522; Church in, 714.
 Canon of the Mass, 237.
 Canon Law, 329, 485, 630, 748.
 Canones, Pœnitentiales, 114.
 Canus, Melchior, 630.
 Canute, the Great, 431.
 Capuchins, 625.
 Caracalla, Emperor, 47.
 Cardinals, 328, 354, 621.
 Carlstadt, 530, 537, 548.
 Carmelites, 492, 625.
 Caroline Books, 316.
 Carroll, Archbp., 724.
 Carpocrates, the Gnostic, 84.
 Carthage, Councils of, 70, 97, 222.
 Carthusians, 489.
 Casas, Las, 509.
 Cashel, Synod of, 446.
 Cussianus, Abbot and Latin Writer, 176, 200.
 Cassiodorus, Eccl. Writer, 175.
 Castelnau, Peter de, 468.
 Catacombs, 120.
 Catechumenate, 111.
 Catharists, 466.
 Catharine II. of Russia, 711.
 Catharine of Siena, St., 406.
 Cathedral Schools, 306.
 Cecilia, St., 45.
 Celestine I., Pope, 235.
 Celestine III., Pope, 378.
 Celestine V., Pope, 389.
 Celestinians, 496.
 Celibacy, Clerical, 99, 227.
 Cellites, 496.
 Celsus, Pagan Philosopher, 58.
 Cenobites, 249.
 Central America, Missions in, 512.
 Central India, Missions in, 505.
 Cerinthus, 81, 95.
 Cerularius, Michael, 322.
 Cesarini, Cardinal, 421.
 Cesena, Michael, 402.
 Ceylon, Mission in, 505.
 Chalcedon, Council of, 206.
 Chaldean Christians, 132, 646.
 Challoner, Bp., 700.
 Chapters, the Three, 210.
 Charity, Sisters of, 626.
 Charlemagne, 286-289.
 Charles Martel, 283.
 Charles of Anjou, 385, 388.
 Charles IV., Emperor, 404.
 Charles V., Emperor, 533, 545.
 Charles I. of England, 585, 702, 705.
 Charles II. of England, 697, 703, 707.
 Charter Schools, 710.
 Châtel, Abbé Francis, 740.
 Chili, Missions in, 516.
 Chiliasm, 95.
 China, Missions in, 506, 635, 639.
 Choiseul, 651.
 Chorepiscopi, 102, 272.
 Chosroes I. and II. of Persia, 132.
 Christ, History of, 1-10.
 Christian, Name of, 15.
 Christianity, Propagation of, 31, 131, 257.
 336, 501, 635.
 Christina of Sweden, 648.
 Chrysologus, Peter, 171.
 Chrysostom, St. 158.
 "Church Established by Law," 574.
 Church Historians, 629, 630, 748.
 Circumcelliones, 222.
 Cistercians, 489.
 Clarendon, Constitutions of, 436.
 Clares, Poor, 492.
 Claver, St. Peter, 513, 750.
 Claudius Apollinaris, Apologist, 45.
 Claudianus Mamertus, 178.
 Clement I., Pope, 106.
 Clement II., Pope, 303.
 Clement V., Pope, 399.
 Clement VI., Pope, 406.
 Clement VII., Pope, 538, 554.
 Clement VIII., Pope, 621.
 Clement XI., Pope, 649.
 Clement XIII., Pope, 651.
 Clement XIV., Pope, 653.
 Clement Augustus, Archbp., 688.

- Clement, St., Consul, 42.
 Clement of Alexandria, 66, 71, 78.
 Clementinæ, 485.
 Clementine Peace, 737.
 Clergy and Laity, 98.
 Clergy, Education of, 99, 227.
 Clerks, Regular, 625.
 Clermont, Council of, 342.
 Clovis and Clotilda, 148.
 Cluny, Abbey and Congregation of, 307, 488.
 Cochin-China, Missions in, 505, 636.
 Colonnas, Cardinals, 393.
 Columba or Columkil, St., 140.
 Columbanus, 251.
 Commodianus, Eccl. Writer, 76.
 Conception, Controversy on the Immaculate, 626; Definition of, 667.
 Concordats of Princes, 424.
 Confession, Public and Auricular, 114, 244; Annual, 486.
 Confession, Augsburg, 541.
 Confirmation, Sacrament of, 113, 248.
 Congregatio Concilii Tridentini, 620.
 Conrad II., Emperor, 302.
 Conrad III., Emperor, 345.
 Conrad of Marburg, 471.
 Constance, Council of, 412.
 Constans, Emperor, 126.
 Constantine, Pope, 282.
 Constantine the Great, 56, 124.
 Constantius Chlorus, Emperor, 52, 55.
 Constantius, Emperor, 126, 188.
Constitutum and Judicatum, 211-212.
 Converts, Distinguished, 689, 701.
 Copernicus, 622; Note, 747.
 Copts, 208, 647.
 Corea, Missions in, 636.
 Cornelius, Pope, 93, 109.
 Cornelius a Lapide, 630.
 Corpus Christi, Feast of, 486.

Councils, Ecumenical:
 I. Ecumenical, 1st, of Nice, 181.
 II. Ecumenical, 1st, of Constantinople, 194.
 III. Ecumenical, of Ephesus, 201.
 IV. Ecumenical, of Chalcedon, 204.
 V. Ecumenical, 2d, of Constantinople, 210.
 VI. Ecumenical, 3d, of Constantinople, 216.
 VII. Ecumenical, 2d, of Nice, 313.
 VIII. Ecumenical, 4th, of Constantinople, 322.
 IX. Ecumenical, 1st, Lateran, 370.
 X. Ecumenical, 2d, Lateran, 372.
 XI. Ecumenical, 3d, Lateran, 377.
 XII. Ecumenical, 4th, Lateran, 380.
 XIII. Ecumenical, 1st of Lyons, 384.
 XIV. Ecumenical, 2d of Lyons, 386.
 XV. Ecumenical, of Vienna, 400.
 XVI. Ecumenical, of Constance, 412.
 XVII. Ecumenical, of Ferrara, 420.
 XVIII. Ecumenical, 5th Lateran, 430.
 XIX. Ecumenical, of Trent, 616.
 XX. Ecumenical, of the Vatican, 668.
 Court of High Commission, 580.
 Covenant, Scotch, 589, 594.
 Cranmer, 556-567, 573.
 Creagh, Archbp. of Armagh, 576, 597.
 Crescens, Pagan Philosopher, 59.
 Cromwell, Thomas, 557, 564; Oliver, 706.
 Cross, Sign of the, 119; Discovery of, 125.
 Cross, Congregation of the Holy, 751.
 Crusades, 341-348.
 Culdees, 448.
 Cullen, Cardinal, 711.
 Cumman, St., Irish Scholar, 310.
 Cycle, Dionysian, 1.
 Cyprian, St., of Carthage, 68, 69, 93, 97.
 Cyril, St., of Alexandria, 159, 202.
 Cyril, St., of Jerusalem, 154.
 Cyril, St., Apostle of the Slavonians, 266.
 Cyrillonas, Syrian Writer, 180.
 Cyrus, Bp. of Alexandria, 216.

D
 Dablon, Missionary, 525.
 D'Alembert, 656.
 Damasus I., Pope, 195, 235.
 Damasus II., Pope, 303.
 Daniel, Missionary, 523.
 Darboy, Archbp., 674.
 David Dinanto, 465.
 Deacons, 12, 99.

- Decius, Emperor, 49.
Declaration, Gallican, 649.
Decretals, Papal, 485.
Denmark, Conversion of, 264, 338; The Reformation in, 606; Church in, 680.
Desiderius, the Lombard, 286.
Diderot, 656.
Didymus, the Blind, Eccl. writer, 163.
Diocletian, Emperor, 51—55.
Diodorus of Tarsus, Eccl. Writer, 163, 203.
Dionysius the Areopagite, 21, 77.
Dionysius of Alexandria, 70, 92.
Dionysius, Pope, 92, 110.
Dionysius Exiguus, 177.
Dioscorus of Alexandria, 205.
Discipline of the Secret, 118.
Ditheism, 92.
Docetæ, 81.
Doctors of the Church, 152, Note.
Dolcino, Fra, 466.
Dominic, St., 468, 491.
Dominicans, 491.
Domitian, Emperor, 42.
Donation, Pretended, of Constantine, 234.
Donatists, 220.
Dositheus, 82.
Douay Seminary, 581.
Douay Bible, 630, Note.
Duns Scotus, 461.
Dunstan, 278.
Dungal, Irish Scholar, 311.
Dupanloup, Bp., 673.
Durandus, 462.
- E.**
- Easter, Controversy on the Celebration of, 96, 116, 184.
Easter Communion, 486.
Ebionites, 80.
Ecclesiastical Titles Bill, 702.
Eccleston, Archbp., 725.
Eck, 530, 547.
Edessa, School of, 178.
Edmund, St., of Canterbury, 441.
Ekthesis of Heraclius, 215.
Edward, the Confessor, 431.
Eligius, Bp., 259.
Elipandus, Archbp., 317.
Elizabeth of England, 574.
Elkesaites, Gnostic Sect, 86.
Emancipation, Catholic, in England, 700; in Ireland, 710.
Empire, Holy Roman, 287.
Empire, Latin, 345.
Ems, Congress of, 656.
Emser, Jerome, 530, 535.
Emmeran, St., 258.
Emmeric, St., 270.
England, Bp., 749, 725.
England, Evangelization of, 138, 149; Reformation in, 553—586; The Church in, 275, 431—438, 696—702.
English Catholics, Sufferings of, 578, 582.
English Seminaries, 581.
Enkykion of Emperor Basiliscus, 207.
Eneratites, Gnostic Sect, 86.
Eon, (Eudo de Stella), 463.
Ephesus, Council of, 198, 202.
Ephesus, Robber Synod of, 205.
Ephraem, St., 179.
Epiphanius, St., 157, 209.
Erasmus, 539, 540, Note.
Eremitical Life, 248.
Erigena, John Scotus, 311.
Essenes, 6, Note.
Estius, 630.
Ethelbert, King of Kent, 150.
Ethelwold, Bp., 278.
Eucharist, Practice of Primitive Church regarding the Holy, 115—118, 245; Controversy on the Holy, 324.
Eucherius, St., 148, 177.
Euchites, or Euphemites, 218.
Eugenius I., Pope, 242.
Eugenius II., Pope, 290.
Eugenius III., Pope, 344, 373.
Eugenius IV., Pope, 417—424.
Eunomians, 190.
Eusebius, St., Pope, 111.
Eusebius of Cæsarea, 162, 184.
Eusebius of Nicomedia, 182.
Eusebius of Vercelli, 189.
Eustathius of Antioch, 185, 223.
Eustathius of Sebaste and the Eustathians, 218.
Eutyches, 204.
Evagrius, Eccl. Writer, 165.
Evodius, Bp. of Antioch, 16.

Exarchis, 229.
 Excommunication, 113.
 Exorcism, 119.
 Extravagantes, 486.

F.

Faber, F. W., Oratorian, 749.
 Fabian, Pope, 108.
 Faith and Science, 747.
 Farel, W., 600.
 Fasts, 119.
 Fathers, the Apostolic, 63.
 Fathers of the Church, 152.
 Faustus, Bp., 200.
 Fawke's, (Guy,) Day, 721.
 Febronianism, 655, 672.
 Felicissimus of Carthage, 93.
 Felix of Aptunga, 220.
 Felix of Urgel, 217.
 Felix of Valois, St., 495.
 Felix I., Pope, 110.
 Felix III., Pope, 236.
 Felix IV., Pope, 238.
 Felix II. and Felix V., Antipopes, 235, 419.
 Fénelon, 649, 739.
 Ferdinand I., Emperor, 545.
 Ferrara, Council of, 420.
 Filioque, 322, 387.
 Finian, St., 138.
 Firmilian, Bp., 97.
 Fisher, Bp. of Rochester, 555, 563.
 Flagellants, 466.
 Flavian, Bp. of Antioch, 223.
 Flavian Family, 42.
 Flavius, Josephus, 9.
 Fleury, 749.
 Florence, Council of, 420.
 Florida, Missions in, 519.
 Flotte, Peter, 396.
 Fontevrault, Order of, 490.
 Formosus, Pope, 295-296.
 Fortunatus, 93.
 France, Evangelization of, 148; The Church
 in, 279, 389, 672; Protestantism in,
 600.
 Francis Borgia, St., 630.
 Francis Regis, St., 630.
 Francis de Sales, St., 630.
 Francis Xavier, St., 501, 631.

Francis of Assisi, St., 492.
 Frances de Chantal, St., 626, 631.
 Frances of Rome, St., 497.
 Franciscans, 492.
 Francis II., of Austria, 682.
 Fratricelli, 402.
 Frederick I., Emperor, 345, 374-78.
 Frederick II., Emperor, 381-385.
 Frederick II., of Prussia, 687.
 Frederick William III., of Prussia, 687.
 Freemasonry, 664, 753.
 Fridolin, St., 297.
 Frumentius, St., 134.
 Fulgentius, (St.) Bp. of Ruspe, 200.
 Fulda, Abbey of, 262.

G.

Galileo, Case of, 622.
 Gallic Churches, the seven, 109.
 Garibaldi, 666.
 Garnet, Father, 584.
 Galerius, Emperor, 52, 55.
 Gallienus, Emperor, 50.
 Gallican Liberties, 649.
 Garcio Diego, Bp., 730.
 Gardiner, English Bp., 572.
 Gaul, Propagation of Christianity in, 36,
 148.
 Geisa, Duke of Hungary, 270.
 Geissel, Archbp. of Cologne, 688, 690.
 Gelasius I., Pope, 236.
 Gelasius II., Pope, 370.
 Gennadius of Marseilles, 200.
 Genseric, 146.
 Gentilis, Valentine, 610.
 George, Duke of Saxony, 530.
 Gerbert, 309.
 Germanus, St., 139.
 Germany, Evangelization of, 257; The
 Church in, 686-689.
 Gerson, John, 462.
 Ghibellines and Guelfs, 376, Note 2.
 Gibbons, Cardinal, 728.
 Gilbert, St., and the Gilbertines, 496.
 Gilbert, Irish Bp., 443.
 Gilbert de la Parée, 458.
 Giscard, Robert, 355, 365.
 Glastonbury, Monastery of, 278.
 Gnosticism, 83-87.

- Goa Schism, 638.
 Goch, John Van, 480.
 Godfrey of Bouillon, 343.
 Golden Bull, 404.
 Gomarists, 611.
 Gordon Riot, 700.
 Gørres, 688.
 Goths, 143.
 Gottschalk, 318.
 Grace, Controversy on, 627.
 Grace, Pilgrimage of, 561.
 Grammont, Order of, 489.
 Gratian, Canonist, 485.
 Greek Fathers and Writers, 152-165.
 Greek Schism, 318-324.
 Greek Church, Reunion of, 387, 420 ; Present state of, 641.
 Greenland, Discovery and Evangelization of, 265.
 Gregorian Chant, 170.
 Gregory Thaumaturgus, St., 70.
 Gregory the Illuminator, St., 132.
 Gregory Nazianzen, St., 155.
 Gregory of Nyssa, St., 156.
 Gregory of Tours, St., 173.
 Gregory I., Pope, 150, 170.
 Gregory II., Pope, 283.
 Gregory III., Pope, 283.
 Gregory IV., Pope, 291.
 Gregory V., Pope, 301.
 Gregory VI., Pope, 303.
 Gregory VII., Pope, 356-365.
 Gregory IX., Pope, 382.
 Gregory X., Pope, 386.
 Gregory XI., Pope, 406.
 Gregory XII., Pope, 410-414.
 Gregory XIII., Pope, 621.
 Gregory XIV., Pope, 621.
 Gregory XV., Pope, 622.
 Gregory XVI., Pope, 664.
 Grey Nuns, 626.
 Grotteste, English Bp., 441.
 Gualbert, John, St., 333.
 Guibert, Antipope, 364.
 Gunpowder Plot, 583.
 Gustavus Adolphus, 615.
 Gustavus Vasa, 608.
 Guyana, Missions in, 512.
 Guyon, Madame, 739.
 Hadrian I., Pope, 286.
 Hadrian II., Pope, 293.
 Hadrian IV., Pope, 374 ; Alleged Bull of, 376, 446.
 Hadrian VI., Pope, 537.
 Hadrian, Emperor, 44.
 Hales, Alexander, 459.
 Hamilton, Scotch Archbp., 592.
 Hamilton, Protestant Proto-Martyr, 588.
 Hanno, Archbp., 356.
 Harald Harfager, 264.
 Harald, King of Norway, 338.
 Harding, Abbott, 457.
 Hay, Scotch Bp., 704.
 Hefele, 749.
 Hegesippus, 75.
 Helena, St., 52, 125.
 Helsen, Abbé, 740.
 Helvidius, Heresiarch, 219.
 Henoticon, 207.
 Henricians, 464.
 Henry, Bp. of Upsala, 337.
 Henry, St., 338.
 Henry II., Emperor, 302.
 Henry III., Emperor, 303, 353.
 Henry IV., Emperor, 359, 368.
 Henry V., Emperor, 368.
 Henry I., of England, 433.
 Henry II., of England, 435.
 Henry VIII., of England, 553-566.
 Heraclius, Emperor, 215.
 Heresy, its Advantages, 122 ; Punishment of, 469.
 Herlembald, 356.
 Herman, Archbp. of Cologne, 543.
 Hermas, 63.
 Hermenegild, 144.
 Hergenroether, 749.
 Herluin, Abbott, 464.
 Hermes, 64.
 Hermias, Apologist, 66.
 Hermogenes, Bp. 184.
 Herrnhuters, 742.
 Herod the Great and the Herodian family, 2.
 Hierarchy, 101.
 Hierocles, 62.
 Hilarion, St., 250.

- Hilary, St. of Arles, 177.
 Hilary, St., of Poitiers, 171, 189.
 Hincmar, of Rheims, 293.
 Hincmar of Laon, 293.
 Hippolitus, Eccl. Writer, 75, 78, 92.
 Holy Scriptures, See Bible.
 Holland, Church in, 679.
 Homagium, 434.
 Honorius I., Pope, 217.
 Honorius II., Pope, 371.
 Honorius III., Pope, 381.
 Honorius, Emperor, 130.
 Honoratus, St., 177.
 Horebites, Party of Hussites, 479.
 Hosius, Bp., 183, 192.
 Hospitallers, 494, 496.
 Hugh Capet, 389.
 Hugh, St. Victor, 455.
 Huguenots, 600.
 Humanists, 531, 613.
 Humiliati, 496.
 Hunneric, 146.
 Huns, 147.
 Huss and the Hussites, 477.
 Hutten, Ulrich, 531.
 Hypatia, 150.
- I.**
- Ibas of Edessa, 203.
 Iberians, Conversion of the, 133.
 Iceland, Evangelization of, 265; Protestantism in, 607.
 Iconoclasm, 313.
 Iconium, Synod of, 97.
 Idacius, Bp., 219.
 Idolatry, forbidden, 130.
 Ignatius, St., Martyr, 43, 63.
 Ignatius of Constantinople, St., 320-323.
 Ignatius of Loyola, St., 623.
 Illuminati, Order of the, 683.
 Images, Controversy on, in the East, 313-315; in the Frankish Empire, 316.
 Immunities of the Clergy, 327, 394.
 India, Missions in, 501, 504, 636.
 Indians, of America, See Missions in America.
 Indulgences, 486.
 Infallibility, Papal, 670.
 Innocent I., Pope, 235.
 Innocent II., Pope, 371-373.
 Innocent III., Pope, 379-381.
 Innocent IV., Pope, 384.
 Innocent VI., Pope, 404.
 Innocent VIII., Pope, 427.
 Innocent X., Pope, 622.
 Innocent XI., Pope, 648.
 Innocent XII., Pope, 649.
 Innocent XIII., Pope, 650.
 Iona, Island of, 140.
 Inquisition, Ecclesiastical, 470; Spanish, 471.
 Instantius, Bp., 219.
 Interdict, 327, 374.
 Interim of Ratisbon, 544.
 Investitures, Contest of, 366-370.
 Irenæus, St., 47, 69, 96.
 Irene, Empress, 317.
 Ireland, Conversion of, 135; The Church in, 270, 444, 705; Attempts to Protestantize, 594.
 Irish Martyrs, 597.
 Irish Colleges and Seminaries, 599.
 Isaac, Abbot, Syrian Writer, 180.
 Isidore, St., Archbp. of Seville, 173, 329.
 Isidore, Archbp. of Kiew, 421.
 Isidore, (Pseudo), False Decretals of, 329.
 Islam, See Mohammedanism.
 Issy, Articles of, 739.
 Itala, (Ancient Vulgate), 79.
 Ithacius of Ossonoba, 219.
 Ivo or Yves of Chartres, St., 481.
- J.**
- Jacobins, 657.
 Jacobites, 208, 422.
 Jamblichus, Pagan Philosopher, 61.
 James the Elder, Apostle, 15.
 James the Less, Apostle, 24.
 James I., of England, 582.
 James II., of England, 698.
 Jansenius of Ypres and the Jansenists, 628, 737.
 Japan, Christianity in, 503, 667.
 Jerome, St., 167.
 Jerome of Prague, 479.
 Jeronymites, Order of, 497.

- Jerusalem, Council of, 16; Destruction of, 29; Church of, 31, 81.**
Jesuats, Order of, 496.
Jesuits, Foundation of, 623; Suppression of, 651; Restoration of, 664.
Jesus Christ, Birth and Early Life of, 1; Public Life of, 3; Passion and Death of, 6.
Joane, Fable of Popess, 292, Note.
Jocques, Missionary, 523.
John, St., the Baptist, 3.
John, St., the Apostle, 24.
John of Damascus, St., 160.
John, Bp. of Antioch, 203.
John Capistran, St., 482.
John of the Cross, St., 630.
John of God, St., 630.
John I., Pope, 238.
John III., Pope, 240.
John VI., Pope, 282.
John VIII., Pope, 293.
John IX., Pope, 297.
John X., Pope, 297.
John XI., Pope, 298.
John XII., Pope, 299.
John XIII., Pope, 300.
John XIV., Pope, 301.
John XV., Pope, 301.
John XIX., Pope, 302.
John XXII., Pope, 402.
John XXIII., Antipope, 411.
John (Lackland), of England, 439.
John, Knights of St., 494.
John de Matha, St., 495.
John of Monte Corvino, 339.
John of Ragusa, 421.
John of Salisbury, 446, Note.
John, Archbp. of Ravenna, 293
John Turrecremata, 421.
Josephus Flavius, 9.
Joseph II., Emperor, 654.
Jovian, Emperor, 129, 193.
Jovinian, (Monk), Heresy of, 218.
Juarez, Mexican President, 730.
Jubilee, 486.
Judaism, Overthrow of, 28.
Jude, St., Apostle, 26.
Judaizing Christians, 80.
Julian, the Apostate, 127.
Julian of Eclanum, 198.
Julius I., Pope, 234.
Julius II., Pope, 428.
Julius III., Pope, 618.
Julius Africanus, Eccl. Writer, 75.
Justin Martyr, Apologist, 65, 69, 78.
Justin I., Emperor, 207.
Justin II., Emperor, 212.
Justinian I., Emperor, 131, 145, 207, 210.
Justinian II., Emperor, 282.
Justus, Archbp., of Canterbury, 151.
- K.**
- Kant, German Philosopher, 683.**
Kenrick, Archbp., 726.
Kentigren, St., 140.
Kilian, St., 259, 272.
Kitchin, English Bp., 575.
Knights, Religious Orders of, 494.
Knox, John, 567, 587.
- L.**
- Lacordaire, 673.**
Lactantius, 68.
Lalemant, Missionary, 523.
Lamennais, 664.
Lanfranc, 432.
Langton, Cardinal, 439.
Lapsi, 49, 93.
Las Casas, 509, 512.
Lateran Synods, 370, 372, 377, 380, 430.
Latrocinium, See Ephesus.
Laud, Anglican Archbp. of Canterbury, 586.
Laura, Old and New, 250.
Lawrence, St., Martyr, 50.
Lawrence, Archbp., of Canterbury, 151.
Lawrence O'Toole, St., 444.
Lay Abbots, 587.
Lazarists, 626.
League, Holy, 542.
League of Smalkald, 542.
Legio Fulminatrix, 46.
Legio Thebaica, 53.
Leipzig Disputation, 530.
Leo I., Pope, 172, 205, 236.
Leo II., Pope, 242.
Leo III., Pope, 287.
Leo IV., Pope, 292.
Leo IX., Pope, 303

- Leo X., Pope, 527, 532.
 Leo XII., Pope, 664.
 Leo XIII., Pope, 694, 728, 752.
 Leo, the Isaurian, Emperor, 313.
 Leo, the Armenian, Emperor, 315.
 Leovigild, 144.
 Lepanto, Victory of, 620.
 Libellatici, 49, 93.
 Liberius, Pope, 191, 234.
 Liberties, Gallican, 649.
 Libertines, 610.
 Licinius, Emperor, 56, 125.
 Liguori, St., 478, 451.
 Lindisfarne, Abbey of, 273.
 Literature, Catholic, 62, 152, 304, 450, 629, 746.
 Liturgies, Various, followed in the Mass, 247.
 Llorente, 472.
 Lollards, 473.
 Lombards, 145, 285.
 Lombard, Peter, 458.
 Lords, Congregation of, 590.
 Loretto Nuns, 626.
 Lothaire of Lorraine, 293.
 Lothaire II., Emperor, 371.
 Lucian, Pagan Philosopher, 59.
 Luciferian Schism, 223.
 Ludmilla, St., 268.
 Luke, St., Evangelist, 27.
 Louis Bertrand, St., 513.
 Louis I., Emperor, 290.
 Louis the Bavarian, Emperor, 402-404.
 Louis IX., St. of France, 347, 392.
 Louis XII. of France, 430.
 Louis XIV. of France, 648-650.
 Louis XVI. of France, 657-658.
 Louis XVIII. of France, 661.
 Lucius III., Pope, 378.
 Lugo, Cardinal, 630.
 Luitprand, the Lombard, 283.
 Luitprand, Bp., 297.
 Luneville, Peace of, 681.
 Luther, Martin, 528-531; His Condemnation, 532; His Translation of the Bible and his Religious System, 533-536; His Death, 544.
 Lutherans and Lutheran Sect, 536-541.
 Lyons, Councils of, 384, 386.
- M.**
- Mabillon, 749.
 Macarius, the Elder and Younger, 165, 250.
 Macarius of Jerusalem, 183.
 Macedonius and the Macedonians, 194.
 Magna Charta, 440.
 Mai, Cardinal, 664.
 Maid of Orleans, 485.
 Maine, Missions in, 521.
 Majorinus, 220.
 Malabar Customs, 504.
 Malachy, St., 443.
 Malchion, Priest, 91.
 Maldonatus, 630.
 Manes and Manicheism, 87-88.
 Manning, Cardinal, 702, 749.
 Mara, Letter of, 179.
 Marcellinus, Pope, Pretended weakness of, 110.
 Marcellus II., Pope, 618.
 Marcellus of Ancyra, 183.
 Marcian, Emperor, 205.
 Marcion, the Gnostic, 84.
 Marcus Aurelius, Emperor, 45.
 Maris, Bp., Epistle to, 203.
 Mark, the Evangelist, 27.
 Mark, of Ephesus, 421.
 Maronites, 423, 646.
 Marquette, Missionary, 525.
 Martin I., Pope, 242.
 Martin IV., Pope 388.
 Martin V., Pope, 415.
 Martin of Tours, St., 219.
 Martyrs, Number of early, 57.
 Maruthas, Bp., 131, 180.
 Mary, Bl. Virgin; 28; Devotion to, 120.
 Mary, Queen of England, 570.
 Mary, Queen of Scots, 574, 581, 591.
 Mary, Brothers of, 751.
 Maryland, Missions in, 521.
 Mass, Sacrifice of the, 116, 247.
 Massacre of the Irish, 598, 706.
 Massilians, 200.
 Maternus, St., Bp. of Cologne, 36.
 Mathilda, Countess, 364.
 Matrimony, Sacrament of, 118.
 Matthew, St., Apostle, 26.
 Matthews, Archbp. of Dublin, 599.
 Matthias, St., Apostle, 26.

Matthiesen, 452.
Maurice of Saxony, 544.
Maur, Congregation of St., 625.
Maurus, St., 251.
Maxentius, Emperor, 56.
Maximilian I., Emperor, 533.
Maximilian of Mexico, 730.
Maximilla, 89.
Maximin the Thracian, Emperor, 48.
Maximin Daja, Emperor, 56.
Maximian Herculus, Emperor, 52.
Maximus, Bp. and Eccl. Writer, 173.
Mazzini, 665.
Mechitarist Congregation, 645.
Melanchton, 531, 541.
Melchites, 645.
Melchisedechians, 90.
Meletian Schism in Egypt, 94.
Meletian Schism of Antioch, 223.
Melito, Apologist, 65.
Mellitus, St., Archbp. of Canterbury, 151.
Melville, Andrew, 593.
Menander, 82.
Menard, Missionary, 524.
Mendicant Orders, 490-493.
Mennas, Patr. of Constantinople, 211.
Mennonites, 610.
Mensurius, Bp. of Carthage, 220.
Mercy, Order of, 496.
Methodists, 743.
Methodius, St., Bp. and Eccl. Writer, 76, 209.
Methodius, St., Apostle of the Slavonians, 266.
Metropolitan Churches, 102.
Metropolitans, Rank and Jurisdiction of, 228.
Mexico, Missions in, 510; Church in, 729.
Mezzofanti, Cardinal, 664.
Michael Cerularius, 323.
Michael of Cesena, 402.
Michaelade, 603.
Michael II., Balbus, Emperor, 313.
Michael III., Emperor, 320.
Middle Ages, Character of, 253.
Milan, Edict of, 124.
Milevis, Council of, 198.
Millennium, Controversies on the, 95.
Milner, Vicar-Apostolic in England, 700.
Miltiades, Apologist, 65.

Miltitz, Charles, 529.
Minims, Religious Order, 493.
Minutius, Felix, Apologist, 67.
Missions, Society of the Foreign, 751.
Mohammed and Mohammedanism, 224.
Möhler, 749.
Molina and Molinists, 628.
Molinos, Michael de, 739.
Monarchia Ecclesiastica Siciliæ, 368.
Monarchians, 91.
Monastic Life and Communities, 248, 332, 489, 623, 750.
Mongus, Peter, 207.
Monophysites, 204.
Monothelites, 213.
Montalembert, 673, 749.
Montanus and Montanists, 86.
Monfaucon, 749.
More, Sir Thomas, 556, 563.
Moral Theology, 630, 748.
Moran, Cardinal, 736.
Moravians, Conversion of the, 266.
Mormons, 746.
Mozarabic Liturgy, 248.
Münzer, 537, 539.
Murator, 79, 749.
Mystical Theology, 453.

N.

Nantes, Edict of, 604.
Napoleon Bonaparte, 660.
Napoleon III., 673.
Natalis, Alexander, 749.
Nazarenes, 81.
Nectarius, Patr. of Constantinople, 195.
Nemesius, Eccl. Writer, 165.
Neo-Platonism, 59.
Neri, St. Philip, 626.
Nero, Emperor, 40.
Nestorius and Nestorianism, 200.
Nestorians, 203, 504.
Netherlands, Christianity in the, 259; Protestantism in the, 605; The Church in the, 679.
Newman, Cardinal, 701.
New Granada, Missions in, 513.
New Mexico, Missions in, 520.
New-York, Missions in, 524.
New-Zealand, Missions in, 637.

Nice, Councils of, 183, 315.
 Nicolaitanes, 82.
 Nicholas I., the Great, Pope, 292.
 Nicholas II., Pope, 354.
 Nicholas III., Pope, 387.
 Nicholas IV., Pope, 388.
 Nicholas V., Pope, 424.
 Nicholas de Clemangis, 409.
 Nicholas I., of Russia, 712.
 Nicholas of Cusa, 417.
 Ninian, St., Bp., 140.
 Nobili, Robert de, Missionary, 504.
 Noëtus, 91.
 Nogaret, William, 396.
 Nominalism, 454.
 Non-Conformists, 578.
 Nonjurors, 657.
 Norbert, St., 463, 490.
 North America, Missions in, 519; The Church in, 714-728.
 Norway, Conversion of, 264, 338; Reformation in, 607; The Church in, 679.
 Nova Scotia, Missions in, 522.
 Novatian, Schism of, at Rome, 92, 184.
 Novatus, Schism of, at Carthage, 93.
 Nunciatures, 621.

O.

Oblates of St. Frances of Rome, 497.
 Oblates of the Blessed Virgin Mary, 626.
 Ockham, William, 402, 462.
 O'Connell, Daniel, 410.
 Odoacer, 144.
 Ocolampadius, 547.
 Olaf, St., 264.
 Old-Catholics, 740.
 Olga, St., 269.
 Olier, Jacques, 626.
 Olivetans, 496.
 Ophites, Gnostic sect, 85.
 Optatus, St., of Milevis, 172.
 Orange, Council of, 200.
 Orange, William of, 606.
 Oratorians, 626.
 Orders, Religious, 248, 330, 488, 623, 751.
 Orders, Mendicant, 490.
 Orders, Military, 494.
 Organic Articles, 660.

Oriental Churches, Present state of the, 641-645.
 Origen, 72, 78.
 Origenist Controversy, 209.
 Orphans, Hussite Sect, 479.
 Ostrogoths, Christianity among the, 144.
 Otho I., Emperor, 268, 299.
 Otho III., Emperor, 301.
 Otho, St., Bp., 336.

P.

Pachomius, St., 249.
 Paganism, Extinction of, in the Roman Empire, 130.
 Palladius, St., Bp., 135, 140.
 Palladius, Bp., and Eccl. Writer, 165.
 Pallavicini, 630.
 Pamphylus, St., Eccl. Writer, 76, 209.
 Pantænus, 77.
 Papal States, 284.
 Paphnutius, 183.
 Papias, 25.
 Paraguay. Missions in, 517.
 Paris, Francis of, 738.
 Parker, Matthew, 576.
 Partition, Bull of, 428.
 Paschal I., Pope, 290.
 Paschal II., Pope, 268.
 Paschasius Radbertus, 324.
 Patarines, 356.
 Patriarchs, 229.
 Patrick, St., 135.
 Patristians, 91.
 Paul the Apostle, 14, 19-24.
 Paul the Hermit, 49, 249.
 Paul of Samosata, 91.
 Paul of Constantinople, 215.
 Paul II., Pope, 425.
 Paul III., Pope, 542, 617.
 Paul IV., Pope, 618.
 Paul V., Pope 621.
 Paulianists, 91.
 Paulicians, 466.
 Paulinus, St., 151, 173.
 Paulists, 751.
 Peasants' War, 539.
 Pelagius and Pelagianism, 107.
 Pelagius I., Pope, 239.
 Pella, 29.

- Penance, Sacrament of, 113, 244.
 Penitential Discipline, 114-115.
 Pentecost, 10, 119.
 Pepin the Short, 283; Grant of, 285.
 Pepuzians, 89. (131.)
 Persecutions of the Christians, 37-57, 127,
 Persia, Propagation of Christianity in, 131.
 Peru, Missions in, 513.
 Peshito, Syriac Version, 78.
 Petavius, 630.
 Peter the Apostle, Labors of, 16.
 Peter Alcantara, St., 631.
 Peter Nolasco, St., 496.
 Peter the Hermit, 342.
 Peter the Venerable, 463-488.
 Peter's Pence, 666.
 Petrites, Judaic Christians, 80.
 Philastrius. Bp. and Eccl. Writer, 176.
 Philip the Apostle, 25.
 Philip the Deacon, 13, 28.
 Philip Augustus of France, 392.
 Philip the Fair of France, 393.
 Philip of Hesse, 540, 543.
 Philippine Islands, Evangelization of, 506,
 640.
 Philosophy, Relation of Theology to, 453,
 747.
 Philosophy, Heathen, in opposition to
 Christianity, 58.
 Philostratus, Pagan Philosopher, 61.
 Photinus, Heresy of, 196.
 Photius, 319-322.
 Piarists, 626.
 Picts, 'Lowland Scots', 139.
 Pietism, 741.
 Pilgrimage of Grace, 561.
 Pilgrimages to the Holy Land, 341.
 Pisa, Councils of, 410, 430.
 Pistoja, Synod of, 656.
 Pitra, Cardinal, 749.
 Pius II., Pope, 425.
 Pius IV., Pope, 618.
 Pius V., Pope, 579, 620.
 Pius VI., Pope, 654.
 Pius VII., Pope, 659-664.
 Pius IX., Pope, 665-671.
Placet, Royal, 655.
 Placidus, St., 251.
 Platina, 425.
 Plenary Councils of Baltimore, 726-727.
 Pliny the Younger, 43.
 Plotinus, Pagan Philosopher, 60.
 Plutarch, Pagan Philosopher, 59.
 Poland, Conversion of, 269; The Church
 in, 713.
 Polding, Archbp., 734.
 Pole, Cardinal, 563, 577.
 Polycarp, St., 25, 45, 96.
 Polynesia, Missions in, 637.
 Pombal, 651.
 Popes, Lists of the, by early Writers, 105;
 Temporal Dominion of the, 284.
 Poor Priests (Wycliffites), 476.
 Popish Plot, 697.
 Porphyrius, Pagan Philosopher, 61.
 Portiuncula, 492.
 Port-Royal. Monastery of, 738.
 Pothinus, Bp. 46.
 Pragmatic Sanction of Bourges, 423.
 Pragmatic Sanction of France, 393.
 Praxeas, Antitrinitarian, 91.
 Preachers, Great, 481.
 Precious Blood, Congregation of the, 751.
 Predestinarianism, 200, 318, 550.
 Premonstratensians, Order of, 490.
 Presbyterianism, 586, 593.
 Presbyters, 99.
 Prester-John (Priest-King), 339.
 Primacy of the Roman See, 103-105, 230-
 233.
 Primates, 228.
 Priscilla, 89.
 Priscillian, Heresy of, 219.
 Proclus, Eccl. Writer, 165.
 Proclus, Pagan Philosopher, 61.
 Procopius, the Elder and the Younger, 479.
 Propaganda, 622.
 Prophets, Visionary, of Zwickau, 537.
 Prosper. St., Eccl. Writer, 176.
 Protestantism Rise and Progress of, in
 Germany, 526-545; in Switzerland,
 545-552; in England, 553-586; in
 Scotland, 587-594; in Ireland, 594-
 599; in France, 600-605; in the
 Netherlands, 605; in Denmark, 606;
 in Sweden and Norway, 607. Causes
 and Effects of the Protestant Ref-
 ormation, 612.

Protestant Sects, 609-612; 741-746.
 Prussia, Conversion of, 338; the Church
 in, 686; Oppression of Catholics in,
 691-695.
 Puritans, 578.

Q.

Quadragesimal Fast, 119.
 Quadratus, Bp. and Apologist, 44.
 Quakers, 742.
 Quartodecimans, 96.
 Quelen, Archbp., 673.
 Quesnel, 737.
 Quietism, 739.
 Quinisextum, Concilium, 216.

R.

Rabanus Maurus, 308, 318.
 Rabulas, St. Syrian Bp. and Eccl. Writer,
 180, 203.
 Radbertus, Paschasius, 309.
 Ratramnus, Monk, 318.
 Ravignan, 673.
 Raymond of Pennaforte, St., 485, 496.
 Raymond, Count, 468.
 Realism, Nominalism, Conceptualism, 454.
 Reccarred, 144.
 Recollects, 625.
 Redemptorists, 751.
 Reformation, Protestant, See Protestan-
 tism.
Regale, Controversy on the, 649.
 Reiffenstuel, 748.
 Relief Acts, 699, 705.
Religio licita, 50.
 Remigius, St., 149.
 Remonstrants and Anti-remonstrants, 611.
 Reuchlin, 531.
 Revolution, French, 656-659.
 Rhodon, Eccl. Writer, 75, 77.
 Ricci, Bp. of Pistoja, 656.
 Ricci, Matteo, Missionary, 506.
 Richard of St. Victor, 455.
 Richard I. of England, 345, 439.
 Richelieu, 605.
 Rienzi, Nicola, 405.
 Rimini, Council of, 193.
 Robert of Molesme, St., 489.

Robert of Abrissel, 490.
 Robespierre, 658.
 Roman Empire, Holy, 287, 680.
 Rome, Founding of the See of, 16.
 Romuald, St., 333.
 Ronge, 740.
 Rosa of Lima, St., 514, 631.
 Roscelin, 454.
 Rossi, Minister, 666.
 Roumanian Catholics, 645.
 Rousseau, 656.
 Rudolph of Hapsburg, 387.
 Rufinus, Monk, 197.
 Rufinus, Eccl. Writer, 174, 209.
 Russia, Conversion of, 269; The Church
 in, 711.
 Russian Church, 642.
 Ruthenian Catholics, 645, 711.

S

Sabas, St., Abbot, 250.
 Sabellius and Sabellianism, 92, 181.
 Sacramentarian Controversy, 548.
 Sacred Heart, Ladies of the, 751.
 Salvianus, Eccl. Writer, 178.
 Samosatians, 91.
 San Jago, Order of, 495.
 Santa Anna, Mexican President, 729.
 Sapor II., Persian King, 131.
 Sardica, Council of, 187.
 Saturninus, the Gnostic, 83.
 Savonarola, 428, 480.
 Saxons, Conversion of the, 262.
 Scandinavia, Evangelization of, 262.
 Schism, Definition of, 92.
 Schism, Greek, 318.
 Schism, Great Papal, 406.
 Schmalzgruber, 748.
 Scholasticism and Distinguished School-
 men, 453-462.
 Science, Catholic, 304, 450, 629, 746.
 Slavonic Liturgy, 267.
 Slavonic Nations, Conversion of, 265-270.
 Scotus (Duns), and the Scotists, 461.
 Scotland, Conversion of, 139; Reformation
 in, 587-594; The Church in, 447,
 702.
 Secularization of Ecclesiastical Estates,
 622, 681.

- Seleucia, Council of, 192.
 Secundus of Tigisis, 220.
 Semi-Arians, 190.
 Semi-Pelagians, 199.
 Separatists, 578.
 Septuagint (Version), 78.
 Sergius I., Pope, 282.
 Sergius II., Pope, 291.
 Sergius III., Pope, 297.
 Sergius, Patr. of Constantinople, 213.
 Servetus, Michael, 610.
 Servites, 493.
 Severians, 208,
 Severus, Monk, 207.
 Shaftesbury, Earl of, 698, Note.
 Shakers, 745.
 Shepherd, Sisters of the Good, 626.
 Sicilian Vespers, 388.
 Sickingen, Francis, 531.
 Sidonius Apollinaris, St., 177.
 Sigismund, Emperor, 412.
 Simeon, St., Bp. of Jerusalem, 24, 80.
 Simeon, Persian Bishop, 131.
 Simeon the Stylite, 250.
 Simon the Apostle, 26.
 Simon the Magician, 13, 81.
 Simon de Montfort, 468.
 Simon Stock, St., 493.
 Sirmium, Councils of, 188, 190.
 Sirmian Formularies, 190.
 Sisters of the Free Spirit, 465.
 Sixtus IV., Pope, 426.
 Sixtus V., Pope, 621.
 Socinus and the Socinians, 611.
 Socrates, Church Historian, 164.
 Sophronius, St., 159, 214.
 South America, Missions in, 510-515; The
 Church in, 729-733.
 Sozomenus, Eccl. Writer, 164.
 Spain, The Church in, 280, 675.
 Spalding, Archbp., 727, 749.
 Spee, Frederic, 473.
 Spiritualists, 455, 746.
 Stephen the Deacon, St., 13.
 Stephen I., Pope, 104.
 Stephen III., Pope, 285.
 Stephen IV., Pope, 286.
 Stephen VII, Pope, 296.
 Stephen X., Pope, 354.
 Stephen, St., of Hungary, 270.
 Stephen Harding, St., 489.
 Stephen of Tigerno, St., 489.
 Stylites, 250.
 Suarez, 630.
 Subunists, 480.
 Sulpicians, 626.
 Sulpicius Severus, Eccl. Writer, 174.
 Sunday, 118.
 Supralapsarians, 611.
 Supremacy, Establishment of Royal, 557;
 Oath of, 560.
 Sweden, Conversion of, 264; Reformation
 in, 608; The Church in, 680.
 Swedenborg, 745.
 Switzerland, Conversion of, 257; Refor-
 mation in, 545-552; The Church in,
 685, 695.
 Sylvester I., Pope, 183, 234.
 Sylvester II., Pope, 301, 311.
 Synesius, Bp. and Eccl. Writer, 165.
 Syrian Christians, 646.
 Syrian Fathers, 178.

T.

- Taborites, 480.
 Talleyrand, 657.
 Tanchelin, 463.
 Tarasius, Patr. of Constantinople, 315.
 Tatian, first Apologist, 66; then Gnostic, 84.
 Templars, Knights, 400, 494.
 Teresa, St., 631.
 Ternan, St., Scotch Bp., 140.
 Tertullian, 67, 73, 89.
 Tertullianists, 91.
 Test-Act, 697.
 Tetzels, 528.
 Teutonic Knights, 495.
 Thaddeus, Apostle, 26.
 Theatines, 625.
 Thebutis, Ebeonite 80.
 Theodore Ascidas, 210.
 Theodore of Mopsuestia, 164, 311.
 Theodore of Pharan, 213.
 Theodore of Canterbury, 275.
 Theodoret of Cyrus, 164, 311.
 Theodoric, King, 144.
 Theodosius I., Emperor, 130, 194.
 Theodosius II., Emperor, 194, 230.

Theophilus of Alexandria, 209.
 Theophilus, St., Apologist, 66.
 Theophilus, Gothic Bp., 143.
 Thirty Years' War, 615.
 Thomas, St., Apostle, 26.
 Thomas Aquinas, St., 387, 460.
 Thomas à Becket, St. 434-438.
 Thomas à Kempis, 497.
 Thomas of Villanova, St., 631.
 Thomas, St., Christians of, 204.
 Thomists, 461, 628.
 Three Chapters, Controversy on the, 210.
 Thurificati, 49.
 Thyestes, Banquets of, 39.
 Tiberius, Emperor, 40.
 Timothy, St., 27.
 Titus, St., 27.
 Titus, Emperor, 29, 41.
 Titus Oates, 697.
 Toledo, Council of, 144.
 Tolosa, Council of, 281.
 Tractarian Movement, 701.
 Traditores, 54.
 Trajan, Emperor, 43.
 Transubstantiation, 381.
 Trappists, 751.
 Trent, Council of, 616.
 Tribur, Diet of, 362.
 Trichotomy, Platonian, 196.
 Trinitarians, Order of, 494.
 Trullan Synod, 216, 282.
 Turibius, St., 514, 631.
 Turstin, Archbp. of Canterbury, 434.

U.

Ulálas, Bp., 143.
Unigenitus, Bull, 738.
 Unitarians, 611, 746.
 United States, the Church in the, 717-728.
 Universities, 450.
 Urban II., Pope, 367.
 Urban IV., Pope, 385.
 Urban V., Pope, 405.
 Urban VI., Pope, 406.
 Urban VIII., Pope, 622.
 Ursula, St., and her Companions, 148.
 Ursulines, 626.
 Utraquists, 479.
 Theodotus the Elder and the Younger, 90.

V.

Valens, Emperor, 129.
 Valentia, Council of, 200.
 Valentinian I., Emperor, 129.
 Valentinian II., Emperor, 130.
 Valentinus, the Gnostic, 83.
 Vallombrosa, Order of, 333.
 Vandals, Christianity among the, 146.
 Varlet, 738.
 Vasquez, 630.
 Vatican, Council of the, 668.
 Venezuela, Missions in, 512.
 Verbiest, Missionary, 507.
 Verdun, Treaty of, 291.
 Verona, Council of, 470.
 Vespasian, Emperor, 29, 41.
 Victor I., Pope, 96, 107.
 Victor II., Pope, 353.
 Victor III., Pope, 366.
 Victor, Bp. and Eccl. Writer, 176.
 Victor Emmanuel, King, 665.
 Victorinus, Eccl. Writer, 175.
 Vienne, Council of, 400.
 Vigilantius, Heresy of, 218.
 Vigilius, Pope, 211.
 Vincent of Lerins, St., 178, 200.
 Vincent Ferrer, St., 482.
 Vincent de Paul, St., 630.
 Visigoths, Christianity among the, 148.
 Visitation, Order of the, 626.
 Voltaire, 656.
 Vulgate, Ancient, or Itala, 79; of St. Jerome, 167.

W.

Waldo, Peter, and the Waldenses, 464.
 Ward, Mary, Foundress of the Loretto Nuns, 626.
 Weishaupt, 683, Note.
 Wenceslaus, Emperor, 409.
 Wesel, 480.
 Wesley, 743.
 Wessel, 480.
 West Indies, Missions in the, 507.
 Westphalia, Peace of, 616, 622.
 Whitefield, 744.
 Wilfrid, St., 260, 275.
 William, the Conqueror, 432.
 William of Paris, 463.

Winfrid, 261.

Wiseman, Cardinal, 702.

Wishart, 588.

Witchcraft Frenzy, 473, 722, Note 1.

Wittekind, 263.

Wolsey, Cardinal, 553, 556.

Worms, Concordat of, 370.

Worms, Diet of, 533.

Wycliffe, 473-476.

Xavier, St. Francis, 501.

Xaverian Brothers, 751.

Ximenes, Cardinal, 510.

Zacharias, Pope, 262, 282.

Zeno, St., Bp. 172.

Zeno, Emperor, 207.

Zinzendorf, 742.

Ziska, 419.

Zosimus, Pope, 198, 235.

Zwickau, Prophets of, 537.

Zwingle, 545-546.

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Silhouette
Locius.

Int. Carolan's

(Celebrity of the English minor)

Ground of Separation deplorable on the part
of the Greeks - which the Council of Ephesus
Christ - only the former cause could justify
schism. The Greek Schism is heresy. Their whole
famous dogma on the Council of Ephesus: a certain
most true up a profession of faith by the own
authority - it was permeated with restorationism
and... no one is allowed to compose another
and save the Council of Nice, which is final
The Greek are... in this
objection, in taking the ground that no addition to the
and the profession was made at Constantinople
an addition or explosion filioque added to the
filioque contrary to... filioque was correct and
explanation rather than addition.

The Greeks are the most important... in

1) St Gregory Nazianzen There is one H. S. who
the substance of God who is not
from father and son ~~but~~ one and the same
divinely subsisting eternally

St Basil Since H. S. dwelling in us
is like to God proceeds from the
father and the son

These evidence make the Greek fathers
admit the doctrine at Florence but
they did not admit the addition to the Creed

The Synod is correct but the Council of Ep.
any addition of corrector faith wrong in the
Council of Constantinople made addition to
the Creed of the Holy Spirit

Council of Florence last great attempt
to unite Greek and Roman. See
Longueville.



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